

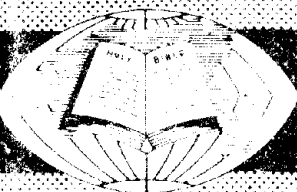
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Do what is right, be valiant for the Truth, teach it without compromise, and all lovers of the Truth will approve you. For all others, you need not care a rush!

— J. Thomas



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Our policy is to follow the apostolic advice to "contend earnestly for the faith which was once for all delivered unto the saints" (Jude 3-4). We aim to set forth the Truth in its purity and where necessary, reveal Error for what it is.

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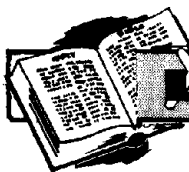
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Introduction To Volume 47

IT seems only yesterday that we commenced Volume 46 of Logos, and yet a year has swept by, and with this issue we begin Volume 47. Time, "like an ever rolling stream" bears all before it. A week commences, and before we are ready for it, the end of that measure of time looms before us. We discover that we have not, accomplished what we had hoped to do in the seven days allotted us. We search around for more time, but it cannot be found. For that mysterious commodity called Time is the one element of life that cannot be extended or replaced. Substitutes may be found for most other things, but not for time. Plastic may replace wood and even metal; coal can be used instead of oil; even vitamin tablets can be synthesized.

But who has discovered a substitute for time? What can be put in its place? How can it be synthesized? We cannot extend it or contract it. There are sixty seconds to the minute, and sixty minutes to the hour, and that same apportionment of time is the heritage of us all. Look at the minute hand of a clock. See it tick its way around the dial. It inexorably makes its way around that circle of time; and when it has completed its revolution, a minute has been taken from your span of time!

We must not waste this most precious of commodities. Paul tells us to "redeem the time, because the days are evil" (Eph. 5:16). In so exhorting, he reminds us that we can waste time, be prodigal of it, allow it to slip away into nothingness. The word he uses—"redeem"—signifies to "buy up". We redeem time when we "buy up" the opportunities it presents.

Paul's expression is derived from Daniel 2:8. There Nebuchadnezzar complains that the astrologers were "buying time" in the vain hope that an opportunity would present itself to avoid the inevitable. Paul bids brethren to buy up time by using it to best advantage. Seeing it is so limited, how best can we use it?

Obviously by grasping at every opportunity it presents as an investment to bring us to that point when "there shall be time no longer" (Rev. 10:6), for mortality shall be swallowed up of life.

Paul's use of the word "redeem" or "buy up" suggests the analogy of a market-place, where time is on sale. When a discerning business man recognises the value of something he will buy it up. He recognises it as a valuable item that will accrue profit. He is prepared to pay a price for it to make it his own. The Apostle's analogy suggests that we should be alert, awaiting opportunities as they come, ready to pay any sacrifice so as to improve our use of time. Solomon declared: "A wise man's heart discerneth both time and judgment" (Ecc. 8:5). He ponders what ought to be done, and the best time in which to do it. He makes time his servant and not his master. He had bought time, and hence controls it.

We do not always do that. Time can be misspent. As I look back over my life, I recall many opportunities I did not seize when I could have done so. To my benefit, I was guided in right ways from my youth. I was encouraged to study the Bible, to work hard at my daily avocation, and to sacrifice in order to develop. I could have done better in those directions, but it is vain and futile for me to complain about that now. Past opportunities are no longer there to grasp. Paul knew very well that time misspent can never be recalled. Every person's past — its evil and its good; what has been done, and what has been neglected — lives in that person today. If one has lived an evil or thoughtless life, he can, indeed, amend his ways to live a pure and noble life; but time lost is still time lost. Paul realised that, as he recalled his previous way of life, but he only did so in order to point the lesson of the need to grasp opportunity today. He did not waste time lamenting that which cannot be redeemed. Rather he looked to the present and the future which was still in his power, and he wrote: "Forgetting those things which are behind, I reach forth unto those things which are before" (Phil. 3:13). Many of those things in the past he counted as "but loss" in view of the things in Christ Jesus that had since opened to his mind.

In our experience, too, many opportunities have slipped away out of our grasp. No sighs, no tears, no earnest vows of repentance, will bring one of them back. We should recall them only to determine that we will not unduly waste time in the present or the

future — if there be any future for us! See how Paul proceeds in his Epistle to the Ephesians to give practical expression to the way in which we can redeem time (Eph. 5:16-6:20). His exhortation commences with "understanding what the will of the Lord is", and proceeds by the application of that will in all the avenues of life: towards oneself (vv. 18-21); towards wife or husband (vv. 22-23); within the family (6:1-4); in the business circle (vv. 5-9); in the fight of faith (vv. 10-20). In these avenues of service are found the opportunities which when grasped and acted upon, enable us to buy up time.

Paul set a good example of his exhortation by himself redeeming time. He was in prison, so "the days were evil" for him, but he grasped the opportunity that this leisure gave him to write and encourage others. Today we benefit from the way in which he "redeemed the time" under such adverse circumstances. That time in prison could have been wasted in idle and fruitless lamentation, but instead the Apostle became its master, and used his time there in a service that continues to this day. Let us give heed to his exhortation and example, and so, for the limited time before us, "redeem the time, for the days are evil".

Report To Our Readers

With the passing of time subscriptions are again due. We have not increased the subscription rate of Logos though faced with steeply increasing costs. In the past we have benefited by many who have voluntarily increased the amount of subscription, and we are content, for a while at least, to go ahead on that basis. At the same time, we would appreciate the early payment of subscriptions, for this gives us greater time that we can purchase to the more profitable use of exposition and editorial labours.

The past twelve months have been very full. A tour of Bible lands, followed by an international speaking campaign involving visits to Canada, USA, New Zealand and various parts of Australia, have been interspersed with normal Ecclesial activities, the publishing of Logos, Good Company, Christadelphian Expositor, Herald of the Coming Age, Today and similar productions. With the distribution of literature, the proclamation of the Truth has continued so that some 700 applications for literature have been received by us over the past twelve months. During the past months, we have also entered upon what we call "Project South

Australia". The objective is to personally mail a budget of literature, including a copy of "Herald of the Coming Age", to every home in South Australia outside the area already covered by Ecclesias. In all, some 12,365 budgets including a personal letter, a copy of "Herald Of The Coming Age", a reply-paid card and other matter have been mailed to addresses, and a number of towns have been covered. We invite readers to share this project with us by donations to pay for the cost of the budgets and postage.

Twelve months ago, we set down targets of publishing. We hoped to have produced a number of books including Eureka vol. 1 and Story of the Bible vol. 1. Our progress in the direction of publishing has not proceeded as smoothly as we would have liked, but some has been made. We are currently preparing Eureka for printing, and on the back cover of this issue have included an advertisement of "Story of the Bible." Volume 1 of this series, providing an outline of the first five books of the Bible is already in course of printing and we hope to have it published in the next few weeks. Readers can assist by ordering copies direct or through Ecclesial libraries. A special pre-publication price is announced in this issue of "Logos".

We commence this volume in significant times that herald the Lord's imminent return. Our prayer is that his return may be soon to render unnecessary all such efforts as this periodical. In the meantime, we pray for guidance and strength that we may effectively use the means Yahweh has placed in our hands to the glory of His name, and the wellbeing of His servants. We invite readers to share with us the care and responsibility that this creates.

 Editor.

GOOD ADVICE

You are sure the time will arrive when you will have no time, because death will take it all away from you. You are not sure that death will delay this performance a week. Therefore make the best use of the time while you have it.

Habit, if not resisted, soon becomes necessity. Sin is like a river, which begins in a quiet spring, but ends in a tumultuous sea.

A resolve can be changed, but not a deed. Therefore think well before you act.

Contending For The Faith

"Ye should earnestly contend for the faith which was once delivered to the saints" (Jude 3). Sometimes the Truth's worst enemies are its pretended friends.

BRO. Thomas expresses the hope in *Eureka* Vol. 2, Page 672 "That no teaching will be endured among them (the believers) by press or tongue that is not in strict accordance with the oracles of God.

However, Paul predicted that men would arise speaking perverse things to draw away disciples after them. He declared that a time would come when they would not endure sound doctrine.

Christ Himself said when the Son of Man cometh shall He find faith or the faith on the earth? He used illustrations from the days of Noah and Lot when the Truth was found among comparatively few.

This challenges us today.

When we put on the saving name of Christ in baptism, we are called to manifest the spirit, and develop the character of Christ.

Of course it is a very poor likeness at first because the Truth is not natural to us, and it puts us in conflict with the world without and the flesh within.

The world reasons with ser-

pent-like subtlety, that God does not intend us to be over-scrupulous in keeping the strict letter of His law, or in proclaiming the faith. There are other ways of getting to the Kingdom. But the Bible is rigid in its witness to the truth. It proclaims that there is only one Lord, one Faith, one Baptism.

Jesus Christ who is "the faithful witness" of the one way and one truth declared:

"To this end was I born and for this cause came I into the world that I should bear witness unto the Truth. Every one that is of the Truth heareth my voice" (John 18:37).

Pilate enquired, What is truth? But he did not await a reply. Christ witnessed to the Truth that he was the Son of God and both Saviour and coming King. Most people are like Pilate and are not interested and do not stay for an answer to the question. What is Truth?

So many so-called religious leaders today are against sin, but are no longer sure what qualifies as such. They have undermined the authority of the

Word of God by tradition, unbelief and such teaching as evolution, and can no longer provide a clear solution to the problems of today.

God taught that His word should be considered in the home and taught openly to its inmates. "Thou shalt tell thy children My commands, and talk of them at all times." So He declared in the Law given to Israel.

Christ warned that the Word He has spoken will judge us in the last day (John 12:48). Our destiny will be determined by our attitude and obedience thereto.

How few parents tell their children today that it is the law of God that determines whether a thing is right or wrong! They expect the school teacher to do the training, and as many of them do not know or believe the Scriptures, ignorance prevails.

"Faith comes from hearing the Word of God" (Rom. 10:17). This requires both understanding and application of the teaching of the Word of Truth. The development of faith, therefore, is dependent upon careful study. And we are instructed that "without faith it is impossible to please God" (Heb. 11:6).

The sad history of apostate Christendom shows us the dangers of compromise, of watering down the Word, of giving place to perverse teaching that nullifies Scripture.

In our dispensation there is no life eternal outside covenant-relationship in the appointed way. We become Abraham's seed, and heirs according to the promise, by belief and baptism. But

to be acknowledged as Abraham's seed, we must manifest the characteristics of that great man of faith.

Paul urged Timothy to "be thou an example in word, in conversation, in doctrine." He was to be a practical manifestation of the Truth he believed.

Expressed in other words in 2 Chron. 16:9. "The eyes of Yahweh run to and fro throughout the whole earth to show Himself strong in the behalf of them whose heart is perfect towards Him."

The real Christian gives more than self-righteous lip service to the teaching and preaching of the Word of God.

He puts into practice the whole of Christ's teaching including the Sermon on the Mount, knowing it is a guide for Christ's servants and not for the whole of mankind at present.

In the final analysis, when Christ returns to fulfil the Covenants of promise and enforce His righteous laws, men of the world will be compelled by the revelation to say: "Surely our fathers have inherited lies, and vanity, and things wherein there is no profit" (Jer. 16:19).

All the problems of our poor tortured universe will then be solved: all the apparently insuperable difficulties which confront mankind today will melt like mist before the rising sun.

When God's judgments are in the earth the people will learn righteousness.

Until then, nothing, no philosophy, no power on earth will restore our shocked and shattered world, except the teaching of

Him who bore to Golgotha the burden of all mankind. Let us seek its true meaning, and imple-

ment it in our lives in anticipation of the glory to come.

A. F. Milne (NZ).

The Marvellous Mechanism Of The Body



A SEEING EYE

“The light of the body is the eye: if therefore thine eye be sound, thy whole body shall be full of light” (Matt. 6:22). It is not sufficient to have light; we must have an organ adapted to receiving it. That organ must be correctly focussed, otherwise the vision will be distorted, and we will not see clearly the aim of life. As the natural eye, when healthy, brings all things into correct perspective, and helps to regulate the motions of the body accordingly, so the mental eye directs the spiritual vision.

The Cameras Of The Body

THE eyes are the cameras of the body. But as such they are far more complete and versatile than any camera made by man. The living camera of the eye photographs fleeting images by the thousands, between one moment and the next, and it makes its own adjustments, automatically and precisely, with each change in distance, light, and angle.

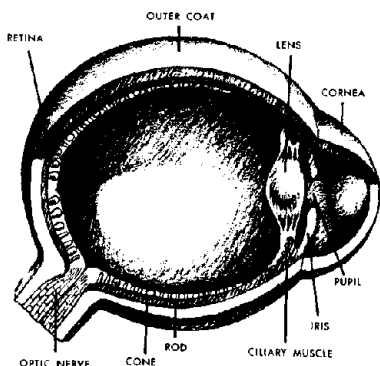
The eyes are another marvel of the body witnessing to the fact of creation, and the skill and wisdom of the Creator. Consider the marvel of the retina. It is a delicate membrane spread out at the back of the eye, an expansion of

the fibres of the optic nerve. Though only 1/80th part of an inch in thickness, it is composed of no fewer than ten nerve layers, and each layer, therefore, is only the 1/800th of an inch in thickness. These delicate structures are absolutely essential to enable light to give that stimulus to the optic nerve which conveys to the brain visual sensations. According to S. Kinns, colour is produced by a series of undulations or waves, the lengths of which have been measured. The number of waves in one inch of red light are 40,960, and as light travels at the rate of about 186,000 miles a second, the number of vibrations of the retina in a second when we are looking at a

red rose would be 514,000,000, 000,000! In the violet rays the waves are much smaller, there being 60,040 in an inch; therefore the number of vibrations of the retina when we look at a bunch of violets are 750,000,000, 000,000!

To conceive of such a small division of time is certainly beyond us; nevertheless, something is actually done in the 750-billionth of a second, for the delicate nerves of the retina vibrate as many times in a second as a watch would tick in twenty-two millions of years. Does not this give us a glimpse of the infinite power of the Creator, who could make a piece of mechanism seven hundred and fifty billions of times more delicate than the escapement of a watch?

CROSS SECTION OF THE HUMAN EYE



The eye is in reality an extension of the cerebral cortex of the brain. The retina comprises brain tissue cells (neurons) in the form of rods and cones, which are light sensitive. It is as though the brain extends part of itself on a tentacle (an optic nerve) and exposes that part directly to the light, which reports back to the brain

along the optic nerve, what is recorded as sight.

This direct connection between the eyes and the brain enables the body to adjust itself to whatever the vision reveals. The brain knows whether to flee or to advance; whether to rejoice or be sad; whether to relax or to tense; and this message is relayed to the appropriate parts of the body.

Consider the lesson. If we possess the "mind of Christ" there will be an adjustment of the body according to what is seen, for, as we noted above, the eye is directly connected with the brain. In the symbology of Scripture, the "eyes" of Yahweh are identified with the Elohim. They are described as "the watchers" (Dan. 4:17), "the eyes of Yahweh which run to and fro throughout the whole earth, to shew Himself strong in the behalf of them whose heart is perfect toward Him" (2 Chron. 16:9). In the age to come, however, those "eyes" will be replaced with the immortalised saints who will then be made "equal unto the angels" (Luke 20:36). Zechariah describes them as "the seven eyes" in conjunction with the Lord, the stone of Israel (Zech. 3:9; 4:10).

Imperfections Of The Eyes

For all their wonder, the eyes are not a perfect instrument, and the brain must automatically correct the imperfect, blurred, and colour-distorted images that may be produced by distorted eyelens. The lesson is obvious. The "mind of Christ" in us must learn to analyse the images presented by our spiritual vision. It is possible for eyes to be distorted, and

it is possible, also, for our spiritual vision to be blurred. When that takes place, the brain, or mind of Christ, must take over and correct the imperfect vision. Unfortunately, we, as "organs" of the body, frequently see imperfectly, calling forth the reproach of Christ: "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" (Matt. 7:3,5).

Christ's effective use of rhetorical language is based on a truth that the lens, at best, are imperfect, and with old age often lose their flexibility and ability to properly focus. Paul's words, therefore, are apt: "For now we see through a glass darkly . . ." (1 Cor. 13:12). The spiritual vision of those referred to was certainly somewhat blurred.

The Eyes Connect With The Brain

It is significant that the eye is the end organ of the second cranial nerve (the optic nerve), for two is the number of difference, and the eye is designed to discern. It is necessary for us to discern between good and evil, the holy and profane, right and wrong. This commenced from the beginning. The serpent tempted Eve with the statement: "Your eyes shall be opened, and ye shall be as Elohim knowing good and evil."

Number two, in Scripture, also signifies "conclusion", for when two agree it is conclusive. Hence two eyes lend themselves to a balanced viewpoint, whereas to be one-eyed is to be biased. Unfortunately, the majority of people throughout history have

been impaired in their spiritual vision: "If thine eye be evil (or defective) the whole body shall be full of darkness" (Matt. 7:23).

The eye is designed to enable people to come to a conclusion, and 90% of the body's information, supplied by the nine senses, come by the eyes. These nine senses are sight, touch, smell, taste, pressure, heat, cold, pain, hearing. Nine is significant, for in Biblical numerics it represents the number of judgment; and these senses are given to man to enable him to judge and make decisions. Yet man's eyes at best are imperfect. Apart from the periods of sleep, the eyes are closed for about half-an-hour each day due to blinking! And the things seen by the eyes are often best ignored. Eve "saw" the fruit of the forbidden tree as desirable; the spies sent to search out the land were deterred by the things they "saw" (Num. 13:28). Achan the troubler declared, "I saw a goodly Babylonish garment" (Josh. 7:21). And we are warned against a distorted judgment by relying upon the seeing of the eyes. On the other hand, Yahweh can open our eyes to behold wondrous things, both in His word, and through the vision of faith (Psalm 119:18; see also 2 Kings 6:17; Psalm 146:8; Contrast Matt. 13:15-16).

The Value Of Tears

The eyes have tear glands which cause weeping. They perform an important function whilst so doing. Tears help to clean dust from the eyes. When we consider the need for ritual cleansing under the Law, we recognise how

appropriate it is that our eyes should be cleansed as well. Weeping is a valuable means to that end. It can denote either sorrow, joy, or sympathy. Man is the only creature who weeps through emotion, because man is morally accountable to God. The Lord wept at the tomb of Lazarus, and over the city of Jerusalem. In regard to the first, it was out of sympathy for his friends; in regard to the second, it was through sadness for the city he loved. Christ was a man of compassion, and felt for others in their sadness and joy. Many other men of God wept. Indeed, of Joseph it is mentioned seven times that he wept. He did so: (1) As he reflected upon the ways of Providence and the pitiful condition of his brethren (Gen. 42:24); (2) In his great love for his brother Benjamin (Gen. 43:30); (3) In his joy at his reunion with his brethren (Gen. 45:2); (4) When he revealed himself to Benjamin (Gen. 45:14); (5) On meeting his father (Gen. 46:29); (6) On the death of his father (Gen. 46:28); (7) When his brethren expressed doubts of his integrity (Gen. 50:17).

Joseph's tears flowed from love, joy, sympathy, sorrow, affection, compassion, sadness. Tears relieve tension, and are therefore calming in effect. They do good, for they contain a bacteria-fighting enzyme called Lysozyme; hence they cleanse and purify at the same time. Christ recommended "eyesalve" for the blind Laodiceans (Rev. 3:18), and doubtless sorrow and weeping combine to form the finest eyesalve extant (James

4:9). They humble a believer, and cause him to turn to his God.

It is significant, that the Hebrew name for eyes *ayin*, does duty also for fountain. The eyes of course, are fountains of the body.

Colour Vision

Man is blessed above the animal creation in walking upright, having the ability to aspire to Godliness, and possessing a moral accountability (often cauterised unfortunately). He also differs from most of the lower creation in that he sees in colour, and has opportunity to perceive spiritual lessons thereby. The retina, at the back of the eye, has three types of colour cone cells, receptive to red, blue, or green lights, and the brain is able to blend these to form a complete colour range. Man, therefore, has the ability to recognise his sin nature — red; and his heavenly calling — blue; and his covenant number — green. It is significant that the brain must make sense of the colour images it receives, just as spiritually we must meditate upon the meaning of Bible colours to "see" them as they are in their spiritual lessons. However, spiritual colour-blindness is more common than physical colour blindness, unfortunately.

Eye Blemishes

The Levitical priests were to have no blemish in the eye (Lev. 21:20), for clear spiritual discernment is imperative in Ecclesial leadership. How can those with a "beam" in their eye, lead others? Self righteous men make the worst of leaders, as the Lord taught when he described them

as "the blind leading the blind" and stumbling into the ditch.

It is significant that the prophets were originally called "seers" (1 Sam. 9:9) because of the spiritual vision enjoyed by them. Accordingly, Isaiah wrote of the word that "he saw" concerning Judah and Jerusalem (Isa. 2:1). Can we "see" the Word? Moses saw "the invisible" (Heb. 11:27), and Paul saw the "unseen" (2 Cor. 4:18). The vision of such men were perfected by a faith that sees the future

as a reality (Heb. 11:1), and without which "it is impossible to please God" (Heb. 11:6). The eye was designed to "see" Yahweh's truths, doctrines, paths, and visions, but not the minor faults of others. Let us so train our "eyes" that they become a true extension of the brain or "head", even "the mind of Christ". Then our spiritual vision will be clear and distinct, and not dull and distorted. Such a vision will aid us in our daily walk, even to the Kingdom of God.

— S. Snow (Vic.)

The Serpent And The Woman's Seed

(2) The Law

Continuing our survey of the passages that elucidate the great foundation promise of the Bible: Genesis 3:15.

4. *Leviticus 11:42*: Among the animals forbidden for food were "whatsoever goeth upon the belly . . . and creeping things that creep upon the earth." We are told elsewhere in Scripture that there is nothing unclean of itself (1 Tim. 4:4; Rom. 14:14,20; Mark 7:15); therefore it is reasonable to conclude that all the creatures rendered "unclean" by the Mosaic law were made so to teach moral lessons. What lesson is taught by Lev. 11:42?

The verse is an obvious allusion to the curse upon the serpent in the Garden of Eden:

"Because thou hast done this (i.e. enticed Eve into sin), thou art cursed above all cattle, and above every beast

of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life" (Gen. 3:14).

The serpent indirectly brought sin into the world, though without question the moral offence of Adam and Eve was greater than his. The sin of our first parents was crystallized in a change in the condition of their nature, which they experienced as a direct punishment from God. This change resulted in their minds becoming pruned, or inclined, toward sin.

The "serpent mind" is developed by the thinking of the flesh unilluminated, or ungoverned, by God's Word, and therefore not subjected to its spiritual

guidelines. This is an "abomination". Any who allow the thinking of the flesh to dominate them are "going upon the belly"! They are allowing the grosser, more materialistic impulses (the "belly") to crowd out and choke the Spirit-mind that a concentration upon Scripture will cultivate.

Paul describes the moral (or immoral!) state of the "natural man" in terms equivalent to the manner in which the Law describes unclean animals — an "abomination". He declared: "The first man is of the earth, *earthy*" (1 Cor. 15:47). The natural man, as such, never elevates himself above the dust of his origins, but is always looking downwards, always grovelling in those things that are merely sensual. He "feeds" upon the "dust" (Gen. 3:14)!

"For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things" (Phil. 3:18,19).

The fact that Paul uses the word "walk" of these men, and his exceeding sorrow at their conduct, implies that they were nominally "brethren" of Christ. What made them "*enemies of the cross of Christ*"? The cross was the means whereby Christ conclusively put to death the lusts of the flesh, and it is the invitation and the challenge to us to do the same: to crucify "the world" (Gal. 6:14) within each one of us. Any who aspire to put on the name of Christ, *yet make no meaningful attempt to live as he did*, are really his "enemies" and

not his friends. They *profess* friendship, but their actions make them liars. Their God is not Yahweh — it is their "belly"; their mind is not on heavenly, spiritual things — but upon "earthly" things! They see all the enticements of the world. Like Eve did with the fruit of the tree, they desire, they take, and they "enjoy"; like the serpent, their "end is destruction".

It is not surprising that *many* of the abominations and "uncleanesses" of the Law reflect the events in the Garden of Eden. Not only is the serpent an abomination (Lev. 11:42), but *nakedness* is to be scrupulously avoided (Exod. 20:26). In fact, to uncover another's nakedness becomes, in the Hebrew, a euphemism for sexual union (Lev. 18:6-19; 20:11) — probably because the sexual union of Adam and Eve followed close after their realization of their "naked" state. Since the image of the "serpent-mind" is inherited by each generation from the preceding one, therefore child-birth brings a stigma of uncleanness (Lev. 12:1-8). Even the *re-productive functions* of both men and women in their most innocent aspects are nevertheless "unclean" under the Law (Lev. 15:16-28)!

Since death came into the world because of Adam's sin, even to touch a *dead body* brings an unclean condition. And the decree of Deut. 21:23, finding its fulfilment in Gal. 3:13 ("Cursed is every one that hangeth on a tree"), no doubt has its origin and justification in the fact that sin first entered the

world in the eating of fruit from a tree!

The tragedy of Eden, then, was kept before the eyes of the Jews in many ways. It must not be forgotten, since it was the reminder of how they had come to be in their fallen condition. But for those who looked beyond the surface, these were also prophetic types of the redemptive work of Christ. In becoming the "last Adam", in order to undo the consequences of the first Adam's sin, he came under all the effect of the Edenic curse: he was born "of a woman, *under the law*" (Gal. 4:4), necessitating a cleansing sacrifice even by his birth (Luke 2:21-24). He possessed a "serpent-nature" in common with all men, and ultimately he crucified that nature by lifting it up on a "tree" (Num. 21:6-9; John 3:14), in the process being stripped naked. And thereby he died, a "defiling" process under the law himself and those who handled the body.

Serpents In The Wilderness

5. *Numbers 21:6-9*: When the children of Israel set out from Mount Hor, they grumbled in the wilderness against God and against Moses. So God sent fiery serpents among them which bit them, bringing death to many. After the people acknowledged their sin and begged Moses to intercede for them, the Lord commanded Moses to make a "bronze" serpent and lift it up on a pole.

The erection of the brass snake was the token that God would conquer their plague, and the act of looking upon it was a gesture

of faith in God's work.

The children of Israel were notorious for giving in to their own lusts and complaining against God. In this enacted parable God emphasised their deep enslavement to sin, and enslavement without remedy unless He *intervened*. His intervention took the form of a lifeless, powerless brass serpent on a stake. Here was a "serpent" of brass — signifying man's flesh, but a serpent that had been incapable of stinging, now uplifted as an ensign witnessing to all men. The message was that the serpent-power of sin in human nature would be once and for all conquered by God, and those who had faith in Him would be saved from death, despite their own personal short-comings.

The Lord Jesus expressly connects this parabolic event in Numbers 21 with his own death:

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life" (John 3:14,15).

The Lord Related To Sin

The Lord Jesus, in making comparison between those former Israelites and those to whom he was then speaking, plainly intended to stress *two resemblances*.

(1) The first (between the *snake-bitten* then and the "*sin-bitten*" now) is easy to grasp because we remember the role played by the serpent in the Garden. Because sin entered into the world through the first couple's acceptance of his suggestion, the serpent became the fitting sym-

bol of sin. He, in fact, was the true Bible "devil" (Rev. 20:2). By extension, then, the Bible "devil" now dwells in each of us because we bear the condemned nature of Adam, a nature prone to the blandishments of the "serpent".

So, Jesus says, *this generation* is dying because it is bitten by "sin". He scarcely needed to add that *every* generation since Adam has met or will meet the same fate. We are born of the flesh, born in sin, and dying just as surely as the Israelites fell in the wilderness — *unless* a divine miracle brings us back to life.

(2) Thus is the way prepared for the second intended comparison: between the serpent on the pole and Christ "lifted up". The serpent was the symbol of sin, and therefore the serpent on the pole was the symbol of sin conquered. By "lifting up", Jesus unquestionably meant crucifixion (John 12:32,33). His crucifixion was to be the conquest of sin.

This of course implies that in some sense "sin" was attached to Jesus. But we err if we call him a "sinner":

"He did no sin" (1 Pet. 2:22).

"He was in all points tempted like as we are, yet without sin" (Heb. 4:15).

"Which of you convinceth (i.e., convicteth) me of sin?" (John 8:46).

How then did Jesus the sinless man, partake of "sin"? How could he, with any degree of reasonableness, be symbolized by a serpent? Paul gives the answer:

"For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. 8:3).

Jesus was associated with sin

because he possessed "sinful flesh". The death of Jesus accomplished in full what the erection of the brass snake had done in part. In condemned sin, or the serpent, in human flesh; it destroyed it; and it provided a focus for the faith of those who needed forgiveness and deliverance from their sins.

No individual Israelite in that day was able completely to destroy (by his own will and strength) the "serpent" or *diabolos* in his bosom. And neither can we! But one special member of the human race, with a nature just like theirs (and ours), totally subdued the evil desires of the flesh in himself and finally took that serpent-nature that inevitably tended to sin and hung it upon a tree. What a wonderful illustration of our redemption is that serpent of brass!

The Serpent Allegorical Yet Literal

Though the transactions in Eden were allegorical, the serpent in the Garden was *undoubtedly* a literal serpent. It is indisputable that other passages (for example, Rev. 20:2) use "serpent" symbolically. But, as with other figures of speech, the only basis for such *figurative* language is a foundation of *literal* truth. In short, there could be no "serpent" symbology unless there had been a real serpent in the first place!

This is only mentioned because at one time, some denied the literality of the Edenic story, in whole or in part. This position we feel, would, seriously undermine fundamental Bible truth.

G. Booker (USA)



LOGOS COMMUNICATION

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS NEAR & FAR

Ruth

"Thank you for the ten copies of *Ruth* which just arrived. It is a beautiful book, and I am glad to help in circulating it. I appreciate very much the labour of love in the Master's service that has gone into producing it. I enjoy, also, the *Expositor* and *Logos* which contain much that is of spiritual profit. May the Father continue to bless you in this service. With fraternal love" — R.R.L. (USA).

(We appreciate your comments, and are glad that you enjoyed the exposition of Ruth. We deem it a privilege and a pleasure to prepare the book, and share our thoughts with others. We hope, shortly, to have ready Volume 1 of "The Story of the Bible" and would appreciate your assistance to help circulate it. . . Ed.).

We Apologise

"I am sorry to complain about *Logos*, but we were given homework for Sunday School, and Psalm 22 was one we had to read and study. I therefore looked forward to your exposition in *Logos*, and I was pleased to see in my copy for December 79 that the exposition of the Psalm had commenced. In the February issue it contained up to v. 21.

March *Logos*, however, commenced Psalm 23! What I am complaining about is that in my Wide Margin Bible which I purchased through *Logos* there are 31 verses! There are ten verses missing which is not very helpful to me as I need all the assistance I can get.

"The Psalms have always been difficult for me to understand, but your notes have helped them to appear quite clear. I therefore decided to mark up in my Bible as many as I can so that I can understand them better through the notes. As they type the Lord Jesus Christ, and as they foreshadow his life and ministry, the Psalms have more prophecy concerning the Lord than any other book." — E.B. (NSW).

(We are sorry for the oversight in neglecting to complete Psalm 22 and will attempt to do so this volume. The oversight was due to our absence overseas. We had omitted to take the latest "Logos" with us, and thought that we had completed the Psalm. Hence, in forwarding further matter for publication, we commenced Psalm 23. The moral of this is, Always have the latest "Logos" with you! . . . Ed.).

The Middle East

"The enclosed advertis-

ment was published in *The National Times* for July, and our Ecclesia at Ballina responded by sending a submission. While protocol demands that the contents remain a confidential matter between us and the sub-Committee, you can imagine what we said, and what we recommended. Most probably, it will be filed in the W.P.B. Still we hope that it will be some sort of witness to the Australian Parliament" — J.R. (NSW).

(The advertisement issued by the Commonwealth Parliament of Australia invites persons or organisations to express a view or provide information regarding the possibility of Soviet invasion of the Middle East. We also wrote in reply thereto, and forwarded literature. We have heard nothing in reply. . . Ed.).

Herald Of The Kingdom And Age To Come

"I am delighted that Bro. Thomas' work is being reprinted as his bold, forthright writing is so refreshing as drawing attention to the Truth. It is invigorating to read his words. Could you possibly write an article advising unequally yoked sisters who have come into the Truth since marriage in the way in which they should behave towards their respective spouses

— especially those willing to live peaceable?

"Thank you for all the time and effort which you put in towards producing *Logos* each month. It is well worth it, for I am sure that I am by no means the only one who looks forward to this spiritual meal each month. My prayers and love in the one great hope." — Y.P. (SA).

(We are glad you found the reprint of Brother Thomas' magazines so helpful. They do give us a glimpse of the strivings he endured to establish the truth in its purity — and it is our duty to maintain that same truth in its standards of righteousness. Regarding the article to which you make reference above, we will seek the assistance of brethren towards that end. Meanwhile, the book "Selah" has some very good thoughts . . . Ed.)

Looking Ahead

"Again we renew our subscriptions to *Logos* and Christadelphian Expositor. Your magazines have helped us to be more objective in regard to ourselves, the world, and the coming glorious age as predicted in the Word. But how can we help but long for the return of God's Son. Mortality offers nothing to give us hope. Though things look dark about us, let us not forget to 'look up, and lift up our heads; for our redemption draweth nigh.' We live in exciting days heralding the Master's return. May Yahweh's Word keep us 'steadfast, unmovable, always abounding in the work of the Lord, forasmuch as we know that our

labour is not in vain in the Lord.' The grace of our Lord Jesus Christ be with you." — R. & J.J. (USA).

(Your encouragement is appreciated. Certainly we are privileged to live in these times, to see and hear things "that many prophets and righteous men have desired to see, and yet have not seen; and to hear things" that they have desired to hear, but have not been privileged so to do (Matt. 13:17). Christ's words, applicable to his day, are equally applicable to today . . . Ed.)

Exhortation

"My cheque for *Logos* is enclosed. And I want to commend your Committee for the strength of exhortational material contained therein, and the clarity of the expositions published. Your efforts are greatly appreciated." — B.W. (Canada).

(We recognise the vital need for exhortation today. We live in difficult days — cp. 2 Tim. 3:1 — and the co-operation of readers everywhere is necessary to raise and maintain the standards of doctrine and conduct within Ecclesias. "Logos" tries to do its part in that direction . . . Ed.)

To Our Readers

"Greetings! It's all in that one word! At nearly half-way in my eighth decade, I write to you with several definite thoughts in mind: thoughts that may prove useful to your many readers, if, peradventure, space can be found for them in your *Communications* Columns. One of

these thoughts relates to a bicycle ride I took today to visit my sick brother (Yes, and 'in Christ' I'm pleased to add), and to say that on the way, I said a little prayer, in faith, that the Lord would lift my thoughts to a spiritual level as I made my journey. The answer came at once; for it so happened that in my earlier years I committed substantial portions of 'Hebrews' to memory. So, as I cycled along, I was able to recall chapters 1 & 2 — almost without a break. The added benefit came, not in just the mechanical going over the words, but, in doing so, of perceiving in large measure, the wonder and beauty of their meaning. That majestic opening sentence: 'God, who at sundry times, and in diverse manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son . . .' The orderly citation of O.T. quotations that follows; the play on Psalm 8; the destruction of the devil through the death of the Lord; the triumph of his resurrection; the marvel of the high-priesthood. Well, it fairly thrilled me, and by the time I got to my destination, I really felt I'd been spiritually exhorted and uplifted — all from memory! And when I arrived at hospital, it greatly cheered me to find my brother had taken a turn for the better. Truly God is good!

"I've two more special thoughts. The first relates to TV. At the risk of being regarded as an oddity, I've never possessed a TV set, and, in more recent years, I don't even bother

with radio or newspapers. And yet, praise God, I keep a happy man. People even tell me so, and I'm sure it can't be all flattery! Incidentally, I save what I would spend on newspapers, and buy secondhand Bible books instead. As an exception, I purchased a copy of the *Daily Express* this week for a special report contained therein, and when I came to pay, I did not know its present cost! So little do I purchase such periodicals!

"My last thought reverts to the meditation on Hebrews, for I would urge all those who feel themselves capable of doing it, to learn Scripture passages off by heart. After all, it's only doing what Solomon recommends in the opening chapters of Proverbs: 'write them upon the table of thine heart' (Prov. 3:3). When, therefore, the time comes (as it has come to me already), when it is almost too late to do memorising, you can always draw on the stock of quotations already 'laid up'. And you can take it from me — its a never-failing source of joy and spiritual uplift: a pleasure that is all free!

"Name and address on supply, if desired, and *Thank You!* brother Editor, for giving it space. Faithfully, your brother in Christ." — C.W. (Eng.).

(Thank you for a delightful letter. I quite agree that the best way of rising above depression is to fill the mind with progression — and particularly the Word of Truth. Memorising Scripture is a wonderful aid, as you correctly state. And if you are an

oddity because you do not possess a TV set, then I am one also! We publish your name and address here, if any want to communicate: Bro. Charles Woodgate, 32 Pine Road, Bournemouth, England . . . Ed.).

The Philippines

"The visit of the *Logos* touring group, and the co-operation you gave to the *Ecclesias* here are an inspiration to us. We appreciate the knowledge of the Word that is obvious in the addresses given. We would appreciate some photo negatives of the group, particularly in regard to the gathering at Bayambang. The brothers and sisters here would like to obtain a memento of the occasion, and if any have negatives we will prepare the photos. Many signs are in evidence around the world, so that we feel that we are close to the return of the Lord and his world reign of peace. May Yahweh be with you." — R.J. (Philippines).

(If any members have photos, or photo negatives, of the group in the Philippines, it would be appreciated if they were forwarded to Brother Jimeno. His address is: R. Jimeno, Barangay Asin, Bayambang, Pangasinan, Republic of Philippines . . . Ed.).

Appreciation

"I am not skilled in language enough to express adequately my appreciation of *Logos*. I particularly commend your recent *Chat With Our Readers* and the article by Bro. J. Ullman concerning the need to establish firmly the old

paths. The *Ecclesias* conditions in this part of the world indicate a turn away from the writings of the pioneers, and this, I fear, will result in a further deterioration of *Ecclesias*. There is, therefore, a need to maintain the standard of exposition that its influence may sway readers to that end." — R.S. (Canada).

(We regret the deterioration in Ecclesias to which you make reference; and we agree that the writings of the pioneers are of the kind that can assist us all to maintain the faith, and to strengthen the things that remain and which are ready to die. With determination and faith much can be accomplished . . . Ed.).

Not Enough Time!

"I am extremely grateful for the time that you, and the brethren and sisters who help you, put into the writing, printing and distribution of the publications, and I only wish that I had the time to study God's word in such depth. I am a mother of two young children (ages 1 and 3) and find that the time I have for Bible study is very limited (though very precious). Unfortunately, my husband is not in the Truth, and this also limits my opportunities for discussion and study. However, it is with a sense of shame that I consider the activities of others, and find myself thinking that I have not enough time. I also realise the fruitlessness of the things of this world as we press into the 1980s at an ever increasing rate of living. May our Lord come quickly! P.S. — I, in no way, intended

this letter to be a complaint! I am forever grateful that God has given me the ears to hear and the eyes to see the Truth, and I hope that I am deemed worthy of selection at the Lord's coming." — C.N. (NSW).

(Your letter was not a complaint, but an encouragement. And I am glad that you mentioned the time that the workers at Logos office give without pay; for it is very generous. Without those labours, this work of love would become more difficult. As to your own labours, remember that you have been called in certain circumstances which God knows and understands. Give your time to your husband and children, as well as to the Word, for great blessings can come therefrom. And use what time you can profitably in His service, redeeming it because it is precious. Your time for reading is bound to be limited with the obligations that are yours; and please remember that progress in the Truth is most frequently slow. We live in an "instant" world, in which you can purchase "instant coffee" and even (perish the thought!) "instant tea". And some people want "instant Truth", and "instant progress". But knowledge of Divine ways is a matter of slow development, and your letter indicates that you are showing true progress. It is not possible to quickly grasp, though we need to be found "increasing in the knowledge of God" (Col. 1:9). That comes slowly, and needs the exercise of great patience. Therefore, "thank God

and take courage" — as Paul did on the storm-tossed ship when he saw evidence of the divine hand in the events of his life . . . Ed.).

Joy

"We are filled with joy to be able to announce the baptism of our son and his wife, after a very satisfactory interview with each of them. We have lived in isolation these twenty-two years since our own baptism. Our other son was baptised some years ago at Pasadena, California.

"Through Bible study, our prayers, and the use of the great help we find in Christadelphian literature, these loved ones have come out of Gentile darkness into the blessed Truth. God be praised!" — R. K. (USA).

(We rejoice with you in your joy. And it is a happy occasion, in this age of darkness and despair, when our children embrace the hope. The greatest heritage we can leave with them is an understanding of God's wonderful plan. In your case, these baptisms can mean the union of your family in the glorious circumstances of the Kingdom . . . Ed.).

Articles by Sisters

"Are you still interested in receiving articles from sisters? I have thoughts from time to time which I would like to share with others" — M.L.M. (Vic.).

(We are always interested in thought-provoking articles. However, we prefer them typed in double spacing. Deep thought and great care needs to be

taken in putting pen to paper so as to select the right words to express the idea in mind. We shall be pleased to hear from you again . . . Ed.).

The Middle East

"Enclosed is my subscription to the *Expositor* together with a donation for Gospel work. The *Expositor* has been of immense value to me as well as to others in the study of God's Word. I have also enclosed an advertisement in the local newspaper; it could be a means of submitting a warning to the authorities of the impending Russian invasion of the Middle East." — L.R. (Qld.).

(The advertisement is on behalf of the Parliament of the Commonwealth of Australia, relating to Foreign Affairs and Defence Sub-Committee on the Middle East. It invites written submissions from interested persons and organisations relating to: The Arab/Israel conflict; Soviet involvement and intentions in the region; The security of the production and supply of oil, and so forth. It invites as follows: "Any person or organisation wishing to express a view or provide information is invited to contact the Secretary whose address is given. We have forwarded a copy of the booklet: "Russia's Bid for World Domination: Sure Sign of Christ's Return." If governments are wise they will seek instruction from God's Word; but, unfortunately, as the Scriptures reveal: "They walk in darkness; they know not at what they stumble" . . . Ed.).

Dad Bargains

"Who'll sell, who'll sell?" is Mammon's cry,
 "Come, sell your selves, I'll gladly buy,
 I'll give you wealth, power, riches, fame,
 Pleasure or rank; your price just name."

"I'll give you drink, wines rich and rare,
 And merry friends your joys to share,
 The laugh, the jest, the dance, the song,
 Come try them all, life won't last long."

Up comes a youth, in eager haste,
 He pauses not, no time he'll waste.
 "My life for drink to you I'll sell;
 I'm only bright when drinking well."

Ambition makes the next demand.
 "I must have all 'neath my command;
 A lofty place, a noted name.
 I'll sell my life for rank and fame."

A fair young group comes next in view,
 And glittering jewels, dresses new,
 And baubles bright, and worthless toys,
 They think will best ensure their joys.

Another comes, his form looks old;
 He eager cries, "Gold, give me gold.
 My all may go if I have wealth,
 For it I'll barter friends and health."

Oh, what a motley group stood there,
 The old, the young, the bright, the fair,
 Selling their worthless lives away
 For fleeting pleasures of a day.

And Mammon smiled and stroked his pate
 As one by one they sealed their fate;
 And round each neck he placed a chain —
 At first they hardly felt the pain —

But every day he tighter press'd
 Those shackles till they knew no rest.
 Poor foolish dupes of Mammon's wiles,
 How easily he them beguiles.

At last they see with foolish eyes,
 Too late, how poor is Mammon's prize;
 Joy turns to anguish, loves to hates
 In deepening darkness, death awaits.

"Oh, pause a moment," Wisdom pleads,
 "Come buy of me, I know your needs,
 My price is low, my wares are choice,
 Who trades with me will long rejoice."

The Developing Crisis In The East



“Israel and the Tyrians, the Carthaginians, the Alexandrians, the Venetians, the Portuguese, the Dutch, and the English have all possessed the commerce of the East, and with it the Dominion of the Sea. It is now in the grasp of Britain, and it is equally certain, that as it has passed from her predecessors in the Trade so also will it pass from her, and with its departure her maritime ascendancy will fall . . . If things are to progress as they have done for centuries past, there is every indication to conclude, that the United States will fall heir to the Trade and dominion which accompanies it; and as Tyre gave place to her Carthaginian Colony, so would Britain to its nobler progeny in this western world . . . In fact, the golden apple of the age, which will doubtless prove an apple of discord to the whole world, is the monopoly of the earth’s commerce, and consequent dominion of the land and sea. England, Russia and the United States are the mammoth gamblers for the prize. But, the student of the prophets needs not to be instructed, that it is their last stake, and that He, to whom the earth belongs and the fulness thereof, will overturn their tables, and bestow the spoils upon His beloved Son” — J. Thomas, Herald Of The Future Age, 1847.

Prognostications Vindicated

HISTORY, subsequent to the writing of the above by Brother Thomas, has thoroughly vindicated his anticipations. The decline of Britain has been seized by US in order to

assert itself, so that, today, US, Britain, and Russia are “the mammoth gamblers for the prize”, the prize being domination of the east, and of the whole world. In the same article as the above was written (entitled, *Russia, Turkey, Persia and India*),

Brother Thomas also wrote:

"The tide of human affairs is beginning to flow towards the east. The highway of nations will not be across the American Isthmus, nor via Halifax, N.S. to the Pacific, but across that of Suez by the Red Sea through the Straits of Babel Mandeb to the Indian Ocean, Gulph of Persia, Chinese Seas etc. . . . Persia lies between the Anglo-Indian, Ottoman, and Russian empires; hence, Teheran, its capital, is almost as important a focus of political intrigue as Constantinople. . . ."

Today, nearly 140 years since the above was written, it is clearly obvious that the Persian Gulf region is still vitally important to the western nations because of oil, the commodity upon which the economies of the west depend.

Western Strategy

To protect the sea-lanes over which the oil is transported, America and Britain are now building their defences in the Indian Ocean at the mouth of the Persian Gulf and elsewhere. According to *Newsweek* magazine, Britain has 5 warships and 3 support vessels in the area. America has 13 warships and 6 support ships (including 2 air-craft carriers with 150 warplanes besides helicopters). The French also have 5 warships and 9 support vessels. Shadowing these are 10 Russian warships and 16 support ships.

Britain has also leased to the U.S. the island Diego Garcia which the Americans are turning into a supply and control centre. In his *State of the Union* address President Carter made known to the world the importance of this region to the U.S. He said:

"Any attempt by any outside force to gain control of the Persian Gulf region

will be regarded as an assault on the vital interests of the United States of America. And such an assault will be repelled by any means necessary — including military force."

Newsweek described the address as an "ultimatum to the Russians".

A Western Corridor

Additionally, America is known to be establishing its military potential in Egypt. One journal commented:

"The Carter Administration has quietly deployed highly sophisticated combat control aircraft from bases in Egypt to the region of the Persian Gulf."

The article further states:

"The aircraft are the most advanced command and control aircraft in the world, and, at \$A122 million apiece, the most expensive military plane in existence. It is capable of flying eleven hours at 853km/h which means that it can fly from Egypt across Saudi Arabia to the Persian Gulf, circle on station for six hours, and fly back. Its electronics can 'see' for 402km in any direction, pick out tanks on the ground and ships at sea".

Besides these planes, the U.S. has given the Egyptian air-force 35 F4 Phantom fighter planes.

What has been established now is a corridor of Western Military influence, stretching from Egypt, through Israel and Saudi Arabia to the Persian Gulf. It is like a vast "Chinese wall" against Russian aggression. This the Soviet must break through to affect any world change.

Russia's Reaction

Scripture, in Dan. 11:40-45; predicts a move of this nature by Russia. A lightning attack is described in which Israeli forces are swept aside and Egypt falls to the Russian forces. This will de-



stroy any U.S. bases in those countries, and severely weaken the West's ability to guarantee its oil supplies. Additionally, oil routes round the Cape Horn of Africa will be threatened by such a Russian excursion into that continent.

When Bro. Thomas wrote *Elpis Israel* over 130 years ago, Russia's designs were unknown. Today everyone admits that her plans envisage a take-over of the Middle East because of the oil. The area is so important to its strategy that they were prepared to change allies overnight in the Somali-Ethiopia conflict, and risk war with the U.S. by the invasion of Afghanistan. Both moves were calculated to strengthen their influence over the vital oil supplies of Middle East.

Why Jerusalem?

Somewhere, in all these events, the city of Jerusalem and the land of Israel become involved. God foreordained that they would. Zechariah declared:

"And in that day will I (Yahweh) make Jerusalem a burdensome stone for all people: all that burden them-

selves with it shall be cut in pieces, though all the people of the earth be gathered together against it".

"For I will gather all nations against Jerusalem to battle" (Zech. 12:3; 14:2).

As stated earlier, Israel and Egypt are linked together, a bastion in the defence strategy of the Western Powers, protecting their oil supplies. Because of its key strategic position, and the 'domestic' issues of the region, the eyes of all nations are centred here, as are also those of Yahweh. A recent conference of Commonwealth 'Heads of State' held in India discussed the subject because "they were concerned that the situation in the Middle East posed a continuing threat to global peace and security." Their concern referred to "a just settlement in the Middle East which recognised the rights of the Palestinian people". Another issue connected with the Palestinian, is the status of the city of Jerusalem. Israel has recently made the city its capital and irritated the Arabs by so doing. These in turn, through their political lobby and oil extortionism enabled them to convene an emergency session of the UN General Assembly. A resolution was passed giving Israel "a November 15 deadline to start withdrawing from all Arab territories, including Jerusalem, occupied since the 1967 war." (Adelaide Advertiser). There is no doubt that the UN move is both morally and legally wrong (as will be briefly outlined in our next article). However the move is highly significant for those who are watching the signs of the times. Israel is now being cast as the misdemeanour giving the ac-

cusing nations a "moral" right in initiating any further action thought necessary to bring the Israelis 'to heel.' Joel prophesied of this very situation in his third chapter. He declared to the nations, "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up" (v. 9). The word "prepare" in the Hebrew language is *kawdash* and means 'to make clean, or holy, or sanctify'. This is what the nations are doing. They are making their actions against Israel "clean" causing even Israel's lovers to "forsake" her (Cp. Jer. 30:14) and enabling the enemy to take advantage. Bro. Thomas has the language to describe the import of the UN move: "The commencement of such a work is preceded by what is now commonly styled a *situation*: or concurrence of circumstances and agents, which, when a certain impetuous is imparted to them impels them in a certain course to results, neither contemplated nor capable of being controlled" (*Eureka* 3:295). The results in this case, end initially with the battle of "Armageddon"

where God shall "be known in the eyes of many nations, and they shall know that I am Yahweh" (Ezek. 38:23).

Conclusion

The crisis is gradually developing as international tension tightens around the area. Not a day passes without some incident or intrigue adding to the "situation". Our warning is given by the Lord himself who declared, "Behold, I come as a thief (to the world). Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame" (Rev. 16:15). Let us, then who see these things taking place, be found diligently preparing self, family and ecclesia for this both wonderful and terrible moment (Joel 2:31-32; Psa. 99:1-3).

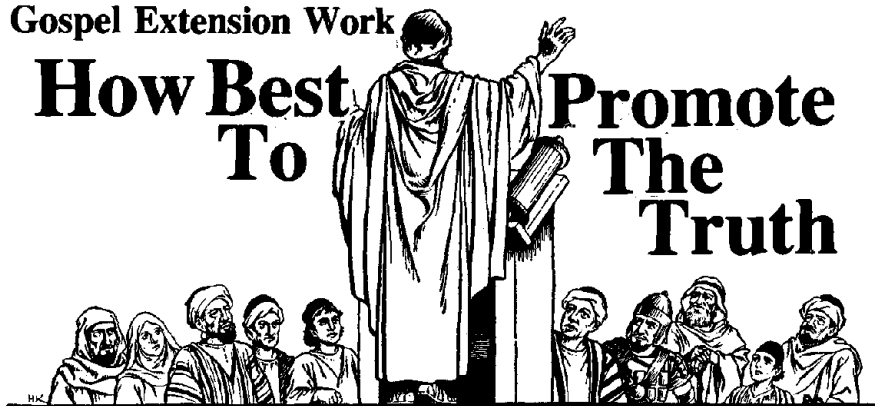
In our next article, God willing, we hope to consider subjects such as 'The Judgment Seat of Christ — Where and When?' and 'Jerusalem — The Burdensome Stone,' being an outline of its History and Destiny as revealed in allegory, history and prophecy.
WJM.

HOW TO AVOID WORLD WAR III

This was the title given to a series of articles published by the *Adelaide News* in setting forth before its readers the grim possibility of war. The day of the first article synchronised with the outbreak of war between Iraq and Iran. How significant appears the Middle East with all its problems, in view of the requirements of Bible prophecy. Iran is ancient Persia, and Iraq is ancient Babylon, so the gold and silver of the image were again seen in conflict. Ultimately both must come under the domination of Russia to form the Image seen by Nebuchadnezzar; and this, it would appear, will take place when Constantinople (Istanbul) likewise falls to Gog. The recent coup by military forces in Turkey is also of importance in the working out of latter-day developments. And when these incidents are viewed on the background of Israel in the land, Egypt turning to the West, and the whole world dominated by two super-powers the picture predicted by the prophets takes very definite shape. In such times we are reminded of our responsibilities, for the "day of the Lord cometh".

Gospel Extension Work

How Best To Promote The Truth



“Except Yahweh build the house, they labour in vain that build it . . .” — Psalm 127:1

Our Responsibility

THROUGHOUT the Western world advertising has become big business. Goods and services are advertised to the public through a wide range of media. The objective is singular: to promote business for profit.

In recent years, as the spirit of competition has become more intense in the business community, advertising methods have become more aggressive and hard-hitting. The public is faced with a constant barrage of advertising — a great deal of it conforming to debased moral standards which are now in evidence throughout the world.

In the midst of a “crooked and perverse generation” the Body of Christ has a responsibility to preach the One True gospel to a perishing world. Such is becoming more difficult and more challenging as moral and spiritual values within society continue to decline.

We have a message to pro-

mote. The grandest message in the world. These days, the question is often asked: how can this best be done?

There are two basic means by which the Truth is preached: one is undertaken individually — generally by word of mouth, or distribution of literature; the other is the combined, communal work of the Ecclesia.

Both methods may prove successful, if the Father adds His blessing to that which is done in His Name. However, perhaps we should acknowledge that the combined preaching activities of the Ecclesia as a whole should be regarded as a testimony to the world-at-large, whereas individual efforts put forth by brethren and sisters are of a more personal nature. For this reason, this latter method at times has produced astonishing results. We well recall the instance some years ago of the Truth being introduced to a young girl, the ultimate result of which was she accepted it, and so did thirteen members of her family!

Often we have heard brethren and sisters — old and young — make the claim that they would never be able to teach the Truth to an interested friend. This may well be so in some cases, for all do not have the maturity or the ability to become teachers. But every Christadelphian has learned sufficient of the Truth to be baptised, and should therefore be capable of *introducing* the Truth to someone. We know of one elderly brother who has never taught a Contact the Truth, but has introduced it to a number of folk, who have ultimately become baptised. We recall the experience of an elderly sister who was waiting at a bus stop, where she met a married couple who were complete strangers to her. The gentleman began to berate the inefficient transport system because the bus was late, exclaiming to the sister: "What a state the world is in, when even a bus can't run to reasonable time!" To which she replied: "You are right — and things in the world will not improve until Christ returns". The couple were stunned at this news, which they had not previously considered. Ultimately, this couple were baptised.

The Lord taught us that we should be "wise as serpents" (Matt. 10:16). Therefore, choosing an appropriate time and style of approach, we can mention some aspect of the Truth to a relative, someone with whom we work, a neighbour, or even a door-to-door salesman who calls to try and sell us a vacuum cleaner!

One brother of our acquaint-

tance, with his kindly manner, and tactful yet direct approach, has been able to arouse initial interest in the Truth in a number of people. He then introduces his new-found Contacts to an able brother who will continue the discussions, and eventually commence a course of instruction which has led to baptisms.

One of the most impressive lessons we learn in this regard is often taught us by newly baptised converts with no prior Christadelphian background. How often, in such cases, do such conversions lead to others? The newly baptised brother or sister is so enthusiastic, so filled with zeal and fervour for the Truth so newly discovered that they speak about it freely to others, especially relatives and friends. What a lesson for all! Yet, let us add a note of caution: the Truth is not something to be hammered into people, nor to be pushed in a "high-pressure" manner. The word of God is holy, and must be handled with reverence and humility.

It Pays To Advertise!

Sometimes we tend to feel that some forms of advertising are worthwhile whilst others are not. To a degree this may be so. But who can really tell? Most Ecclesias advertise the Truth in their own particular area, thus their appeal is generally directed to a somewhat specific public. In such cases, various forms of advertising complement each other. An example: an Ecclesia placed a special advertisement in the daily newspaper upon a most topical and dramatic subject. A gentleman came to the lecture and ex-

pressed considerable interest. Asked if he had seen the newspaper advertisement, he replied in the affirmative. He then pulled from his pocket a crumpled copy of *TODAY in the Light of Bible Prophecy*. He said that he had received the pamphlet in his letter box some weeks earlier, and had read it but taken no further interest. Seeing the newspaper advertisement reminded him of the pamphlet; thus, in this case, a combination of two forms of advertising led this man to attend a Christadelphian lecture. On one occasion we spoke the Truth to a person we had never previously met, and his immediate and cordial response was: "Oh, yes! A Christadelphian, eh? I saw your rather large ad. in the paper last Saturday! Most interesting!" Again, here was a combination of two forms of advertising: we made the contact verbally, but it became established upon the basis of a newspaper advertisement!

And one thing is certain: once we have established an association with a Contact, a personal relationship has been established.

Letter-box distribution is probably still our most valuable form of advertising, after word-of-mouth contact. The reason? Our appeal is to people who are prepared to read and think and examine our message. Some have claimed good response to T.V. or Radio advertising, but the stream of applications for literature received by us as the result of letter-box distribution, still places this in the forefront of the most effective form of adver-

tising. We have another reason for not favouring T.V. advertising: it has been our consistent policy to oppose the introduction of T.V. into the homes of Christadelphians. We view it as the most powerful and influential "god" the world has created since the second World war. An ad. for one brand states: "Bring the world into your home!" And that is precisely what Christadelphians should not do! Our homes should be oases, separated from the evil of the world, in which the atmosphere of the Truth is the dominant influence.

Newspaper advertising falls into three categories, insofar as our work in the Truth is concerned: Large ads., designed to promote Special Efforts; smaller ads., featured on a regular and consistent basis; and the usage of smaller suburban or provincial newspapers.

Newspaper advertisements should be well thought out, and carefully worded. We believe in the use of thick black Gothic type for some of the key words in such ads, to catch the eye of the reader. A well-planned ad., 2 columns \times 20 cm., if designed and set out in the right way, can be as eye-catching as a full-page.

Nevertheless, pamphletting is still proving successful. The production and distribution of this type of literature falls into two major categories: the regular distribution of our less expensive pamphlets, printed for this purpose — especially when a particular area is worked over consistently for a period of time. The other category relates to the use of special pamphlets for a special

purpose; i.e., to advertise a series of lectures during a Special Effort. In such case, full emphasis is placed upon a particular lecture or series of lectures. This type of letter-box distribution often provides an effective support for newspaper advertising.

Pamphlets which include free reply-paid application cards for a particular booklet have brought astonishing results in some areas. We know of one Ecclesia which recently "blanketed" their suburb with 20,000 such pamphlets and reply-paid cards, and they received more than 100 applications for literature. One application for every 200 pamphlets distributed, is an outstanding result.

Care In Choosing Lecture Titles

Before embarking upon a program of spending the Ecclesia's money on Gospel Proclamation work, serious thought should be given to the choice of lecture titles.

If it is a Special Effort which is being planned, it is wise to give first consideration to topical events which may be related to Bible prophecy. The general public is already aware of the subject, and their interest is therefore already stimulated to some extent.

Lecture titles, generally, should proclaim in a clear and forthright manner what we believe. Example: rather than promote a lecture entitled: *Is there any significance in the return of the Jews to their land?*, a preferable title would be: *The restoration of Israel: Miracle of Fulfilling Bible prophecy.* From a doctrinal standpoint, instead of advertising a lecture entitled: *Is*

there a trinity? the more positive approach would be: *The doctrine of the trinity is false — there is One God.* Rather than pose a query as to whether Christ is to return to earth and establish a kingdom, an affirmative title would be: *The Coming 1,000-year Reign of Christ upon Earth!*

Quite apart from any other considerations, our titles — if well chosen — will do our preaching for us. We will leave our contemporaries in no doubt as to what we believe, thereby challenging them to hear our message, or endeavour to show where they believe us to be wrong. Positively, we should let people know what we believe, and what we stand for. Where this policy is followed, results are achieved.

The Cautious Stranger

When an interested friend attends a Christadelphian lecture for the first time, he is usually somewhat wary. And who can blame him for that? He is venturing into a strange environment, and may be sceptical, or even suspicious. Remembering, then, how strangers feel, we should firstly let them know that we are pleased to have them at our Meeting. When in a strange place or an unfamiliar environment, there is nothing more comforting than being on the receiving end of a warm and cheery smile. Rigid aloofness and high-pressure tactics should be avoided. Sadly, we have witnessed strangers driven from Ecclesial Halls through the over-zealousness of brethren. We are unfair and unreasonable if we expect too much too quickly from one

who know little or nothing about the Truth. If an interested friend has listened carefully to our lecture, and expresses a willingness to take some of our literature, we should — after a brief chat, if possible — be content with that. If we can get them onto our regular mailing list for literature, so much the better. But we should scrupulously avoid aggressive persistence, such as practised by some religious sects. The gospel is a message to be set before our fellow-men with conviction and enthusiasm — but also with kindness, thoughtfulness, and a tactful understanding of the guarded doubts in the mind of the new Contact.

Although the days are evil and the time of the end is near, in numerous parts of the world, through dedicated and consistent preaching efforts and advertising, many are still accepting the call to embrace the faith. We urge brethren throughout the world not to become despondent if success does not appear to crown their efforts. If results are not apparent, we must firstly be prepared to take a good long look at ourselves. Simply, are we giving the best we can for Christ's work? Or, are we serving Self first, and being ungenerous when it comes to the work of preaching the Truth?

There is a need for personal self-sacrifice to effectively preach the gospel of Christ. We must be prepared to sacrifice time and effort and money — and develop ourselves in the study of the word.

Are we doing this, to the best of our ability?

Dedication, A Counter To Apathy!

Some Ecclesias are more affluent than others. In some parts of the world brethren live in a state of genuine poverty. But Yahweh can bless "by many or by few" (1 Sam. 14:6). We must financially support the preaching work of our Ecclesia as best we are able. But there is more than money involved. Time, effort, dedication, a willingness to sacrifice ourselves in the cause of Christ, are the basic essentials.

Lethargy is one of our gravest challenges in these times. We have visited Ecclesias where they do not even bother to hold public lectures. When asked the reason for this, the answer has been: "Because no one comes". Well, that is quite true. No one will come, if there is no lecture to come to! But, in any event, such lack of interest on the part of the world only makes the challenge more compelling: Noah preached for 120 years and did not gain a single convert! But he will be in the Kingdom, because of his faithfulness and total dedication to the cause of God. Noah made every effort to preach the Truth. Are we doing the same?

It is our responsibility to devotedly and unstintingly proclaim the Truth. The rest lies with the hand of Providence.

We hold the Truth. As such, we are the most privileged of people. Let us not become apathetic about our responsibilities. And let us not become despondent at apparent lack of success — remember Noah!

The time is short. The days are evil. Our opportunities for fulfill-

ing God's will of gathering in the "fishes" which shall inherit the kingdom are fast running out (John 21:1-11). Let us, then, with renewed dedication to the cause of our great King, diligently apply ourselves to this avenue of our service to him. What a privilege is ours! "How beautiful are the feet of *them* that preach the gospel of peace, and bring glad tidings of good things!" (Rom. 10:15). Why the special reference to "feet"? Because those who "preach" are, themselves, (if following Paul's example) *walking* in the way of the Truth, rejoicing therein! They are "mobile" — moving positively in the service of their Lord.

Paul commended the Thessalonians for embracing this spirit: "From you the word of the Lord

sounded forth, not only in Macedonia and Greece; but everywhere your faith in God has become known . . ." (1 Thess. 1:8 Wey.) Let us also take to ourselves David's inspiring words of exhortation and encouragement, which he addressed to Solomon: "Arise, therefore! And be doing! And Yahweh be with thee!" (1 Chron. 22:16).

And may the words of Paul apply to each Ecclesia, in these final days of the Gentiles:

"Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the Word of Life . . ." (Phil. 2:14-16).

— Logos Committee (J.U.).

The Holy Place

Exod. 36:1-32

THE TABERNACLE



IN THE WILDERNESS

"And all the wise men, wrought all the work of the sanctuary"

The Entrance

The only entrance into the rectangular (30ft × 15ft × 15ft high) Holy Place was obtained through the curtained doorway which has already been described. These curtains (Exod. 26:36,37) were suspended by rings of gold upon 5 pillars of gold-covered shittim wood, each of which stood upon sockets of brass (Exod. 26:37). This was the last occasion upon which brass was visible on the inside of the structure. Two other metals now predominated: gold and silver. The boards that formed the north and south walls together with the furniture were covered with gold; the sockets that formed the bases of the walls were of silver. The only other material visible to the eyes were the

beautiful colourful curtains at the eastern and western ends of the Holy Place, and its overhead covering of curtains.

The priests entered the Holy Place to show their daily dedication to Yahweh before Whom they presented themselves for service, praise and fellowship. Here they were separated (or sanctified) from the rest of the encampment and the outside world, and so were free of distractions that would otherwise cause digressions from the things that belonged to Yahweh.

The Antitype

When the Lord Jesus Christ was upon the earth, he was Yahweh's dwelling place, or Tabernacle. He declared: "For their sakes I sanctify myself" (John 17:19). Now, possessing divine nature, it is said of him: "In whom dwells all the fulness of the Godhead bodily" (Col. 2:9). We see this in the following particulars:

* He declared his Father's righteousness at his baptism (Matt. 3:15) — *White curtains of outer wall.*

* He sacrificially dedicated himself to Yahweh in submissive obedience — *The Brazen Altar.*

* The water of His Father's word cleansed him of fleshly inclinations — *The Brazen Laver.*

* Thus he displayed His Father's character before all Israel — *The curtained entrance to the Holy Place.*

* In such a one Yahweh could, and did, dwell and cause His Word and works to be manifested in a pleasing and faithful manner — *The Holy Place and its furnishings.*

* His relationship with the human race was there for all to see — *Brass sockets for the pillars upholding the entrance curtains.*

* Those dispositions and tendencies which are inherent in human nature were covered by his gold-like faith which, responding to His Father's testings, was a gold-like reflection of the character of his Glorious Father (cp. John 1:14 etc.) — *The gold-covered boards and pillars in the Holy Place.*

This part of the Tabernacle is the most important for this present time for the children of God. It certainly is the most significant because of the many lessons it contains for us. An examination of the Holy Place will substantiate this, in the following ways:

Gold

Whereas the outer, or Altar Court was dominated by that symbol of human nature, brass; the Holy Place was an area of gold. This represents an important stage in our development towards the future "Most Holy Place" state. Having entered into Yahweh's purpose in Christ, we progress through the "outer court" state of *mental changes*; of *separation* to Yahweh; of *reconciliation* with Him; of *preparation* for the experience of and development in, this "Holy Place" state which points to the *moral application* of the truth understood and believed (seen in our *changed characters*); of our entire *dedication* to the service of the Truth and the Ecclesia; of our *reformation* from the things of "brass" to those of the "gold" faith.

Saints must *now* conform their life and actions to the light of the knowledge of the Word of God; only in this state can we acceptably please Him.

Measured

Just as the Tabernacle was "measured", so are those whom it represents: the saints in all ages. They have been measured with the rod of affliction (Rev. 11:1) but, in the age to come (the revealed heavenly or exalted places in the Kingdom — Rev. 4:1), they will be counted (or measured) as the perfected Temple or dwelling place of Yahweh.

Manifestation

As the walls of the Holy Place were covered with pure gold, they reflected the shining of the light from the lampstand. That, also, is the responsibility of each member of the Ecclesia.

Gold represents faith which having been tried in the fire of trial and affliction (Rev. 3:18), will find all the dross of fleshly lusts which would tarnish the character removed, and thus enabled to reflect the character of God and the light of His truth.

Faith is essential for all those who will find an abiding place in the one body of Christ, the Temple of God (Heb. 11:6). Just how essential is seen in the vision recorded in Rev. 21:3-18 of the Holy City into which those who lacked faith (described in v. 8 as "fearful and unbelieving") will not enter.

Holiness

The Holy Place represented our present period of life as saints (sanctified ones) in the "Holy" state: separated to Yahweh with the outer court state of "the flesh" left behind.

In this "Holy Place" state there is no directly-manifested glory of Yahweh. That is veiled off by the veil of the flesh, or our human nature. The only light here is the knowledge of the glory of God, coming from the lampstand of the Word of God which, being seven branched (or seven-fold), is perfect for the purpose for which it was Divinely designed in preparing us for the future. The Knowledge (light) of the outside world is not only not necessary but is excluded from the Divine arrangement.

Pattern

There is a correspondence between the Holy Place and the Ecclesia. In Eph. 1:3; 2:6,22, the Ecclesia is described as "the heavenly places". The Holy Place is the "pattern of things in the heavens" (i.e. in Christ — Heb. 9:23). In Christ is to be found the only Divinely-appointed and acceptable "dwelling place" for us. Only thus can Yahweh, through His truth and our sanctification, "dwell" in us. Consider Paul's descriptive use of the Holy Place concept: "The house of God which is the ecclesia of the living God, the pillar and ground of the truth" (1 Tim. 3:15).

That is the state at which we arrive in the development described in Romans 5:1-2:

* Justification and peace with God: the results of the "Outer Court" experiences;

LOGOS

- * Access by faith into grace; the experience of the Holy Place;
- * Hope of the Glory of God; the experience that awaits faithful saints in the age to come, when the Most Holy state will be manifested.

The surety of the fulfilment of this hope is found in the one who is now in the actual "heavenly places" at his Father's "right hand". (Eph. 1:20).

Ministrations

The Holy Place is also suggestive, and indeed descriptive, of those occasions when the saints, as a community of faithful priests, assemble on the first day of the week (or at any other time). So meeting together, they are manifested as the "heavenly" (Holy Place) "Tabernacle of the Testimony", "showing forth the praises (or virtues) of Him who hath called us out of darkness into His light" (1 Pet. 2:9). Thus also, in a combined sense, we are Yahweh's Temple or dwelling place. (2 Cor. 6:16; 1 Cor. 3:16,17). On such occasions we display the four-sided characteristics of the first-century apostolic Ecclesia described in Acts 2:42; when its members met and continued

- in
- * "doctrine" — The Lampstand with its light of knowledge;
 - * "breaking of bread" — literally so, but in symbol, partaking of Christ and his word;
 - * "prayers" — the incense altar of prayer and praise caused to ascend to the Throne of Grace;
 - * "fellowship" — priests sharing together in the fellowship of each other and of Yahweh.
- (Read also *Eureka* Vol. 2 p. 355 par. 2).

It is our present duty to maintain the holiness of separateness of the "Temple" Ecclesia (1 Cor. 3:17; Rev. 8:5-8).

Thus the Ecclesia, through its members, is able to reflect the "truth which is in Christ Jesus", through the light of Divine Knowledge shining upon and through the tried faith of every part of the Ecclesia.

K. Cook (NSW)

A MARVEL IN HISTORY

It is the marvel of all history that God should have formed and used and guided a nation as He did in the case of Israel, and that that nation should be extant to the present day in the very position foretold by Moses over three thousand years ago — scattered among all other nations. It is a marvel with a meaning. It is no mere episode. It is not a mere passage of history. It is part of a plan. We comprehend the plan in the light of the teaching evangelised to us by the apostles of the Lord Jesus. The plan is in fact the programme of the earth's deliverance in harmony with the honour of the earth's Possessor and Creator. The plan consummated shews us the earth "full of the glory of the Lord as the waters cover the sea"; and Israel restored, the head of a family of enlightened and happy nations, united in the service of Israel's God.

STORY OF THE BIBLE VOL. 1

We are in course of preparing the first volume of *Story of the Bible* covering the first five books of the Bible. The method of exposition is identical with that produced in the Magazine in 1953, but the matter has been thoroughly revised and improved. The book is profusely illustrated, and produced in large, clear, readable type. It is designed to expound the Bible in a way that is helpful to both children and adults. It is therefore a volume that readers should purchase for themselves, and additional copies for their children. The greatest heritage we can give our children is an education in spiritual matters, and *Story Of The Bible* is designed to that end. The book contains over 350 pp., and is nicely bound in hard covers. We have attempted to make the book as attractive as possible. The financial outlay to produce this book is some \$16,000; and in order to finance this we offer this volume at a pre-publication price (money with order) for \$5 including postage. Orders can be placed with most Ecclesial Librarians; with Logos Publications, P.O. West Beach, South Australia 5024; or with Logos agents overseas. The pre-publication price in England has been set at £2.50, and there, orders with money, should be sent to Brother E. S. Cherry (see inside front cover).

LOGOS VOLUME 47

Subscriptions for this volume are now due and payable. These can be paid to Logos Publications, West Beach, South Australia 5024, or to agents as listed on our inside front cover. The subscription rate is as there listed.

HERALD OF THE KINGDOM AND AGE TO COME

This comprises the first portion of the first number of the periodicals issued by Brother Thomas under that name. It therefore includes articles unavailable elsewhere. Additional comments have been added to the articles to provide background details, so increasing the value of them. The book is well printed, and enables readers to discover the striving necessary to revive the Truth in these last days. Cost of the book is \$1.75 (Aust); \$2 (Canada, USA etc.); or £1 in England.

LOGOS TOUR OF BIBLE LANDS — 1981

If you have made a reservation for this tour, and have not heard from us by letter, please contact us immediately. Unfortunately, the Editor, in his journeys around the world earlier this year, accepted reservations, but has mislaid them. It is urgent for you to attend to this request, so that it would be appreciated if it were done immediately.

CONTRIBUTIONS

We deeply appreciate the generous assistance rendered by our readers in these donations to the work. This assists us to continue and extend the work already being done, and enables the furtherance of the work of the Truth in many parts of the ecclesial world.

Qld: T.K.; M.C.; F.A.; J.W.; **NSW:** D.G.; L.R.; D.P.; V.H.; B.Y.,
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The Story of the Bible

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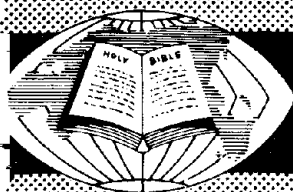
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Do what is right, be valiant for the Truth, teach it without compromise, and all lovers of the Truth will approve you; for all others, you need not care a rush!

— J. Thomas.



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LOGOS — Issued Monthly

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Our policy is to follow the apostolic advice to "contend earnestly for the faith which was once for all delivered unto the saints" (Jude 3-4). We aim to set forth the Truth in its purity and where necessary, reveal Error for what it is.

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HERALD OF THE COMING AGE

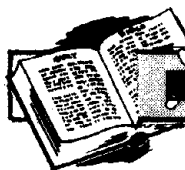
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LOOKS

UPHOLDING THE PURITY OF
APOSTOLIC DOCTRINE & PRACTICE

VOLUME FORTY-SEVEN



A Chat
With
Readers

A Puzzle Considered!

WHY do members leave the Truth for other denominations? Recently "The Christadelphian" reported that Ecclesias throughout the United Kingdom had lost over a dozen members who had joined various Churches in Christendom. Other parts of the Ecclesial world have reported similarly. In New Zealand, at least twenty members left the Truth for other Churches. There is evidence of this elsewhere, including Australia. Mostly, the churches concerned are those of the "charisma" group like the Pentecostals who claim to possess the gifts of the Holy Spirit, where emphasis is laid upon emotional appeal, where enthusiasm and devotion are claimed to be evidence that they have "got religion".

It is sad and serious to learn of these defections. It is evidence to us of a lack of true understanding of the doctrines of the Truth, or of the spirit that its teaching should generate in every one of us.

An investigation of circumstances has revealed that, in some cases at least, Ecclesias have contributed to this sad decline. They have failed to clearly designate the line of demarcation that exists between the Truth and the world at large; they have not clearly taught that those who embrace the Truth have joined an army that is opposed to the enemy without (see James 4:4): the religious, political and social world about them. Those "in Christ" are as revolutionaries in the world, awaiting the time when they shall violently overthrow it. As such they recognise no affinity between Ecclesias and the Churches, or between the Truth and the doctrines of the Apostasy.

A person embracing the Truth needs to be well grounded in its doctrines as such, and in the application of those doctrines as a

way of life. Both affirmative and negative aspects of these need to be brought home to the investigator of God's way. It is not enough to affirm that God is one, it is an essential to recognise that the doctrine of the Trinity is false and reveals the spirit of Antichrist (1 John 2:22). Hence there is no affinity between the Truth and the Church.

It is there that the writings of the pioneers are of such value. They not merely proclaim the Truth, but do so in a vigorous and virile manner that leaves no doubt as to what should be one's attitude to the Truth. Such titles as "Christendom Astray From the Bible," "Clerical Theology Unscriptural", "The Apostasy Unveiled" and so forth, proclaim clearly and unequivocally where the Truth stands in relation to the teaching of the world of darkness. And this is emphasised, not merely in the titles of the books published by them, but through their contents as well. Consider the following from "Elpis Israel", p. 102: "There can be no friendship between these two parties (the world and the Ecclesia). Death or victory is the only alternative. There can be no peace in the world till one or other be suppressed. The 'enmity' is the essential hostility betwixt sin and God's law, which is the truth. Either truth must conquer sin, or sin must abolish the truth; but compromise there can be none. I have great faith in the power of truth, because I have faith in God. He is pledged to give it the victory; and though deceivers in church and state may triumph for the time, and tyrants 'destroy the earth', their end is certain and their destruction sure."

We are certainly educated as to where we stand by such a statement. Take another one:

"The Bible and popery are as mutually hostile as the light of the sun and the thick darkness of Egypt that might be felt. But it is not paganism and popery alone that are practically hostile to a free and untrammelled investigation of the word of God. The Protestant world, while it deludes itself with the conceit that 'the Bible, the Bible alone, is the religion of Protestants' — while it spends its thousands for its circulation among the nations in their native tongues — is itself hostile to the belief and practise of what it proclaims. The 'Bible alone' is not its religion. . . . To believe and practise the Bible alone would be a sufficient ground of exclusion from all 'orthodox churches' . . . To protest against an error, such as Romanism, and to affirm that every man has a right to worship God according to the dictates of his own conscience, is a very

different thing to believing and obeying the gospel of the Kingdom of God, and walking in all the institutions of the Lord blameless. To do this would unchristianize a man in the estimation of State churches and sectarian denominations; for the Bible religion requires a man to 'contend earnestly for the faith once delivered to the saints' (Jude 3), which in these times cannot be done without upheaving the very foundations of the self-complacent, self-glorifying, and self-laudatory communions of the antipapal constitution of things. It is true that no man or power has a right to interfere between God and the conscience; but it is also true that no man has a right to worship God as he pleases. This is a Protestant fallacy. Man has a right to worship God only in the way God has Himself appointed . . ." (pp. 6-7).

Again: clear, unequivocal language. We know what it means; we understand what it requires. And with that in mind we can determine to "search the Scriptures" to attain unto the eternal life that they alone can offer.

But does modern Christadelphia conform to the attitude implied in the statements above? By no means, and it is paying the penalty of its action in "behaving proudly against the ancient" (Isa. 3:5). Instead, we hear of the world being wooed to "discussion evenings" by "sacred" music vamped up to do service in this modern age; of the emphasis being placed upon social activities to keep young people together, whereas the only thing that will sustain one's integrity in the face of trial is the Truth itself; of the lowering of standards of doctrine and practise; of the growth and tolerance of divorce and remarriage within Ecclesias; of the break-down of the family unit. The root cause of all this is a decline in the grasp of doctrine, and its application as a way of life. The study of the Word is deprecated in some quarters, on the ground that it causes division. Of course it causes division. It was divinely intended to do that. Jude and other inspired writers make mention of the division that a sound advocacy of the Truth will create in any community where error is found. It was evident in the early Ecclesias. It was discernable in the Ecclesia in Pergamos where faithful Antipas maintained his witness in the face of growing hostility and apostasy. It was found in the Ecclesia in Thyatira where Jezebel was busy calling herself a prophetess, and teaching the virtues of seduction to those "called out" of such a state. Laodicea did not experience it, only because it had lost the power to

effectively witness.

It is found today between some Ecclesias, particularly where some are prepared to lower standards in order to increase numbers, and other Ecclesias refuse to co-operate on that basis. And this division is found in all parts of the Ecclesial world, in England as in Australia, as I have personally discovered. Some Ecclesias hesitate to co-operate with others, not because of doctrinal differences, but of decline in attitudes, for it is feared that where the latter exists there will follow a weakening of the Truth which will result in that state lamented by "The Christadelphian" in which some turn from the truth to error.

The greatest care needs to be adopted in these times as to what is permitted. There has been a tendency to close the ranks of Christadelphia by seeking a doctrinal formula that hides an unpalatable truth in order to make it acceptable to two opposing groups. Whilst we are to "seek peace and pursue it" we must exercise care how it is obtained. When doctrine is compromised for that purpose, it is not long before practise follows, and little of the Truth remains. When issues are clearly stated, and truth plainly enunciated, there is little danger of those advocating it succumbing to the specious appeal of false doctrine. If we weaken the doctrine we will weaken the attitude towards doctrine, and the attitude towards separateness that the doctrine of the Truth demands.

Christ warned that the epoch of his coming would witness a repetition of conditions manifested in the days of Noah and of Lot. He not only foretold this for the benefit of disciples, but to warn them of conditions, so that they might be on the guard against them. A close examination of the problems and causes of falling away in the last decade seems to indicate that the Brotherhood has most to fear from the increasing permissiveness of Western society. Young people cannot see the need for restrictions imposed by older brethren. They view them as "old hat". This is undermining Ecclesias, and is challenging the Truth. Why the increasing demand for remarriage after divorce? Why is it that Ecclesias who are supposed to be separate from the world, are found imitating worldly practises and ways? Why are some brethren and sisters foremost in following the extremes of fashion? Why is it that in some Ecclesias the most casual dress is permitted, whereas others insist upon a standard in that direction? Why was it possible that in a so-called "conservative" ecclesia when the presiding brother failed to

appear, there was no one in that small ecclesia suitably attired to take his position? Why is it that young sisters will dress according to their environment — conservatively at home where shorts and slacks are prohibited at Ecclesial functions, but with the briefest of shorts and the most flamboyant dress in other circles where it is permitted?

It is because conviction is lacking. They are following fashion whether it be conservative or otherwise. They need to know the reason for advocating the former and rejecting the latter. Then they will become advocates of that which they endorse. That requires the study of the Word. It requires such expositions as "Elpis Israel". In Australia, many Ecclesias have come into existence through the aid of "Elpis Israel" Classes. They have been established upon a foundation of the Truth as expounded therein. To others they appear too conservative, too demanding in their insistence of standards of doctrine and practise. But the facts have revealed that the incidence of drift is greatly lessened where the Truth is held vigorously and in depth. Hence the value of the study of the Scriptures, and the use of expositions that not only present the Truth, but do so in a virile manner, clearly, outlining what the Truth demands in the way of acceptance. For there is such a thing as "obeying the Truth" and not merely endorsing the Truth (Rom. 6:17). It is possible to be academical Christadelphians without being practising ones.

There is a need for Elpis Israel Classes today. Some Ecclesias that were founded on such have today drifted therefrom, so that whilst lip service is given to the writings of the pioneers, in fact, little is known concerning them. We need to change that as much as we can. "Elpis Israel" laid the foundation of the Truth as we know it, and it is still capable of assisting the development of the Truth in these closing days of the Gentiles. It is urgent that every such means should be used to the building up of each one of us. Let us recognise this and advocate the use of such books.

The reader can do something about this. He can become an advocate of these things in his own ecclesia; a cell of strength in the body politic of Christ. By his enthusiastic acceptance of the Truth, and his example in practise, he can enthuse and help others. It is the responsibility of every member to do this to the best of his or her ability. Remember: the times are significant, the issues are vital, we owe it to ourselves and our families to seek

God's way in truth. That alone will save Ecclesias from the pressures that are capable of destroying them. There is a need to build a counter-resistance from within. The writings of the pioneers can assist to that end. So can every individual brother and sister in his or her particular Ecclesia. Let each one personally stand for sound standards in doctrine and practise, and the quality of witness in each Ecclesia will be enhanced. May Yahweh help us to that end.

W. A. A. A. A.
Editor.

Suffer The Word of Exhortation (Based on Psa. 58)

Contrary Things

Jesus said, "That which is highly esteemed among men is abomination in the sight of God." The common run of men have a difficulty in understanding this. It is because they have not learnt to see things as God sees them.

Developing The Divine Viewpoint

MEN can only acquire divine modes of thought by constant familiarity with the divine mind, as expressed in the Scriptures. This is the last thing men seek to cultivate. Consequently their views and their judgments of things are according to the natural mind and not according to God. Such men, living in the days of David or of Jesus, would have differed from them altogether in their estimate of society. This would have considered David and Jesus libellers of their contemporaries. They would have said of the people condemned that they were respectable and worthy, and highly moral people; for were they not active, brisk, prompt, business-like and polite, attending honest-

ly to their own business; frugal and industrious in their ways, and conforming with all the religious practices of the age? They would, in fact, have imputed superior virtue where Jesus and David declared iniquity to prevail.

Whence the difference of judgment? In the difference of the rule of measurement. "Men will praise thee when thou doest well to thyself" (Psalm 49:18). This is the human rule. But men of the principles of David and Jesus look upon the scene from a different standpoint and come to a different conclusion as to what they see. They recognise a higher morality than enters into the heart of man to conceive. There is a higher rule of action before their minds. The natural man

sees only man: the spiritual man sees God. This is the difference between them; and it is a mighty difference. It explains all the divergences and antagonisms that have raged between the seed of the woman and the seed of the serpent, in the history of the past and the experience of the present. The natural man, knowing nothing beyond human objects and human rules of action, sees his neighbour laying up treasure for himself, with all harmlessness; and recognising no obligation to be "rich toward God" (Luke 12:21), he sees nothing wrong and is amazed at the condemnations of Jesus. The man of the Spirit looking on the same neighbour, says "Well, he is all right as regards men; but how is he towards God?"

The First Principle of True Morality

A man can rob God; and this is a far worse breach of morality than robbing man. "The *first* and the *great* commandment," (Matt. 22:36-38) has reference to our duties towards God. Consequently, the disobedience of it is the first and the most heinous crime that can be committed. It is here that the world, in its most cultured and respectable form, is guilty of wickedness so great and prevailing, as to justify the description of John: "The world

lieth in wickedness" (1 John 5:19). They live for themselves only and absolutely: the honour of God and the pleasure of God in the doing of those things He has commanded (and they are many) is absent from all their schemes and all their maxims. If this is true of the educated, what is the state of "the great unwashed?" The best description of the whole situation is that which says that "the harvest of the earth is ripe: their wickedness is great." (Rev. 14:15). This description applies to the time in which we live; for it is alleged concerning the epoch now hard upon us, when God in Christ comes forth to punish the inhabitants of the earth for their iniquity (Isa. 26: 21), taking vengeance on them that "know not God, and obey not the gospel of our Lord Jesus Christ" (2 Thess. 1:8).

The natural man, looking out upon British and American society, cannot see how the description applies. He thinks the world respectable and moral*. Let him learn what true righteousness is, and his difficulty will be at an end. The first principle of acceptable righteousness is the giving to God of that which we owe to Him. The first principle of natural-man morality, is the giving of that which we owe, to ourselves. Herein is the differ-

* The world at large may have looked respectable and moral in the days of Brother Robers, but it no longer does so today. It has degenerated to that state predicted by the Lord Jesus: "As it was in the days of Noah, . . . of Lot . . ." and its gross wickedness and blatant immorality is obvious even to those not educated in the Truth. This is a sign of the times witnessing to the imminence of Divine judgment. Meanwhile, we who understand these things, should "account that the longsuffering of our Lord is salvation" (2 Pet. 3:15), and recognising that the present system of things is doomed to destruction, answer the Apostle's question by living in accordance with the instructions of Christ: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy living and godliness" (v. 11)? . . . Ed.

ence. Judge the world by this principle, and you will come to a very different conclusion as to its state, from that to which the natural man (alias the carnal mind) comes to. The world proceeds on the assumption that it exists for its own gratification and behoof; it ignores the fact that all things were made for the divine pleasure first. Their hearts are hardened in evil. "Because sentence against an evil work is not executed speedily, therefore the hearts of the sons of men are fully set in them to do evil." But, as saith the same solemn voice, "Though a sinner do evil an hundred times and his days be prolonged, yet surely I know that it shall be well with them that fear God. . . for God shall bring every work into judgment with every secret thing, whether it be good or whether it be evil" (Ecc. 8:11; 12:14).

The difference between the children of God and the children of the devil, is that the children of God recognise that they are not their own, but the property of God, through Christ; and therefore live not for themselves, but for the honour of God and the comfort of all His suffering friends around; while the children of the devil rate themselves as their own, and live for no higher end than the comfort of their own souls in all the honours and luxuries which their efforts can command; for the acquisition of which, no labour is considered too great, no expense too lavish, and no occupation of time too excessive. Yet, having a keen relish for the praise of men, these respectable children of the

devil in most cases try to keep up a character for "piety." They dearly love to be thought godly. Hence the state of things described and condemned in the portions of Scripture read. They professed regard for righteousness, and outwardly appear righteous unto men.

Contrast And Destiny

This is precisely the state of things in our day. Religion is professedly the foundation upon which society is built; and most people strive after a character for religiousness. Yet, as in the days of David and Jesus, nothing is more rare than the righteousness with which God is pleased. Under the mask of piety, the world is wicked. Professedly religious, the world at heart is the very devil. The whole machinery of religion works like the rattling bones of a skeleton; and respectability is nothing more than the refined snobbery of a high-garnished selfishness. "Everyone for himself," is their confessed motto; "God for us all" is the universal lie: for God has spoken and has declared that He hates all workers of iniquity, and that it is only a question of due time, when His wrathful and utter extirpation of the whole generation of them will follow, as at the flood and Sodom.

David refers to and prays for this time in the Psalm read: "Break their teeth, O God, in their mouth; break out the great teeth of the young lions, O Yahweh" (Psa. 58:6). This is a strong figure, but not so strong as the next: "The righteous shall rejoice when he seeth the ven-

geance: he shall wash his feet in the blood of the wicked. So that a man shall say, Verily, there is a reward for the righteous; verily, He is a God that judgeth in the earth." This is as much as to say that at present, it would seem as if there were no God of judgment. This is precisely as it appears. The course of righteousness appears a course of fruitless sacrifice and unrequited labour; the righteous man appears a fool for his pains; and it would seem as if there were no intelligent God at work, with eyes beholding in every place, seeing the evil and the good, discerning the thoughts and intents of the heart, and arranging to cause every man at last to find according to his ways. But this is all a mere appearance. When the time arrives for God to seek and to show (unbared) the arm of His strength, these facts which at present are matters of

faith, and which appear to be the flights of imagination, will shine out in blinding strength before the eyes of all nations. Then will be fulfilled the words of Malachi: "Then shall ye return and discern between the righteous and the wicked; between him that serveth God and him that serveth Him not." Happy then will be the man who perseveres in faith, "against hope," like Abraham, "believing in hope," denying ungodliness and worldly lusts, and living soberly, righteously, and godly in this present world, looking for the blessed hope and the glorious appearing of the glory of the great God and our Saviour, Jesus Christ, who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works (Titus 2:12-15).

R.R.

The Serpent And The Woman's Seed

David and Goliath

1 Samuel 17

Continuing a survey of passages linked to Genesis 3:15 — the great foundation promise of Scripture.

An Enacted Parable

THE story of David's victory over the Philistine giant Goliath is an enacted parable of the promise of Gen. 3:15. It typifies the work of Christ in two different, though related, aspects: (1) Christ's *mortal* victory over sin in the flesh, and (2) Christ's coming *military* victory

over sin in its governmental forms. It was necessary that Christ first conquer the "world" in himself, that he might qualify to conquer the nations and rule over them. Both these victories — one now past, the other yet future — are beautifully outlined in the stirring drama of 1 Samuel 17. In this epic encounter between faith and force, spirit

and flesh, the godly and the fleshly we see all the redemptive purpose of God, unfolding from Eden onward.

"The Philistines gathered together their armies to battle" (1 Sam. 17:1). The name *Philistine* has found a place in the English language as a common noun, describing those who are ignorant and uncultured, those who are "of the earth, earthy" (1 Cor. 15:47), without the least aspiration toward higher things.

The Philistines pitched their tents in Ephes-dammim, which signifies *the border of blood*. This site was a little south of Jerusalem and halfway towards the Mediterranean Sea, at the border between the Israelite hills and the Philistine plain.

The contest in "the border of blood" marked the crest, or high point, of human power — the point where it was broken and turned back. It typifies both Golgotha in the past, and Armageddon in the future. Ephes-dammim is closely related in meaning to Acel-dama (*the field of blood*), where the traitor Judas met his fate (Acts 1:19).

"And the Philistines stood on a mountain on the one side, and Israel . . . on the other side: and there was a valley between them" (1 Sam. 17:3). Mountains in Scripture often represent military powers (Zech. 6:1), while valleys are places of sorrow, humility, and trial — and sometimes of destruction, such as the valley of Jehoshaphat (Joel 3:12), where the serpent-power of the Gentiles will be broken. Like David, Jesus had to descend into "the valley of the shadow of

death" (Psa. 23:4) to conquer the "giant" of sin.

Goliath: Representative of Flesh

"Goliath" (v. 4) means *exile*; "Gath" means *winepress*. The Philistine giant was, like Cain (Gen. 4:14,16), an exile from God because of sin. He was trodden down by David, even as all human power and pride will be trodden down by Christ in the great *winepress* of the wrath of God (Rev. 14:19). Goliath's height was *six cubits* (the number of man: compare "666" in Rev. 13:18) and a short span. Perhaps this "span" represents the brief transition period between *six thousand years* of human rule and the kingdom; it was the "span" portion of the Image that the little stone struck.

Goliath was covered with *brass* — symbol of flesh. He was the human equivalent of the *brass serpent* of Numbers 21 — the power of sin destroyed by Christ on the cross. He was arrayed in armour and weapons of the flesh, in contrast to the spiritual arsenal of Eph. 6:13-17, which was David's trust (1 Sam. 17:45) as well as Christ's.

This mighty champion of the flesh came out into the valley between the two armies, every day for forty days, to defy the God of Israel. It was a sad, shameful spectacle; not a man of Israel, not even Saul (himself a giant — 1 Sam. 10:23), had the courage to confront this blasphemer (17:11).

David: Type Of Christ

Now comes a sudden break in the narrative (v. 12), introducing

the second antagonist in this epic struggle. David, a young man with the fearless courage of faith, a shepherd of Bethlehem (v. 15), had been sent by his father to take provisions to his three older brothers serving in Saul's army (vv. 17-19).

When he came to his brethren, David was met with mockery and derision (v. 28). Likewise Jesus, when he came to save his brethren from the "giant" of sin, met the same ridicule. How much natural man needs salvation; yet how little he realizes it!

The boy David could not understand the inaction of Saul's men: "Who is this uncircumcised Philistine, that he should defy the armies of the living God?" (v. 26).

The words of this shepherd boy came to the ears of the distraught king, who was so desperate that he sent for him. And the humble shepherd boy declared to the mighty king: "Let no man's heart fail because of him; thy servant will go and fight with this Philistine" (v. 32).

Saul reasoned according to the flesh, which is fatally obsessed with size and natural advantage: "Thou art not able . . ." (v. 33).

But why not, if God is with him? How often do we forget the strength of faith, and make the same mistake — tentative, timid, and even fearful? How often we forget that, if God be for us, no man or no thing can stand in our way!

David wisely refused Saul's offer of armour. The children of the Spirit are no match for the children of the flesh if they at-

tempt to meet them on their own ground and do battle with their own weapons. The "seed of the woman" will always be outclassed by the "serpent brood" in numbers, experience, prestige, and learning. Their weapons of defence and offence must be in the shield of faith and the sword of the spirit (Eph. 6:16,17)!

The Victory

For his weapon, David took his sling and then chose five smooth stones out of the brook. (Why five? Because Goliath had *four* brothers, also giants?). The sling, made of animal skin, would require a death for its preparation. Like the garments that God prepared to cover Adam and Eve's nakedness after their sin, the sling also typified a sacrificial death.

The sling (a sacrificial death) gave all the power to the stone which David hurled against the giant. The stone which brought down Goliath typifies Christ: He is the stone rejected by the builders, but later made the cornerstone of God's building (Psa. 118:22). He is also the stone cut out of the mountain of human flesh *without hands* (i.e., born of a woman without *human* father: Gen. 3:15), which smote and destroyed the image (Dan. 2:34), and then, as a mountain, filled the whole earth.

The smiting of the Nebuchadnezzar image in Daniel 2 is parallel to David's smiting of Goliath, with one significant difference: One stone smites Goliath in the *head* (compare Gen. 3:15), which symbolizes the vital life centre. The other strikes the

image on the *feet*, symbolizing the time when destruction is accomplished. But the end result is the same — the Image destroyed, and Israel saved.

The Nebuchadnezzar image represents the accumulated history of the four great empires that collectively make up the "serpent-power" of the Kingdom of Men. David's selection of *five* stones relates his victory to the *fifth* great Kingdom, the Kingdom of God that will fill the earth.

"The stone sank into Goliath's forehead" (1 Samuel 17:49). This was a typical fulfilment of the Edenic promise that the woman's seed should bruise the serpent's head. The antitype stretches from the cross to the military destruction of the last vestiges of human misrule and oppression, when Christ returns.

So "David ran . . . and drew out Goliath's sword . . . and cut off his head" (v. 51). And he brought the head to Jerusalem (v. 54). David's act symbolized

the destruction of the head of sin, accomplished by Jesus in his own body, and finalized at Golgotha (the *place of the skull!*) just outside the walls of Jerusalem. Hebrew tradition suggests that Golgotha was so named because it was the burial place of Goliath's head.

David's act also symbolized the cutting off of all ruling power, and transferring of all the world's headship to Jerusalem, "the city of the great king" (Matt. 5:35).

David's wonderful feat revitalized the army of Israel, which then went on to rout the Philistines. Those who were powerless and afraid to face Goliath received new strength and courage in the victory of David. Like David, Jesus was the only one capable of winning the special victory over the "serpent". Yet his victory over the "devil", like David's over Goliath, delivered his brethren who through fear of death were all their lifetime subject to bondage (Heb. 2:15).

"O death, where is thy sting? O grave, where is thy victory? . . . But thanks be to God, Who giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:55,57).

(To be continued).

G. Booker (USA)

ONLY TWO CLASSES

Mankind is divided in the Scriptures into two classes. Men try hard to create a third, but the effort is useless. The names by which the two classes are designated are striking and instructive: — Children of God: Children of the Devil — Children of Light: Children of Darkness — Seed of the Woman: Seed of the Serpent — Saints: Sinners — Believers: Unbelievers — Wise: Foolish — Friends: Enemies. Exaltation, or a transfer from the one class to the other is dependent on the attitude taken to the Gospel — to that form of doctrine delivered by Christ and the apostles (Rom. 6:17; 9:8; Gal. 3:26; Col. 1:21; Eph. 2:19; John 8:42-44; Rev. 12:17). A hearty belief of the Truth and a ready submission to its requirements is the only passport to divine favour. To die not far from the Kingdom of God is practically the same as dying ten thousand miles off. How slow men are to accept this fact — they seem afraid to take God at His word.

The Divine Name

Not Deity in Trinity, but Deity in Multiplicity is the Divine principle and purpose.

All philologists and theologians are now agreed Jehovah is a spurious pronunciation. It was devised by Jewish superstition, which did not permit an Israelite to pronounce this sacred name correctly. They have another word *Adonai*, "lord, ruler, sovereign." From this they took the signs or points, and attached them to יהוה thereby giving to it the incorrect orthography, "*Jehovah*." All critics, however, are now agreed that the true pronunciation of the word is YAHWEH, which they predicate on the fact of the word used in Exod. 6:2,3, being the old form of the third person, future tense. *Yah* is the same in a contracted form; and is used of the Deity upwards of fifty times; one of which exhorts us to "extol Him by His name *Yah*." (Psa. 68:4).

YAHWEH or *Yah*, as a noun, and signifying "*He who will be*," is then the memorial name the Deity chooses to be known by among His people. It reminds them that HE *will be manifested in a multitude*; and that, in that great multitude which no man can number, of all nations, and kindreds, and people, and tongues, which shall stand before their throne, and before the Lamb, clothed with white robes, and palms in their hands (Apoc. 7:9) — in each and every one of them, "He will be the all things in all" — (1 Cor. 15:28); or, as it is expressed in Eph. 4:6, "there is one Deity and Father of all, who is upon all, and through all,

and in you all."

The Deity, then, in a multitude is a conspicuous element of apostolic, as well as of Old Testament teaching. It is not "One God in three Gods," and "Three Gods in One;" but one Deity in a countless multitude revealed in the memorial name, and expounded in the mystery of godliness. The knowledge of this mystery was lost sight of by the Babel-builders of the third and fourth centuries; who, as a substitute, invented the Athanasian concept of *three persons in the Divine Essence*, coeternal and co-equal. They bound up the Father, Jesus Christ, and the Holy Ghost, three distinct persons, into one person, or body; and called the fiction "the Triune God." They did not perceive that the Deity was but one person, and one substance, peculiar to Himself. One Deity and not three; that Holy Spirit is an emanation from His substance, intensely radiant and all pervading; and that, when focalized under the fiat of His will, things and persons without limit as to number or nature, are produced.

This multitudinous manifestation of the one Deity — one in many, and many in one, by His spirit — was proclaimed to the Hebrew nation in the formula of Deut. 6:4, "*Hear, O Israel, YAHWEH our ELOHIM is the ONE YAHWEH*;" that is, "He who shall be our Mighty Ones is the One who shall be." Certain Mighty

Ones are promised to Israel — “pastors according to YAHWEH’S heart, who shall feed them with knowledge and understanding” — they will be spirit, because “that which is born of the spirit is spirit.” He, the Spirit, the AIL, or Power of the universe, self-styled YAHWEH, is their Divine Father. His nature will be theirs; so that they will be consubstantial with Him, as all children are consubstantial with their parents. The Deity will then be manifested in the Sons of Deity; He in them, and they in Him, by the one spirit. And this company of sons, led to glory by the captain of their salvation, is “*the ONE who shall be,*” or “*the ONE YAHWEH.*”

Of these sons, or Elohim, One is “the Firstborn” — “the child born, and the son given” — Isa. 9:6. He is *Eloah* in chief, “the Head of the Body;” in whom it pleased the Father that all the fulness should dwell,” that among all he might have the pre-eminence.

This ELOAH is the great theme of prophecy. His manifestation was predicted in the promise of the Woman’s Seed (Gen. 3:15); in Isaac (ch. 21:12); of the royal Shiloh from Judah (ch. 49:10); of the sceptred Star out of Jacob (Num. 24:17); of the Divine Son assured to David (2 Sam. 7:14), born of a virgin (Isa. 7:14) and to rule upon his throne (Isa. 9:6,7). In these testimonies it was revealed, that he should be both Son of man and Son of Deity. How this could be otherwise than is related in the New Testament would be impossible to devise. “Is there an *Eloah* without me?”

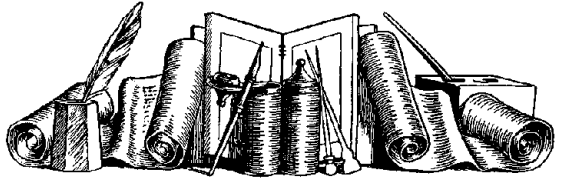
saith the Spirit: “Yea, there is no Rock; I know none” — Isa. 44:8. The manifestation therefore, must be by the spirit of the Deity, or not at all. The time of manifestation was appointed and placed on record in Dan. 9:25; and “when the fulness of the time was come, the Deity sent forth His son, made of a woman;” begotten, not of blood, nor the will of the flesh, nor of the will of man, but of the Deity; by holy spirit coming upon her, and power of the Highest enveloping her; therefore also the holy thing she bore was called a Son of Deity, and named JESUS — Luke 1:35,31.

Thus, “*the Logos became flesh, and dwelt among us,*” says John, “and we beheld his glory, glory as of an only-begotten from the Father, full of grace and truth;” for “the law was given through Moses; the grace and the truth came through Jesus Anointed” (John 1:14,17). Now, “*Theos was the Logos,*” says John; that is, *Deity was the Word;* and this Word became flesh in the manner testified. Was the product, therefore, not Deity? Did the union of spirit with flesh annihilate that spirit, and leave only flesh? Was the holy thing born a mere son of Adam? or “*the fellow*” and “*equal*” of the Deity? — Zech. 13:7; John 5:18; Phil. 2:2. The latter unquestionably.

After this manner, then, THE ETERNAL POWER, or *Yahweh*, became flesh; and commenced the initiation of his promise, that He would be to Israel for Elohim. The chief *Eloah* was now born.

J. Thomas
(courtesy A.M. — NZ).

LOGOS COMMUNICATION



IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS NEAR & FAR

Western Idaho Fair

"I have enclosed photos of our booth at the Fair in Boise, Idaho. Although the effort was meagre in terms of the display and signs, it was not so with regard to the distribution of the *Heralds*. Some 4000 copies were given out during the 8 days of the Fair (Aug. 23-30).

"I might add that many young people stopped by the booth and talked; and interest in the things we had to say was obvious. Many had not heard of us before, so that the whole effort was deemed by us to be successful.

"If your readers would

care to assist by money or personal effort in the Fair next year (1981), they could write me at the following address: The Christadelphians, P.O. Box 7155, Boise, Idaho 83707, USA." — J. Zahner.

Fifty-Eight Years of Continuous Service

"This letter is to inform you that Bro. Walter Livermore has retired from sending out the monthly correspondence, which he did faithfully for 58 years.

"He is at the same address, 23 Edward St. Brantford, Ont. Canada N3S1V2 and would like to hear from anyone who

cares to write. His eyesight is 100% even at the age of 91.

"We the undersigned, will endeavour to carry out this work, God willing. Bro. Livermore has provided his equipment and his material, so that we may do what we can. We are busy finding the room in our home for this machinery, hence the delay in getting our first letter out to you.

"First of all, we feel that we must cut down the number of letters due to the high cost of mailing, so we are asking all those who are *not* in isolation if they would inform us of this fact, in order that we may help those who need it most. We regret this loss of contact, but we look forward to the time when we shall see one another face to face.

"There are 175 Bro. & Sis. receiving this letter, besides our own mailing list of over 70 not in the truth, who have answered our ad that we placed in a U.S. newspaper, which is distributed once a week, all over the States.

"The ad simply states: Jerusalem Future Capital of the World. See Zech. 8:20-22; Jer. 3:17. Send to Box 488, Smithville, Ont., Canada LOR 240.

"This ad ran out over a month ago and we are still receiving replies. Each reply was sent a



It is the responsibility of those who have the truth to proclaim it to the world outside. That is the admonition of Paul (see Ephesians 3:10). Faithful Noah was commended, not because he gained converts, but because he never ceased to try (Hebrews 11:7).

copy of the Herald, *Jerusalem Centre of Future World Rule*. May we suggest that you try this out in your own local paper. If you do not have this Herald, and cannot get it from Logos Publications, you can use our address, if you wish. Try the personal column for about a week and let us hope for some more to save themselves from this untoward generation. If you need our help by way of booklets, please tell us the name of the paper and the ad that was placed, because some people when answering the ad, do not say what it was.

"We have *Heralds*, (quite a few of different titles) if you would like a single copy, we would be happy to send you any that we can spare.

"Please make sure your address is complete and correct, this helps us and the mailman very much.

"If you have any suggestions, or wish to contribute any written work of interest, we would be glad to hear from you. For our first contribution, we hope to send out a series on the study of

numbers related to the Bible. We hope you will find this interesting and helpful." — Bro. & Sis. J. & A. Mulder — Canada.

(We have greatly appreciated the labours of Bro. Livermore, and have been exhorted by his ardent and continuous service to the Truth. The Brotherhood can profit from the help of brethren of experience who can act the part of a father to younger members who are striving to develop. We gladly provide the advertisement requested above . . . Ed.).

A Plaque For The Office

"It was a pleasure to meet you during the Wellington study week-end, and you may remember we gave you a plaque inscribed with details concerning Jerusalem. This is the second plaque we have given you. We know the first one has found place in the *Logos* office, and we wonder where this recent one is today!

"Have you had opportunity to read the book, *Which Bible?* that we loaned you? I hope that

you have found it helpful as leading to a better appreciation of the AV as I did myself. If so it could help many today who are concerned with various versions.

"I found the section claiming that the Dead Sea Scrolls provide absolute confirmation of the current Hebrew text as a wonderful evidence of Yahweh's power to preserve His word. Many today are being snared by translations that are not sound.

"We found your talks on the Proverbs extremely interesting and practical. They provide a good guide for the brotherhood today. And certainly guidance is needed. Particularly in view of the significant events taking place in the Middle East involving Turkey, Persia and Iraq. Truly we are living at the time of the end, when the power of Gentilism must give way to that on the stone power." — B.R. (N.Z.).

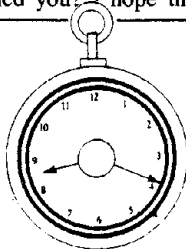
(The plaque you gave us in N.Z. now hangs in my personal library, to provide a daily reminder of the times in which we live, and your personal generosity and love. The book has been read, and found to be extremely interesting. We will obtain copies for those who may desire to purchase. There is some extremely interesting and important statements therein. We will mail it back to you as soon as we are finished with it. Meanwhile, many thanks for your continuing kindness . . . Ed.).

The Mormons

"In *Newsweek* recently, an article appeared in the Religious Section un-

Just A Minute

I have only just a minute,
Only sixty seconds in it,
Forced upon me, can't refuse it,
Didn't seek it, didn't choose it
But it's up to me to use it,
I must suffer if I abuse it,
Give account if I misuse it.
Just a tiny little minute,
But Eternity is in it.



(As we included on the Logos Calendar for 1979: "Time is the unique and universal element available to each living individual in exactly the same amount (sixty seconds to a minute). Each day of life brings a full bank account of 24 hours — and the quality of our life for as long as it lasts depends directly on how we use those hours as they inexorably tick away. Don't squander them; for they are precious and limited — invest them! . . . Ed.).

der the title *What Mormons Believe*. I know it is quite recent but we are wondering whether you have any plans to produce a *Herald* or pamphlet in reply to this article.

"It is also noted that the Festival of Light Committee are sponsoring a major national campaign promoting the ten commandments. The Bible Society has had printed special leaflets to be distributed to every home in Australia in the next twelve months. The campaign slogan is *For best results, follow the Maker's instructions*.

"Have *Logos Publications* any plans formulated at the moment to capitalise in promoting the truth on this matter."
— A.P. (Qld.).

(A booklet exposing the errors of Mormonism has been prepared by a reader, and it is intended to issue it in the "Herald of the Coming Age" series shortly. Our next issue, God willing, will outline Bible prophecy in relation to the Arabs, and the one afterwards will be devoted to the subject of Mormonism. In regard to the second item, we would be pleased to co-operate in any way desirable. Perhaps you may care to indicate what you consider would be best to do . . . Ed.).

The Silver Sockets Of The Tabernacle

"I read with great interest *Logos*, and particularly the articles on the Tabernacle, for, as you know, I have made a special study of this subject. I hope you will not think me presumptuous, but I have noted an error in the article on the

sockets (*Logos* vol. 46, p. 319). There are 100 sockets of silver, 96 for the boards, and four for the inner four pillars, and each socket weighed *one talent not one shekel* as stated in the article. For that purpose, each male from 20 years old and upward was to give $\frac{1}{2}$ shekel of redemption money when numbered for the service of the Tabernacle. Hence, 600,000 males gave 600,000 half shekels of silver which made one hundred talents of silver: a talent for a socket. By the time the Tabernacle was completed, there was an overplus of 3550 names which gave 1,775 shekels with which were made the chapters, fillets and so forth. In that way the number of the children of Israel was embroidered into the structure of the Tabernacle, and could not be set aside without tearing to pieces the inmost texture of the whole history.

"Not only so, but it is also important to know this because critics have claimed that there could only have been 60,000 numbered males, because 600,000 males plus wives, sons, and daughters, would make about 2,000,000 in all, and that large number could not have been sustained in the wilderness. But the quantity of silver required for the sockets proves the critics to be wrong." — R. Watts (Eng.).

(Thank you for your careful correction of the mistake. We must assume responsibility of this as Editor, and appreciate your action in drawing our attention to it. We ask all readers to correct the article accordingly. To

our readers generally, we point out that Bro. Watts has made an excellent model of the Tabernacle which it has been our great pleasure to view at his home when visiting England. We also appreciate his understanding of the subject. What a wonderful subject it is. Here is a note in my Bible at Exod. 26:19: "The word sockets is 'edonim' in Hebrew, the plural of 'Adon', the word sometimes rendered Lord or God. The word indicates the strength of the sockets, governing the boards that rested in them, enabling them to stand upright. Each socket was made of a talent of silver, and represented 6000 men (cp. Exod. 38:25-27). Each board, therefore, represented 12,000 men (Jew and Gentile — cp. Rev. 21:16) with each talent representing the measure of redemption as manifested in a multitude (Rev. 16:21). The sockets provided the foundations in which the tenons (signifying "hands") took hold (cp. Exod. 26:17). They stood upright out of the earth, but were not of it, for they were separated therefrom by the redemption money of silver, formed into sockets. The sockets provided a foundation that permitted the boards to stand up to a common level (see Eph. 2:20-21). It is of the greatest significance, therefore, that the boards are represented as having two tenons or hands, and that to the extent that those "hands" catch hold of the sockets (the Lord), they are enabled to stand upright! So the many lessons of the Tabernacle can be multiplied . . . Ed.).

A Blessing

"I know that I must be behind in my subscriptions to your Magazines, and therefore have enclosed a remittance to bring me up to date. We all need stimulating and exhorting and so much the more as we see the Day approaching.

"I am eighty years of age, and it is a question as to whether I'll live to see the return of our beloved Lord Jesus. But it is wonderful to know that the prophecies of the Word are being fulfilled so remarkably, and to realise that the great Creator rules in the Kingdom of men.

"So blessings on you and all those dear ones who help produce the good work you are doing.

"May we all stay strong in faith so that we may be able to stand fast in the troublous times that we see coming on the earth, and which presage the imminent return of our Saviour.

"We ask that our heavenly Father will keep us safe in His loving care, and will give us an entrance into His glorious Kingdom.

"With love and best wishes in the name of our Lord Jesus Christ." — E.C. (USA).

(Thank you for your encouraging letter. May we add a word of encouragement for you. Despite your age, the possibilities remain that you, like Simeon at the birth of the Lord, may be privileged that you "should not see death, before you have seen the Lord's Christ" — Luke 2:26. We pray so, anyway. The presence of Christ is desirable, not

merely that it may save us out of death, but also that he might guide this wicked world into ways of righteousness. Even so, Come, Lord Jesus... Ed).

Logos Bibles

"Thank you for your letter to hand enclosing your cheque for \$6844.00. We will gladly write to our head office seeking a price for a further 150 copies of the 'special' Logos Bibles.

"We agree with you. It is indeed good that there are people who will continue to 'invest' in an expensive Bible. When I first joined Oxford University Press in 1946 the then manager used to say, 'I cannot understand why people who say that this Book rules their lives are not prepared to pay more initially and get a volume which will last all their lives'. On the other hand one of our booksellers in Adelaide used to say that his customers would go without a suit for another year to get the Bible they wanted!" — D.E. (Vic.).

(Over the years we have purchased many thousands of dollars worth of beautiful Bibles from Oxford University Press — including the special extra-wide margin Bible they prepare specially for us. We reminded our acquaintance in Oxford Press of this when ordering a further supply of these Special Bibles, and pointed out that Christadelphians are prepared to pay the price for a good Bible, and he responded as above. It shows that we can witness to others by the very interest we show in the wonderful Book of God... Ed.).

Son's Water Pistol Creates 'Miracles'

The above is the heading given to a news item (below) supplied to us by Sister J. Bourke of Woodville:

Rome. Peeping Toms have discovered the secret of Italy's latest "Weeping Madonna" — and the owners of the "miraculous" statue have left their house in Lomello, near Pavia in disgrace.

Last month, on the last day of the bodily assumption of the Virgin Mary, Mrs. Luisa Billa, wife of the local stonemason, followed her custom of creating a flower-bedecked shrine to the virgin in her kitchen.

Someone noticed there were paint tears rolling down the cheeks of the plaster image of the Madonna. It was accepted as a miracle.

People came from all around, and Mrs. Billa established visiting hours for her kitchen. She also put a notice beneath the statue saying donations would be accepted.

Then busybodies — possibly neighbors annoyed by the traffic caused by the weeping statue — went to the back of the house and saw Mr. Billa squirting pinkish water with his son's water pistol at the statue.

(This news item shows how gullible people are — particularly in regard to religion. It is not only the Papacy that preys upon this tendency, but other organisations also — particularly those that pretend to have the gifts of the Spirit, and claim to be able to perform miracles... Ed.).

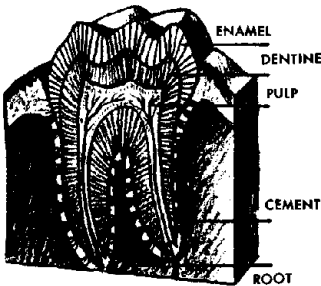
The Marvellous Mechanism Of The Body

“Our Daily Bread — Powerhouse Of The Body”

*“The Gospel is the power of God unto Salvation”
Romans 1:16. This statement is wonderfully illustrated in
the body we possess with its digestive system, powered by
the physical bread we eat.*

The Teeth

DIGESTION begins in the mouth, the teeth grinding fine the food placed there. In Hebrew the word for “tooth” is *shen*, from the root *shanan* — “to sharpen by grinding”. This is most interesting because *shanan* is used in the sense of “grinding the Word of God” for ready assimilation. Notice its use in Deut. 6:7 (mg.) “And all these words. . . thou shalt *teach* (mg. “sharpen”) them diligently unto thy children . . .” This suggests the careful mastication of the Word.



Cross section of a tooth.

The function of teeth is to facilitate digestion, and *indigestion* may occur if they don't perform

their function. Similarly the Word of God should be taken regularly in moderate “pieces”, rather than attempting to gulp down a month's Bible Study at one sitting. Spiritual “indigestion” may result from this practise! Jeremiah speaks of “eating” the Word of God: “Thy words were found and I did eat them..” (Jer. 15:16).

The Tongue

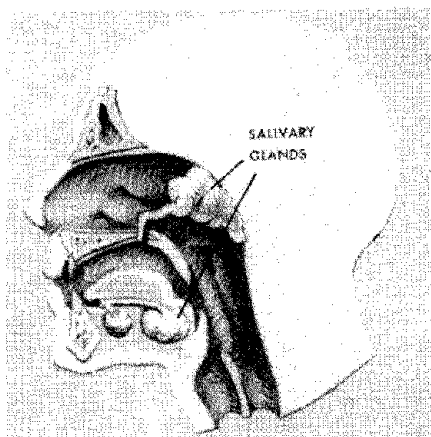
This important little member has a double role to play, in that it is designed to dispense words *and* food. The tongue moulds food from the teeth into a round lump of convenient size called a *bolus* i.e. an easily swallowed shape and mass. Likewise the tongues of the prophets dispensed spiritual food for the Ecclesial body: words so prepared, as to be easily understood and absorbed. “. . . Whom shall he make to understand doctrine? . . . for precept shall be upon precept, line upon line, here a little and there a little” (Isa. 28:9-10). How sobering to reflect upon the fact that the tongue was so designed as to assist in preparing

food for the body, and yet is able to speak poison! When our speech is edifying and constructive — well; but when our tongues are used to dispense malicious gossip — woe! James strongly warns us to be on our guard against the tongue, and declares: “the tongue can no man tame; it is an unruly evil, full of deadly poison” (James 3:8). Speech is a complex process, for *one half* of the cerebral cortex of the brain is used in the articulation of words, and this fact may remind us of our inability to achieve complete control. We all need to be disciplined and governed by our “head” the Lord Jesus Christ. Our thinking needs to be motivated by “the mind of Christ”.

A major difference between man and the chimpanzee is in the cerebral organisation governing speech. We need to manifest this superiority in our speech, and not deteriorate into spiritual “chimps”!

A dry tongue may indicate a lack of body fluids. So too spiritually, our tongue will be faulty when lacking the “water” of the Word. The tongue is designed to detect *four* tastes: sweet, sour, salt, bitter. Similarly a taste for the *four* fold Hope of Israel would indicate a completely healthy tongue, as the Proverbs declare “The tongue of the wise is health” (Prov. 12:18). How significant that doctors *will examine the tongue as a guide to the health of the body*. Similarly our tongues indicate our spiritual health!

Meditation is the process whereby our spiritual food is



Location of the salivary glands in the human body.

turned over and digested. The word must be analysed and its parts properly absorbed to gain the greatest benefit therefrom. The Psalmist speaks of this: “Oh how I love thy Law, it is my *meditation* all the day” (Psalm 119:97). This theme leads us to consider the stomach.

The Stomach

Food prepared in the mouth, enters the *esophagus* (gullet) and thence moves to the stomach which turns our food over and over, further digesting and absorbing little amounts. Similarly our minds need to turn over and over the Word we receive, grasping little by little. If we gulp our food in large amounts, the stomach may suffer, just as our minds are best suited to receiving moderate but regular quantities of the Word of the Deity. With foods both natural and spiritual, a *constant supply* is the answer. The stomach turns over *within* the body, and does this not sug-

gest that we should "turn over" the Word amongst each other *within* the ecclesial body. Our physical food is of *three* kinds — fat, carbohydrate, protein reminding of "completeness" in our intake of the Spirit Food.

If we would have a healthy digestion we must avoid poisonous and irritating substances, and the same rule applies in regard to our intake of spiritual food. Paul explains this to Titus "That he may be able by *sound* doctrine both to exhort and convince the gainsayers" (Titus 1:9). The word "sound" in the Greek is *hugiaino* "to be *healthy*, well, uncorrupt." There is no health in False Doctrine.

Digestion and Growth

The human baby is first nourished by milk, and only later by meat. Complete indigestion results from feeding a babe on strong meat, and this is true as well for "babes" in the Ecclesial "body". But babies grow and progress to the use of meat as was intended, and so also does the ecclesial "body". The milk of the Gospel must be its first concern, but it must also be supplemented by the deeper meat of God's Word, as Paul observes: "For everyone that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even *those who by reason of use* have their senses exercised to discern both good and evil" (Heb. 5:12-14).

It necessitates an adult stomach to handle meat and absorb its goodness, and it requires a mature Christadelphian mind

to handle the prophecies, visions, types and allegories of the Bible, if one is to absorb their goodness. In the natural man appetite is affected by the emotions which stem from our Cerebral Cortex, or mind. Similarly, Christ, our ecclesial "head" *can give* an appetite for the things of Yahweh. "For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath" (Matt. 13:12).

Allegories Of The Digestive Tract

The digestive tract comprises *four* sections: the Mouth, Stomach, Small Intestine, Large Intestine. Our appetite for Spiritual things should also be towards the *fourfold* Hope of Israel. (cp. *Four* Cherubim of Ezekiel, *Four* Living Creatures of the Apocalypse, *Four* pillars of the Tabernacle Door).

From the mouth, food moves into the *oesophagus* (Gullet) by slow, automatic contractions which occur along the whole length of the intestines, known as *peristalsis*. This movement propels food along within the body, and is very effective, even to the extent of pushing fluids uphill! Applying the lesson spiritually, we ask: Do we have a similar effective grasp of Yahweh's Word? Do we *automatically* grasp and utilize the Spiritual Manna as effectively as our natural body?

As food leaves the stomach it is of liquid consistency called *chyme*. The stomach is designed with a "J" shaped curve at the bottom and a narrow exit, and

the *chyme* must be liquid to allow it to leave the stomach and enter the *duodenum*. This watery *chyme* reminds us of our spiritual food, which also must be associated with the "water" of the Word.

The order of digestion is organised into carbohydrates in the mouth, protein (commencement) in the stomach, and fats in the small intestine. This reminds us of the ecclesial Body, where the spiritual food is made up of differing Bible themes. These, likewise, are absorbed in different parts of the "Body", according to the talents of different members.

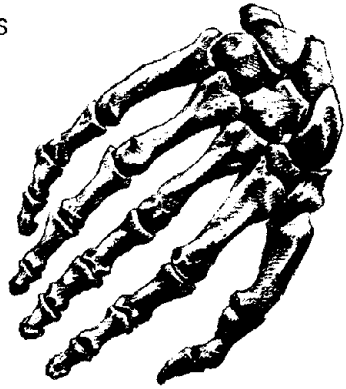
Bile — A Vital Green Fluid

Liver cells produce Bile, which is stored in the Gall Bladder, and up to two pints (.9 litres) of bile are secreted daily. It is a dark green alkaline fluid, a detergent for breaking down fats. When this supply is impaired, fat is not absorbed properly and is lost. Similarly in the ecclesial "body". The Liver signifies the mind in action, and unless our minds are impaired, they will labour to absorb the "fat" or *best* of the Word.

The whole purpose of food is to build a body and energise it to work, and this leads us to consider the Hands of Man, which have the ability to accomplish.

The Hands

The human hand is unique in design. It is truly an engineering wonder, the most versatile implement on earth. More than half of the bones of the body are found in the hands and feet. Only man



has the degree of perfection in the hand that is necessary to carry out the commands of his higher cerebral capacity, for the hand is matched to the brain. Similarly an ecclesia has "hands" or members able to put into effect the commands of Christ our "head" (Phil. 4:13).

Anatomists have observed that whereas a monkey's hand is suitable only for grasping a branch, the hand of man is of superior development for grasping a *sphere*. May we not see in this the intended destiny of man to reach out for immortality (Ezek. 1:16)?

The hand contains twenty seven bones, which is the cube of "three" standing for "resurrection", i.e. "immortality". It is the number of the "seed" of Abraham, and the number of "completeness", in that it is well designed to do the will of Yahweh.

Above all else we must keep our hands or "works" away from that depicted in Rev. 20:4: "And I saw thrones, and they which sat upon them . . . neither had received *his mark in their hands*. . ." What a shame if we set our hands to work for Rome!

The Foot

In Hebrew, the word for "foot" is *regal* and signifies "movement." It is derived from the root *ragaz* — "to move", "disturb", "move with anger". From the beginning, in Genesis 3:15, the *foot* of Christ was destined to *kill* the head of sinful flesh, by treading it underfoot. In the light of this, it is interesting that the *heelbone* is the strongest of the twenty six bones in the foot.

The "feet" have many lessons to convey for saints who are ecclesial "feet". They have the task of supporting the whole body, so that a sliding foot endangers every member of it. Hence the prayer: "Hold up my goings in Thy paths that my footsteps slip not" (Psa. 17:5).

The foot of *man* is unique, for it is designed to provide *upright posture*. Man, alone of all the animal creation, is meant to aspire to *uprightness in character*, for: "God hath made man upright" (Ecc. 7:29; Prov. 14:2). But man must remain upright, and this difficulty is achieved in that the foot is remarkably *flexible* designed to support the continuously shifting weight of the body. What a lesson here! The foot can bend without changing ground. Similarly the saints must be a little flexible, whilst remaining on the sure rock of God (Psa. 40:2).

Foot Strain

The feet suffer when the body has poor posture, or is unhealthy, or overweight. Similarly ecclesial members, as "feet", suffer when the ecclesial body "lacks uprightness, or is unhealthy. A sick ec-

clesial body puts undue strain on its members who are trying to carry the load.

Consider the "feel" of the ecclesial body in power and indignation (Zech. 14:3-4): "His feet shall *stand* upon the mount of olives . . ." "Stand" in Hebrew is *amad* and can mean "to shake" from the root *maad*, (strong). It is used of war springing up (1 Chron. 20:4 mg.) and of the loins *shaking* (Ezek. 29:7 — Gesenius). so then the "feet" of the ecclesial body shall yet *shake* the Mount of Olives when the terrifying earthquake shall rend both land and mountain. Such "feet" break down the enemy in wrath (Rev. 10:1), are described as "feet of fire" stamping the wicked (Rev. 1:15), or of metal, treading out the corn to remove the chaff (Micah 4:12,13).

But their final destiny is to be as feet of peace, standing upon the nations at rest, in a state of calm, pleasantness, and quiet strength (Rev. 15:2). Even now such "feet" carry the Gospel to the nations, and are described as beautiful (Rom. 10:15), as Paul quotes from Isa. 52:7, where the Hebrew means feet that are comely, pleasant, suitable.

Conclusion

We began our study at the "head" i.e. Christ, and conclude at the "feet", also signifying Christ, whose foot is destined to bruise the serpent's head. He first conquered the flesh in himself (Heb. 2:14), and will finally stamp down the great political dragon for one thousand years (Rev. 20:2). Thus is fulfilled the original promise in Eden (Gen.

3:15).

The lessons of the body we bear, illustrate the verity of the Psalmist's exclamation "I am fearfully and wonderfully made" (Psa. 139:14). As our

faith is strengthened may we apply these lessons in daily living, and so attain unto the more marvellous spirit body of the age to come.

S. Snow (Vic.).

THE TABERNACLE



IN THE WILDERNESS

The Furniture Of The Holy Place

There were three items of furniture only in the 30ft × 15ft × 15ft high Holy Place. They were the Table of Shewbread, the Seven-branched Lampstand, and the altar of Incense. Each of the articles and their several symbolic lessons will be considered separately.

1. The Table of Shewbread Exod. 25:23-30

The Table was located over against the North wall, or the right hand side of the Holy Place as one entered through the entrance curtains (Exod. 40:22). It was "on show" before Yahweh continually (v. 30), and the faces of the Cherubim looked upon it. It was the Table "of the faces" (the literal signification of "shewbread").

It was made of Shittim wood, covered with gold, and measured 2 cubits long by 1 cubit wide by 1½ cubits high (i.e. 3ft long by 18" wide by 2'3" high). It had a gold crown (Heb. "Zare" = moulding of wreathen work for holding together) surrounding its upper surface beneath which was a gold border. It was carried by means of Shittim-wood, gold-covered staves that were inserted, into gold rings located on the two sides (or the 4 feet or legs) that were at the four corners of the Table (v. 26).

Elsewhere in the Tabernacle, crowns are mentioned in relation to the altar of Incense and the Mercy seat (Exod. 37:26; 25:11; 37:2). There would be some relationship between them.

The idea of the wreathen work (Sept. version says *twisted wreath*) is to suggest the double strength (Col. 2:19) provided for holding together those who are used by Yahweh in His Ecclesia.

Upon the Table were placed two rows or piles of unleavened bread. (Lev. 24:5-9 where "row" in v. 6 is *maraketh* in Heb. meaning

“piles”). Each pile consisted of 6 cakes of unleavened bread, twelve in all, twelve representing the twelve tribes. Each pile was topped with a bowl of pure frankincense placed there for a memorial (v.9).

The children of Israel, at weekly intervals, provided the ingredients for the unleavened loaves; they brought them as a memorial sacrifice or meal offering (Lev. 24:5) symbolising the dedication by the whole nation of the fruits of their labour. There were implicit instructions given as to the making of the loaves (v. 5; Lev. 2:5), or “cakes”, which were baked with oil. “Cake” in Heb. is *Kawlan* or “to be punctured or wounded”. The flour was “fine flour”, the result of the work of the Israelites — offered freely as an offering, then subjected to fire.

This procedure was followed each week when the cakes were changed (i.e. removed) upon each seventh day (Lev. 24:8), the day which was the sign of the covenant between Yahweh and Israel (Exod. 31:16,17). This regular changing reminded Israel that Yahweh was *shewing* them that His covenant needed to be remembered and to be renewed on their part with such regularity. Through their priests, Israel thus also confessed their obligation to total dedication to God’s service, in the place and after the pattern which He showed them through Moses when he was on the Mount. They gave their weekly labour to Him and dedicated to Him the fruits of their labours.

The old shewbread cakes were eaten by the priests in the Holy Place (Lev. 24:9). They were God’s representatives to Israel and in turn represented Israel before God in their acts of service in the Holy Place. In this manner Yahweh shewed His acceptance of them by *fellowshipping* them. This was the Table of Yahweh and it was His food (Lev. 21:6). Of all the offerings that were made by fire, this, to the priests, was the “most holy.”

The pure frankincense was placed in two of the golden vessels that belonged to the Table of shewbread (Exod. 26:29), and then placed upon the top of the two piles of cakes. Frankincense was a white fragrant gum — it was obtained by cutting the frankincense tree. From the cut there emerged tear-shaped drops of the liquid. It became a very important and valuable feature of the Tabernacle, and restrictions were placed upon its use.

K. Cook (NSW)

IN THE WILDERNESS

The present condition of the saints was prefigured by Israel’s wilderness experience, which must not be confounded with the blessings promised upon their settlement in Canaan. The former comprises elements of great hardship. In connection with both experiences God showed astounding goodness. For about the time of forty years “bare He them as a nursing father in the wilderness” (Acts 13:18, R.V., Mar.). This feature in Israel’s experience should be studied and taken to heart by those who are disposed to murmur at the trials and difficulties of the present probationary state.

A Letter To A Sister

"Yahweh, Thou wilt ordain peace for us: for Thou also hast wrought all our works in us" (Isaiah 26:12).

Sisters in the flesh? . . . I've none;
Friends I've had, but few.
Mother, Father? . . . Both have gone;
A brother proved untrue . . .

Then change took place within my life,
I walked another road;
A Father heard His daughter's voice,
His arms bear up my load.

A Mother? Yes I've many now, to call when ere I need.
A Family? Yes, a multitude, I'm of Abraham's seed!
A Brother? — Oh so many, whom I can lean upon,
The greatest of them all, God's own beloved Son!

Sister, dear? a friend whose near?
I have them both and true,
An unseen thread God weaves about,
And binds me close to you.

A thread that will not snap or break,
When pressure's brought to bear,
E'en though we should meet these days,
I know you're always there.

You've known too long my faults revealed
When faith was sorely tried,
The unseen thread of God was there
To keep you by my side. . .

The milestone may be
Dear Sister and Dear Friend,
But God's working in our lives
To bring about an end.

An end to all the problems,
The weariness and strife,
The unseen thread weaves on and on
To What? — Eternal Life!

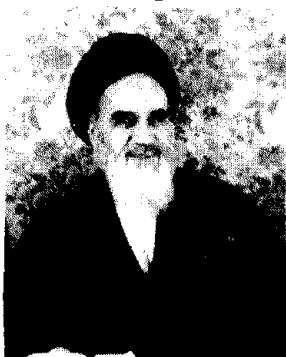
So as you go along the road,
Where 'ere you see a bend,
Remember God, He'll bear the load,
Remember me, your friend.

G. Madden (Yagoona)



Watchman! What Of The Night?

Persia And Iran In Bible Prophecy



"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; but that when it has reached its zenith, it will in turn be precipitated into the abyss, and its dominion suppressed for a thousand years." — Elpis Israel p. 327.

Middle East Politics

THE entire Middle East is exploding in today's headlines in accordance with the expectations of Bible prophecy. Not only are these countries important from a geo-political, economic, and military aspect, but Biblically, they occupy a unique position in prophecy yet to be fulfilled.

As we write this, Iran and Iraq are at war with each other. Both countries figured largely in ancient history, and in Bible prophecy. Iran is ancient Persia. It is not an Arabian country. Its people, as a whole, are of the Indo-European stock as were their forefathers: the Medes and Persians.

Iraq exists on the territory of ancient Babylon. The ruins of

that mighty city are one of the foremost tourists' attractions of the area.

Iran and Iraq, therefore, represent the silver and the gold of the Image seen by Nebuchadnezzar, and as such they have a part to play in the drama of the last days. Daniel told the king that the Image he saw in his dream represented what shall be set up "in the latter days" (Dan. 2:28). On this, Brother Thomas comments in *Elpis Israel*:

"... 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, till it meets the British Power in the East."

That conclusion is reached by the fact that what the King saw represented what shall be set up

in "the latter days", as well as by the prophet's description of its overthrow: "Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together" (Dan. 2:35).

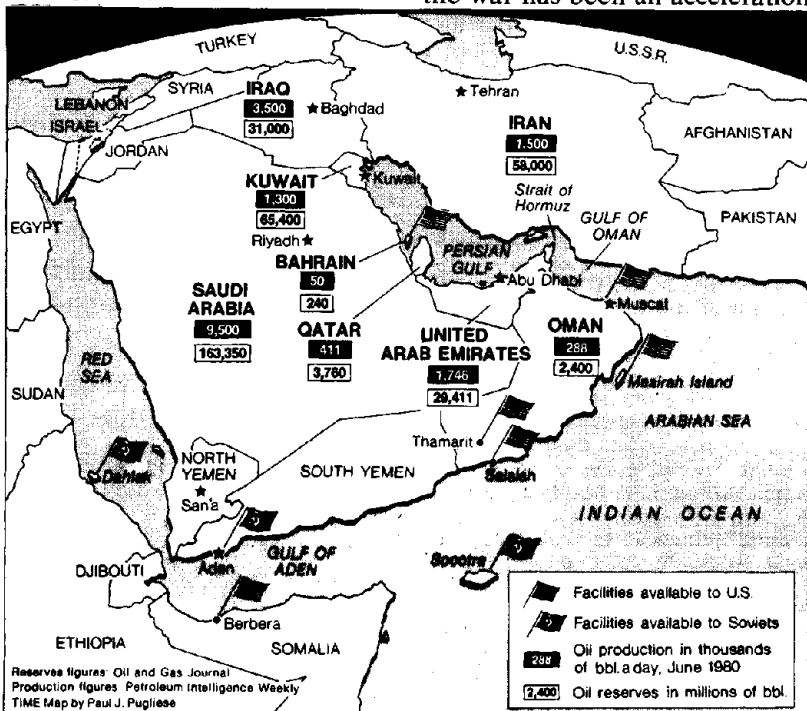
For that to happen, Russia must dominate in all countries represented by the Image; and that includes both Iran and Iraq.

The present war could contribute to that end. Both Iran and Iraq are busily destroying the potential of each other, and cannot gain any advantage from the conflict. Another loser will be the West. Its economy will suffer as the price of oil advances as it surely must. Which leaves the Soviet Union as the only power likely to gain from a weakened Middle East.

Strategy

Both countries are rich in oil. But in addition, Persia dominates a highly strategic position in the world of today: the Persian Gulf and Indian Ocean area, and especially the Gulf of Oman and the Straits of Hormuz, are most important to the world. And particularly to the West. Almost two-thirds of the world's oil lies near this region. These areas are the jugular veins of the industrial nations, with millions of gallons of oil being produced and shipped via these waterways. Europe and Japan receive over 90% of their oil from this vital area of the Middle East; the US around 25%.

Because of this, the result of the war has been an acceleration



of military preparedness by the major nations. Russia and America have indulged in dire threats as to what will happen should one or the other dare intrude too far. American weaponry has been sent post-haste to the Middle East, and warships from many nations have moved towards the Indian Ocean and the Gulf of Hormaz.

To add to the problem of M.E. politics, Russia has signed a ten year agreement of friendship with Syria, whilst America has increased her military potential in Egypt, Saudi Arabia and Oman (Muscat or Dedan!). These moves are designed to make it perfectly obvious that no external interference to the present *status quo* will be tolerated.

As King of the North, Russia must dominate Syria. As the head of the Image of Daniel 2, it must dominate Iraq and Iran. As the latter day manifestation of the Fourth Beast it must occupy Constantinople (Istanbul), and confederate with Catholicism. All these moves will contribute to the formation of its Image Empire.

The gradual alignment of nations in accordance with Bible prophecy reminds us of the warning words of Brother Thomas:

"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'." (*Elpis Israel*, Preface p. 20).

Iran In Prophecy

Iran is mentioned in the Bible as both Elam and Persia. In regard to the first title, Yahweh through Jeremiah declared: "In the latter days, I will bring again the captivity of Elam" (Jer. 49:39).

When the Shah was ejected by the revolution energised by Ayatollah Khomeini, Persia received an independence greater than any she had previously enjoyed in modern times. The nation broke with the US, and became more closely aligned in friendship with Russia.

This is what prophecy requires. Ezekiel predicted that Persia will be with Russia at the time of the end (Ch. 38:5), whilst Daniel declares that the Fourth Beast will "stamp the residue with its feet" (Dan. 7:7). Persia has never experienced that treatment as yet from the Fourth Beast. The Roman Empire (the Fourth Beast of previous times) never dominated Persia; it always remained separated and independent of that power. The prophecy, however, demands that it be done, and doubtless it will be fulfilled by Russia.

The Soviet Union's grand design in the M.E. has been, and always will be, the control of the Mediterranean Sea, the Red Sea (Suez Canal, Strait of Hormaz, Gulf of Aqaba), the Arabian Sea, and the Indian Ocean. Why? Russia has always needed warm water bases for her naval fleet. Control of the M.E. and the African area would also place her at the controls of oil supplies for the western powers. Revolution could be launched in Africa,

the M.E., and the area near the south Pacific.

Control of Iran has been one of the main objectives of Russia since the beginning of the Century. In 1918, a noted communist author, M. Troianovskii wrote:

"The Persian revolt can become a key to a general revolution . . . Owing to Persia's special geo-political position, and because of the significance of its liberation for the East, it must be conquered politically first of all. This precious key to revolutions in the East must belong to the Revolution."

In the 1940's, Russian troops began squeezing Iran. The US and Britain quickly backed Iran to head off total Soviet control of the country and the Persian Gulf/Indian Ocean area. Stalin specified, through Molotov, that the area "in the general direction of the Persian Gulf" should be recognised as the main area of Soviet aspirations.

The West supported the Shah, who quickly suppressed the Moslem clergy and ruled until his downfall in 1979. Since then, Persian policy has repudiated the West, and this provides an opportunity for Russia to increase its hold on its oil rich neighbour. The Soviet invasion of Afghanistan (which brought Russia into the area of the King of the North, constituting it the latter day manifestation of that power) was obviously designed to dominate in this strategic and oil-rich area.

Arab Unity

An amazing feature of the present crisis is the complete disunity of the Arab world. Syria supports Iran and opposes Iraq; Jordan supports Iraq and opposes Iran; Egypt condemns

both Iran and Iraq; other Arab powers are for the West.

This attitude of the Arabs is in accordance with the statement made to Hagar concerning her son. She was told that he would be "a wild ass of a man, his hand shall be against every man and every man's hand against him; and he shall dwell over against all his brethren" (Gen. 16:12 — Heb.). The reference to the wild ass is most fitting. It is the image of the free, intractable bedouin character. As the Book of Job records, the wild ass is untamable roaming at will in the desert, a wonderful symbol of the bedouin's boundless love of freedom.

Moreover, the statement "his hand shall be against every man and every man's hand against him" is a fitting and vivid description of the incessant feuds among Arabs. And these continue to the present.

Egypt at one time or another sent troops into Syria, Iraq, Kuwait, the Sudan, Algeria, Yemen. Its air force has raided Saudi Arabia and Yemen. It has bitterly fought Israel, and now has signed a peace with that nation.

Syria has sent troops into Iraq and Jordan on occasions, and has attempted to instigate rebellion in both of them on other occasions.

Iraq has sent troops into Jordan, has massed troops to threaten Syria, and has attempted to instigate coups and rebellions there on more than one occasion.

Saudi Arabia has sent troops into Jordan a number of times,

into Kuwait once, and has interfered in Yemen on several occasions. It has attempted to instigate rebellion and political assassination at one time or another in Syria, Jordan and Egypt.

Jordan has sent troops into Kuwait, massed troops against Syria, and involved itself in Yemen. Hussein lost control of the West Bank because of his stupid and stubborn involvement in the Six Day War.

The Arabs argue over many things important or otherwise. Iraq and Syria still quarrel over the correct interpretation of Baathist socialism. Iran and Iraq are divided over religion; for whilst both are Islamic countries each supports a different and opposing sect. There are several sects among the Moslems. The two chief branches are divided into the Sunni and Shi'a sects. The difference between the followers of these two branches of Islam stems from a dispute about the succession to Mohammed. The Sunnites accept the Caliphs of Damascus and, later, of Baghdad as representing the proper descent. The Shiites believe that the succession belonged to Ali, the son-in-law of Mohammed, and to his descendants. Bitterness exists between the two groups. The rulers of Persia support the Shiite claim; those of Iraq the Sunnites. Then there are the Kurds. They represent almost 20% of Iraq's population, and have been fighting for their independence for more than fifty years. Their guerrilla war was waged, until recently, with the support of neighboring Iran. Since the recent revolution in

Persia, however, its government, too, has sought to repress the Kurds. With all these confusing and conflicting elements, the Arab nations remain as fragmented as ever, devoid of inspiring and unifying leadership, illustrating to this day the prediction of God to Hagar the mother of Ishmael.

Syria In Prophecy

Whilst the Arab powers continue to make demands on Israel, they are busily weakening their military potential. Lebanon is already in a shambles, and parts of Iran and Iraq are rapidly following. Syria is antagonistic to Iraq, but has patched up an agreement with Libya. Saudi Arabia and Jordan are not sure whose side they are on, and are trying to ascertain where they really stand. Hence most of the Arab powers are weak, with Israel and Egypt dominant in the M.E. as far as war potential is concerned.

For example, the reigning regime of Saudi Arabia recently called for a Holy War against Israel, and yet itself was almost toppled from power by an internal revolution. How can such nations effectively carry out their threats?

Yet the state of these Arab powers is exactly as required by prophecy. Daniel predicted concerning the "time of the end" attack by Russia, that "many shall be overthrown" (Dan. 11:41). The word he used, denotes *to waver, to faint, or to fall through very weakness*. It is appropriate to the requirements of this prophecy that today, the nations of the Middle East are mutually weakening themselves. They are ripe for the fulfilment

of Daniel's prophecy.

Will Syria's pact of friendship with Russia help her much? Isaiah speaks of Syria being involved in a disastrous war. "Behold," he wrote, "Damascus is taken away from being a city, and it shall be a ruinous heap" (Isa. 17:1). Though Syria has been defeated in war frequently, we know of no incident that fulfills Isaiah's requirements. It obviously relates to the future. How will it be brought about? Will the pact of friendship between Syria and Russia be aborted, and be replaced by war? Will the city of Damascus reach its predicted fate when Russia moves south to "take a spoil and to take a prey?" In context with this statement is the prediction of the Lord's coming kingdom (Isa. 17:11), so the background of the prophecy is the establishment of the Kingdom.

One thing is sure. At the time that Russia invades the land, Israel will be found "at rest, dwelling safely" (Ezek. 38). This would suggest some settling down of the current unease in the M.E.; a partial solving of national problems and pressures, so as to bring about this condition in the Land.

But let us not be led astray by

any quietening of the present storm. As Paul reminded the Thessalonians: "When they shall say peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape" (1 Thess. 5:2). He also adds these solemn words of warning and advice: "But ye, brethren, are not in darkness, that that day should overtake you as a thief" (v. 5). We will not be in darkness if we search the Word for references to the signs of the times, and this is important; for the trouble in the M.E. does not herald Armageddon so much as it does the return of Christ. Such statements as 1 Pet. 4:17; Psalm 149; Zechariah 14:5 require Christ's presence in the earth long before Armageddon, for the saints are represented as being judged before the world, and of being with Christ to superintend the judgment on the nations. That means Christ must return before Armageddon. Therefore, if we are true children of light, basking in its illumination, that day will not overtake us as a thief. The Middle East crisis warns that Christ is at the door; it behoves us to make ready for that most dramatic and significant event.

US vs RUSSIAN ARMED FORCES

Warships of all nations are converging on the Iranian area, including US Navy Task Force 70 which clearly rules the Indian Ocean. On patrol recently were the super-carriers "Nimitz", "Midway," and "Coral Sea," with their full battle groups of guided missile cruisers, destroyers, frigates, and support vessels, plus an undisclosed number of submarines. The ships are maintained at the highest readiness. Confrontating them is a Soviet flotilla of guided missile cruisers, destroyers and frigates with their support ships. The Soviet ships shadow every US move, as do Soviet planes based in Aden and Ethiopia. The armadas are involved in a potentially deadly game of mutual confrontation. In addition US is planning a 110,000-man contingency force for the Middle East, made up of "self-sustaining corps" able to sustain itself for 60 days without major resupply and reinforcement. Clearly Zechariah 14:1 is in process of development: "I will gather all nations . . ."

DONATIONS

We deeply appreciate the generous co-operation of readers who do not limit the amount of remittance to the subscription rate of the Magazines. We acknowledge the following material help that assists us to bridge the gap between receipts and expenses in this age of inflation and increasing costs.

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Youth Aliyah

R.W.; V.P.

We plan, God willing, to visit Israel in 1981, and, as usual, to present a donation to the Youth Aliyah Organisation, as well as to WIZO. These Organisations take care of Jewish children, the former using for its motto, the words of Jeremiah: "Thy children shall come again to their own border" (Jer. 31:17). In view of Zechariah 13:9, some of those children may find their place in the Kingdom to be set up by Christ. We invite readers to co-operate with us in that venture by forwarding contributions to the Youth Aliyah Fund.

Philippine Effort

During the course of the *Logos* Tour for 1981 (God willing) it is hoped to conduct a special effort with the brethren and sisters of the Philippines. Last time this cost considerable money, but we feel that it was worth while. We want to improve upon our last effort with the brethren concerned, and to that end invite readers to co-operate with us by contributions for that purpose. We plan a public address, a visit to the Bayanbang area, special fraternal meetings and study classes. We shall be happy to supply further details to any interested. Any contributions should be forwarded to Logos Publications, Post Office West Beach, South Australia 5024.

GOSPEL IN SONG

This booklet has been produced in a dignified, attractive manner, on high quality paper appropriate to the theme. It provides an appreciation and explanation of Handel's Oratorio *The Messiah*, including the text itself. It is ideal for use at the time the Oratorio is performed. Cost is 25¢ plus postage.

PREACHING THE TRUTH

This book sets forth the experiences of a Christadelphian family in preaching the Truth, and in an interesting manner outlines the discussions that followed this activity leading to acceptance thereof in baptism. The drama and interest is maintained to the end, providing an easy and effective manner of outlining the Truth. Cost \$1 plus postage.

HERALD OF THE KINGDOM AND AGE TO COME

This book comprises the first section of 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 10 pt. type, and where deemed necessary, explanatory comments are added. Other additional articles from other sources are included to make a very readable and interesting book of 160 pp. This is an opportunity to obtain writings of Brother Thomas that are not available in any other form today. Supplies are limited, and the book will not be re-issued once supplies are exhausted. Cost of the book is Aust. \$1.75; Elsewhere \$2; U.K. £1.

STORY OF THE BIBLE

This volume of nearly 400 pp is reaching completion. We believe readers will be pleased with it. Part of the printing has been completed, even though it still is in the process of being written; so that writer, type-setter, proof-reader, compositor, and printer act like a chain-gang, each urging the other to maintain the pressure.

Orders are flowing in to us, and, hopefully, we plan having the book ready by the end of the year, when the proper price will be assessed. Meanwhile, by ordering and paying now, you can obtain copies at a cost of \$5 Aust., \$6 overseas, or £3 U.K. Payment must accompany order, and be with us by the end of December for Australian readers; or the end of February for overseas readers. Payment can be made to local *Logos* Agents.

Once the book has been sold out, it will not be financially possible for us to re-issue it so that this will be the last opportunity to obtain this volume. We urge upon you to order immediately for your copies. The first volume treats with the first four books of the Bible.

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You should have received a subscription form with our last number. If you have not yet forwarded your remittance, would you do so as soon as possible. To receive subscriptions early assists us with the drudgery of book-keeping, allowing us more time for the important duty of Editing.

THE GOSPEL EXPLAINED AND EXPOUNDED

This issue of *Herald of the Coming Age* has been despatched to all centres and further supplies are obtainable from Ecclesias or from *Logos* agents as listed on our inside front cover. The article sets forth the basic message of the Bible as a foundation for further study. It should perform a useful service in propagating the Truth.

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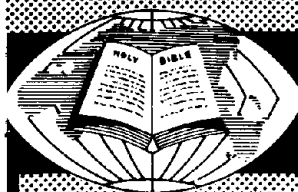
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Do what is right, be valiant for the Truth, teach it without compromise, and all lovers of the Truth will approve you; for all others, you need not care a rush!

— J. Thomas.



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**A Chat With Readers**

“Think On These Things . . .”

WE live in times similar to those of Samuel just before the revelation of the Kingdom, when “the word of Yahweh was precious” because “there was no open vision” (1 Sam. 3:1). We live, indeed, in a day of comparative darkness, of no God-appointed prophet among us, of no miracle. It is so by divine arrangement; but God, in this epoch of darkness, is not unmindful of the needs of His children. He has given us the Scriptures, and they are all-sufficient to guide us and sustain our faith. To the extent that we study the Word, and “think upon” the principles that they reveal (Phil. 4:8), we will be fortified to resist the latter-day problems that are inevitable to our present walk in the Truth.

I emphasise Paul’s exhortation to “think” upon the things we study, for by so doing, we elevate them from a mere academic exercise to a way of life. Study in itself accomplishes little. There is a need to make the things we study part of our mental selves. Having grasped a point of doctrine or exposition there is need to trace it through to its practical application in action before the fruits of research are properly revealed. And until they are, our studies are basically sterile, of little real value.

Thinking on the Word will reveal more of God to our view. To quietly reflect upon the things we study will help us to penetrate the veil that normally hides from us the unseen, and when that is done we will detect the hand of God in many ways presently hidden from us. We see it, of course, in the fulfilment of Bible prophecy: the revival of Israel, the dramatic manner in which the nations of the Bible are coming more into prominence; the shaping of Europe and Russia in accordance with the anticipations of our pioneers based upon the prophetic word. These remarkable incidents reveal

to us the moulding hand of God (Dan. 4:17). Take Israel as an example. It is a stubborn fact of reality which cannot be ignored or pushed aside. The price of petrol illustrates that. The energy problems that plague the western world, and that demonstrate how dependent it is on the lands of the Bible, reveal it. No one can dispute the amazing miracle of revival; nor can they successfully refute that Bible prophecy predicts it. Bring the stubborn fact of reality into conjunction with the prophetic discourses of the prophets of 2500 years ago, and there, in the Middle East, is a tiny country that vindicates faith in Bible prophecy. And the more thought we give to that, the more completely will faith be strengthened. But tell some Gentile acquaintance that that tiny sliver of a country called Israel is destined to dominate the vast mass and teeming millions of Russia and the world, and he will laugh you to scorn. Nevertheless faith takes hold of the stubborn fact of Israel and uses it to bridge the gap of unbelief. Moreover, it can afford to ignore the laughter of skeptics, knowing that "he who laughs last laughs loudest" and Scripture decrees that "He that sitteth in the heavens shall laugh" at the raging folly of the world of the ungodly (Psalm 2:4). So Brother Thomas wrote: "What would the reader think of the little kingdom of Greece undertaking to subdue the whole world? Yet when the Lord appears in his little kingdom of Judea, he will undertake to deliver every Israelite in bondage, establish David's kingdom to its full extent, overturn all kingdoms and dominions among the Gentiles, abolish all their superstitions, enlighten them in the truth, and bring them to submit to him joyfully as their lawgiver, high priest, and king. He will begin his mighty enterprise with Judah . . ." ("Elpis Israel" p. 448).

Why did Brother Thomas use "the little kingdom of Greece" as an illustration? Because it had only recently come into existence as such, being previously part of the Ottoman Empire, and, of course, there was no such nation as Israel then in existence! The foundation of the Lord's future work has since been established in the Middle East "to serve as the nucleus, or basis, of future operations in the restoration of the rest of the tribes after he has appeared in the kingdom" ("Elpis Israel" p. 441). However, it is when one "thinks on these things", that faith is strengthened in the purposes of Yahweh.

But in this age of "no open vision", is the hand of Yahweh limited to these political developments? By no means! A little

thought will reveal that Hand guiding our own lives. The triumphs and tragedies of life may alike be matters of divine manipulation. Yahweh is in these common-place issues of life, as a consideration of "The Ways of Providence" by Brother Roberts will reveal. If our eyes could but penetrate the veil that now hides the unseen from view, we would realise that the apparent darkness is only so in semblance. Christ and angels innumerable are interested and actively employed in human affairs, though we see them not.

To recognise the reality of this, we must turn to the Word and think upon those things written for "our learning and admonition". Consider Jacob. At Bethel he had the vision of angels ascending and descending upon him. It was designed, in part, to teach him, and us, that he stood in special relationship with Yahweh, and that angels have been directed to overshadow his life.

And did they? Most certainly they did, though it may not have been apparent at times. He endured the oppression of a hard, unscrupulous employer, who unfairly demanded the restoring of things missing though it was not through the negligence of Jacob, an employer who did not hesitate to change his wages ten times hoping to advantage himself by so doing (Gen. 31:39,41). Jacob had the natural elements to endure: "In the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes" (v. 40). Was God in those circumstances? He was, indeed, and Jacob's character was being moulded thereby. With a little thought, Jacob, himself recognised it. He certainly described his life as "few and evil have the days of the years of my life been" (Gen. 47:9), but as he reviewed them from the standpoint of mature understanding, he recognised that they were God-directed towards a wonderful and endless future. Accordingly, when it came to leaving a heritage to his grandchildren, he declared: "The Angel which redeemed me from all evil, bless the lads . . ." (Gen. 48:16).

In old age, when Jacob's natural sight was dim, his spiritual vision became clearer. He thought upon the incidents of his life, and now could see that they were overshadowed by the Elohim of heaven, and that largely his earlier fears, and doubts, and worries, had been unnecessary.

It is a lesson that we will find it profitable to think upon. The angels are active in the affairs of saints both today as in the past. Moses was told that he would have help of angelic assistance (Exod. 23:20-23). Joshua was strengthened by the appearance of

the Elohistie "captain of Yahweh's host" (Josh. 5:13-15). David declared that "the angel of Yahweh encampeth around them that feareth Him" (Psalm 34:7). Elisha's prayer opened the eyes of his servant to the divine protection that surrounded the city of Dothan, and revealed that the prophet had more allies than enemies (2 Kings 6:15-17). Christ told Pilate that he was powerless to do anything against him unless it was given him from above (John 19:11). He also explained to his apostles that the most humble of those who believe have "in heaven their angels" who "do always behold the face of my Father which is in heaven" (Matt. 18:10).

Does not that teach, that in this age of seeming darkness, of no miracle, when there is no open vision, that nevertheless Yahweh is very active through the Elohim in regard to the lives of us all? Did not the Lord explain to the Apostles that they need not fear unduly because "angels, authorities and powers" are subject to his direction (Matt. 28:18; 1 Pet. 3:22)? Are not political developments matters of Angelic manipulation? The Apocalypse declares: "And he gathered them together into a place called in the Hebrew tongue, Armageddon". The "he" relates to the angel of the sixth vial (Rev. 16:16), so that, in view of fulfilling prophecy, we conclude that the angels are very busy today.

But angelic ministrations are not limited to the international scene; they include the humble, personal incidents of everyday life. The angels are "ministering spirits, sent forth to minister for them who shall be heirs of salvation" (Heb. 1:14). Accordingly, Paul wrote, that "all things are for your sakes" (2 Cor. 4:15). And what that means, the Scriptures reveal. For example, when next you read the Book of Daniel take note of what he records of angelic ministration. See it throughout his account of personal experiences where it is obvious that angels were ministering on his behalf. Notice the keen interest of angels in developments on earth (Dan. 8:13-14; 10:13,21; 12:5-7). See how observant they were of Daniel's reaction to divine requirements (Dan. 10:12; 9:21; 6:22-23). He describes them as "Watchers" and "Holy Ones" (Dan. 4:17). As Watchers they supervise life in all its manifestations, both personal and political: as Holy Ones, or righteous, they will not suffer the wicked to triumph forever.

Let us think upon these things, and align these facts to our own lives, by recognising the reality of angelic supervision in our affairs, both domestic and ecclesial. "My God hath sent His angel"

was Daniel's explanatory comment to Darius (Dan. 6:21). He "sent His angel" to deliver Shadrach, Meshach and Abed-nego from the fury of the fire, as Nebuchadnezzar observed (Dan. 3:28). But he did not do so to assist others whom the King "roasted in the fire" (Jer. 29:22). Why? Because though they were just as defiant as Daniel's three friends in resisting the king's command, their hearts were not right with Yahweh. We need to "think upon these things".

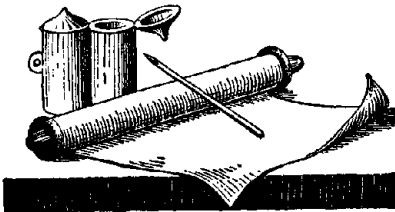
We need to do this because mere study will not accomplish it. That is shown by the comment of Hosea. He declared, "Israel hath forgotten His maker" (Hos. 8:14). The statement calls for reflection on the part of all who in these days occupy a relationship similar to that of Israel. If God were to speak from heaven (which He will do presently), would He say that we had forgotten Him? How had Israel forgotten their Maker? Had they repudiated Him? or His word? or ceased to make mention of His name? Not in the formal sense. Their boast was, "The people of Yahweh are we!" People like the Pharisees read the Scriptures regularly, and were painstaking to preserve their purity. How could the statement of the prophet be justified? Because they were mere academics. They had denied Yahweh in the real, practical sense. They had failed to think through to what those Scriptures demanded in practical application. Though they claimed to be the people of Yahweh, they did not manifest His qualities of character in their lives. Hence they denied Him in the real sense: in practise if not in doctrine. If they required help they sought for it near at hand and forgot God; if they desired counsel, to man they went and not to His word. They went through the motions of religious worship, but did not give their hearts to Yahweh. They were conscious of their own presence at religious meetings, but not that of God. They did not understand the meaning of the statement: "Where two or three are gathered together in my name, there am I in the midst thereof." They were not conscious of the living reality of Yahweh, and hence failed to "walk before Him" (Gen. 17:1), much less than to "walk with Him" (Gen. 6:9).

Let us "think on these things." We will find it of value to take time off to do so. The veil that blinds our mental vision will then be partly withdrawn, and we will become more conscious of the hidden, angelic help that is available in all avenues of life. We will be empowered to take our stand with Hezekiah as he viewed

unafraid the might of the Assyrians, and answered their boastful threats by exhorting the people: "Be strong and courageous, be not afraid nor dismayed for all the multitude . . . for there be more with us than with him: with him is an arm of flesh; but with us is Yahweh our God to help us, and to fight our battles". Hezekiah was conscious of the angelic manipulation of life in all its avenues. He spake with confidence in the face of distress. We are told that the people "rested" on his words. Let us, by thought, develop in spiritual maturity, and without presuming to dictate what Yahweh should do in any circumstances, learn to develop sufficient faith to rest upon His presence. We will find this a very present help in any time of trouble.

W. A. Mansfield
Editor.

Ezekiel:



*"They shall know
that I am Yahweh . . ."*

Dramatic Warning For Our Times

Israel In Babylon

EZEKIEL ministered to his people in turbulent times. Times very similar to this present evil and lawless age.

As Judah's kingdom moved ominously towards disintegration, the people remained largely untouched by the awesome significance of the events taking place.

In Jerusalem, Jeremiah boldly proclaimed his divinely-inspired message of impending doom. In Babylon, Daniel stood aloof from the grandeur and attractions of the city, whilst proclaiming its coming destruction. Daniel had

been some thirteen years in captivity when Ezekiel arrived at Tel-abib, near the river Chebar, some 45 miles north-west of Babylon. Therefore, Ezekiel was commissioned to warn the Israelites of events soon to explode upon them.

Thus, the fearful message of imminent judgment went forth to the people of Yahweh.

But most remained oblivious to the significance of the message, and to the signs of the times. It was all-too-easy for the people of Yahweh to come to terms with their environment. Life under Babylonian rule could become so

liberal and comfortable and profitable. For those willing to become a part of the system. Doubtless, the majority of Jews who were destroyed during those fearful times died because they had submitted to the dictates of their environment, rather than show faith in God and stand firmly in the way of the Truth. As did Jeremiah. And Daniel. And Ezekiel.

What of today? The world about us can make life relatively easy and prosperous. Life in the Western world in the 1980s holds many attractions. It seems to be like the invincible Babylon of long ago.

In Jerusalem, Jeremiah and his faithful Scribe, Baruch, had few supporters. In Babylon, Daniel had the comfort and fellowship of just three friends, though a remnant of others may have remained faithful. Ezekiel, at Tel-abib, found that many of the people listened avidly to his message, but few responded (33:31-33).

Why was this?

"My people are destroyed for lack of knowledge", proclaimed Hosea (4:6). But there were other contributing factors to this over-all principle. The pressures of numerous Babylonian triumphs did not act as a stimulus to faithfulness upon a people already weak in knowledge of divine things. They had accepted the dominance of Babylon as a way of life. Babylon was in control. Why not come to terms with those conditions?

But were the victorious Babylonians really in control of affairs at that time? Jeremiah proclaim-

ed that the days of that mighty kingdom were numbered. And Daniel believed implicitly in the reliability of the word of Yahweh through his prophet, Jeremiah (Jer. 25:12; cp. Dan. 9:2). Hence Daniel's emphasis upon the fact that "The Most High ruleth in the kingdom of men . . ." (4:17).

Ezekiel's Theme and Our Times

The theme of Ezekiel's prophecy has been stated and restated throughout the book: "*They shall know that I am Yahweh . . .*" What a tremendous message for his own times, when the hand of God went forth in judgment. And what an awesome message for these present days. The full emphasis of Ezekiel's theme is that "they shall know. . ." Enlightenment will come. The prophetic word of Yahweh will be fulfilled. Thus, "all them that dwell on the face of the whole earth" will be ensnared in the events soon to break forth (Lk. 21:35). Ezekiel showed that both Jew and Gentile would come to *know* the reality of divine judgment.

We are living at the epoch of history when the climactic prophecies of Ezekiel are about to be fulfilled: divine intervention in human affairs; an earthquake of unparalleled proportions to "shake terribly the earth"; the greatest military battle in all history, Armageddon; the powerful presence of the Son of God, together with his immortalised saints, in the earth.

The significance of our times should cause us to tremble. With a sense of dread, we should be anxiously anticipating the fearful

judgments which are to be meted out upon the nations. But we should be humbled especially at the principle by which divine judgments shall be carried out: "Begin (judgment) at my sanctuary!" was the peremptory message of God through Ezekiel (9:6).

What principle lay behind this order in divine judgment? Simply, let those who have been most responsible to Yahweh be the first to be called upon to face judgment in relation to the fulfillment, or otherwise, of their obligations. This basis for judgment has a particularly compelling warning for our own times. Those who today have been called to become the Bride of Christ are also constituted "the temple of God" (1 Cor. 3:16). The apostle Peter carried the judgmental principle of Ezekiel 9 forward into the New Testament. He wrote that "the end of all things is at hand: be ye therefore sober, and watch unto prayer. . ." (1 Pet. 4:7). The principle is clear: but the time factor is established when Bro. Thomas' translation of the verse is considered: "The end of all things *has* approached. . ." Thus, Peter clearly referred to the fact that the Jews stood at the very brink of divine judgments, which were to be poured forth in the raging furies of A.D. 70. The Lord taught that "repentance and remission of sins should be preached in his name, among all nations, *beginning at Jerusalem. . .*" (Lk. 24:47). Hence, the first among the Jews who were called upon to receive the Truth would be the first to be held accountable for failure so to do. On the other

hand, according to the historians Josephus and Eusebius, the true Believers, having been warned in the Olivet prophecy of judgment to come, fled the city of Jerusalem before both city and people were destroyed.

Peter, in foretelling the devastation of A.D. 70, did not leave the matter there. Later in the same chapter he wrote: "For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of Christ?" (v. 17). In this passage, the wording is more literally, "the season *is coming* for *the* judgment to begin *from* the house of God . . ." (Diag.). Peter was thus setting forth the identical principle of divine judgment as given through Ezekiel: "Begin at my sanctuary!"

The chilling picture given by Ezekiel was simple and horrifying: the people of Yahweh were unprepared for the judgments to come!

The Divine Glory To Come

By means of a vision, Ezekiel was shown a manifestation of the divine glory, as recorded in the first three chapters of his book. But the glory was not about to be openly manifested at that time. On the contrary, the glory which then resided within the temple was to depart and Ezekiel was to witness that tragic sight, again in a vision (11:22-23).

The glory revealed to Ezekiel at the commencement of his ministry would be openly revealed at some time in the future. Thus chapters 4 to 24 give details concerning the departure of Yah-

weh's glory from the midst of His people. Chapters 25 to 32 reveal the judgments which would come upon seven nations which had taken delight in witnessing Israel's national disintegration. Chapters 33 to 37 show Yahweh's work unfolding: the Hand of Providence, hidden from human view, preparing for the restoration of the divine glory to the earth. Chapters 38 to 48 give details of the coming divine intervention in human affairs, and the actual restoration of the glory.

We stand at the very threshold of that great hour, when the divine hand will be revealed upon the earth again. Every sign indicates that the time is at hand when the nations will shake fearfully upon realising the truth of God's words: "They shall know that I am Yahweh . . ." And what of ourselves? "Begin at my sanctuary! . . . the season is coming for the judgment to begin from the house of God!" (Ezek. 9:6; 1 Pet. 4:17).

Despite the words of the prophets, in Ezekiel's day the people remained insensitive to the signs of the times and unheeding of Yahweh's warnings.

What of today?

Chapter eight presents an appalling picture of the apostate state of the people of Yahweh, together with a terrible vision of the One Eternal Spirit in destructive manifestation (v. 2). Ezekiel was taken in vision to the temple at Jerusalem (v. 3). At the command of the spirit, he entered the sanctuary. Therein he saw evidence of evil and loathsome practices: the people of

Yahweh worshipped the gods of the gentiles. He saw the man-made gods of Egypt (v. 10), of the Phoenicians (vv. 13-14), and the Persians (vv. 15-16). The message to Ezekiel was clear: the people of God had become steeped in the idolatrous worship of the gentiles.

Where was their knowledge of the truth? Where was their understanding of the will of Yahweh? Where was their loyalty to the hope of Israel?

Ezekiel saw seventy men, who would later become known as the Sanhedrin (v. 11). The seventy represented the Eldership of the nation — and so-called "wise" men who should have led the nation into right paths and who should have dispensed divine wisdom to the people. Now, they were corrupted.

At the door of the temple he saw twenty five men. These represented the 24 orders of priests plus the high priest. What were they doing? "Their faces" were "toward the east". They had turned their backs upon the temple and were worshipping the sun (v. 16). Thus, having been given every opportunity to prepare for divine judgment, and to avert the wrath of Yahweh from falling upon them, the people had now reached the point of no return.

What of ourselves?

Certainly Christ's brethren do not bow down before such objects as were worshipped in Ezekiel's time. But have things really changed? Have the gentiles ever been without their gods?

What aims or objects are given

the most prominent places in our lives? Do we worship at the altar of Personal Ambition? Or the altar of Pleasure? What of the altar of Apathy and Indifference? There are also the altars of Ignorance and Self-gratification.

Do we wholeheartedly worship the God of Israel in a spirit of true holiness? Or are we more concerned with Self-interest and the advantages to be gained from our present worldly environment?

The Israelites of Ezekiel's day had been most privileged; yet, they were swept away by the rising tide of divine judgment because they proved unworthy of Yahweh's goodness. He had offered them mercy. But they turned aside to other gods.

What of ourselves?

The People Judged — Yahweh Withdraws

Ezekiel heard sounds which heralded judgment upon his people. "I heard him shouting at the pitch of his voice, Come here you executioners of the city, each one with his deadly weapon. . ." (9:1, Moff.) Those in "charge" were the Elohim. They were represented as leading the Babylonian army to execute the judgments written. The prophet saw six men. "One among them was clothed with linen, with a writer's inkhorn by his side . . ." (9:2). They came from "the north" — indicating that since the appointed priests had failed to honour their God, a heavenly priesthood would take charge of affairs in the temple. With one clothed as the high priest on the day of atonement, these "priests" had

come to offer the people of Judah as a "sacrifice". They went into the temple. They stood before the brazen altar. The divine glory rose from above the mercy seat, as a sign of the process of departure. "Can two walk together, except they be agreed?" Amos asked, challengingly (3:3). The answer is in the negative. Hence, Yahweh could no longer permit the sign of His presence to remain amongst an apostate people. "What fellowship hath righteousness with unrighteousness? What agreement hath the temple of God with idols . . ." (2 Cor. 6:14-16). Yahweh had no alternative: He must repudiate His own people.

But the truth was not entirely lost. In that city of wickedness there remained a faithful remnant. The Elohist "priests" were instructed to "set a mark upon the foreheads" of those who were true worshippers of God. The language is not dissimilar to the account concerning the introduction of the Passover. The instructions (Exodus 12), when followed, were to produce a people separated from others for a divine purpose. Ezekiel expressed the same idea. However, instead of blood being placed upon the doorposts and lintels — indicating the faithful obedience of entire families — here, the question of individual salvation was stressed. A "mark" was placed upon every individual who remained faithful. Their "foreheads" symbolised their intellect, which remained perceptive to the Truth and untainted by the influence of the evil environment. They were mentally

and morally in harmony with Yahweh.

Since this minority remained faithful to their God, they continued to "sigh and cry for all the abominations that be done" within the city of Yahweh (9:4). Clearly, they stood out amongst their contemporaries. Their disposition was different. They regarded every form of godlessness as an abomination, and they openly repudiated the depraved conduct of their fellows. "Horror hath taken hold upon me, because of the wicked that forsake Thy law. . ." (Psa. 119:53).

All who did not have this disposition were subjected to terrible punishment.

Thus the "priests" began at the Sanctuary. They were told: "defile the house". This dreadful sentence was pronounced by Yahweh. Yet He was doing only that which the people had already done — in a spiritual sense.

What will happen to the "house" of Yahweh which exists at the time of Christ's coming?

Marked For Redemption

Ezekiel was one of the marked men. He was not destroyed. He typified the Lord Jesus Christ who survived the judgments of A.D. 70 and "ever liveth" to "make intercession for them" who remain faithful until his coming. He also typifies those who will survive the Judgment Seat of Christ, to live and reign with Christ over all the earth.

In vision, Ezekiel saw "coals of fire" scattered "over the city" (10:2). He saw the divine glory go up "from the midst of the

city" and depart by way of the Mount of Olives, on the east (11:22-25).

This great prophet witnessed the end of an era. As we are shortly to do. His days were days of impending divine judgment. So are our own.

"And judgment must begin at the house of God . . ."

Yet, Ezekiel was by no means a prophet of doom. His words, together with the counsel of other men of faith, caused a remnant to be saved.

And he did not leave his contemporaries — or those who would follow — without an encouraging message of hope. Though the impact of seeing the glory of Yahweh depart would have deeply distressed him, he was immeasurably cheered to learn that the glory would ultimately return, in the same manner as it had departed: "Afterwards he brought me to the gate, even the gate that looketh toward the east: and behold the glory of the God of Israel — Elohim: the Mighty Ones of Israel — came from the way of the east: and his voice was like the noise of many waters: and the earth shined with his glory . . ." (43:1-2). This was a "vision" to warm the hearts of the faithful; for, "where there is no vision, the people perish . . ." (Prov. 29:18).

At a time when virtually the entire fabric of society was falling apart, Yahweh's faithful servants were not left with hope or comfort. The glory will return. And those who remain faithful to Israel's God will behold that glory, and become an eternal part of it.

Throughout the ages, Yahweh has "set a mark" upon those who have held fast to His word, and who have maintained unshakeable confidence in Him. They will not go unrewarded.

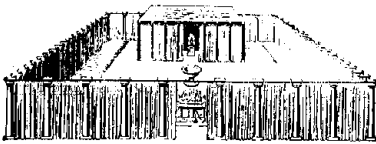
Who, in these trying times, will be "marked" for survival, at the Judgment Seat of Christ? "Those that sigh and that cry for

all the abominations that be done . . . He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully . . ." (Ezek. 9:4; Psa. 24:4).

"They shall know that I am Yahweh . . ."

— John Ullman (WA).

THE TABERNACLE



IN THE WILDERNESS

The Furniture Of The Holy Place

"I am that bread of life" Jn. 6:33, 48-51

Many features of the Table of Shewbread and of the unleavened cakes foreshadowed the work and person of the Lord Jesus Christ. The following describes some of them:

1. The loaves were made from flour, a product of the earth; an ingredient brought as an offering by the Israelites (Lev. 24:5,6; Lev. 2:5,6). So the Lord partook of Adamic nature (Luke 1:32).
2. Having been finely ground, the flour was baked with fire, subjected to "the fiery trial" of Divinely-allowed testing. The word "cake" in Lev. 24:5 is from the Hebrew *Kawlan* which means to be "punctured" or "wounded". How the life and experiences of the Lord fulfilled these significant expressions! Isaiah 53:5-7 foretold the same things of him. The thorns, nails and spear left just those kind of physical marks.
3. They were baked with oil (Lev. 2:5,6). Oil is the Scriptural symbol of the Spirit — Word. It was the education by his Father's Word and his absorption of it into his mind and life that contributed so much to the acceptance of the offering he made. Oil is also the symbol of anointed dedication — an evident characteristic in his life and service offered to his Father.
4. The loaves were unleavened. Leaven is the scriptural symbol of sin and error. But Jesus did no sin (1 Pet. 2:22); he knew no sin (2 Cor. 5:21); in him is no sin (1 John 3:5) so that he developed a character which was truly unleavened in the sight of his Father.

The symbol is not a reference to the actual flesh or body of Christ of which we do not literally partake. Rather it is the symbol of the food of Yahweh which He has provided in His son. This is the "truth which is in Christ Jesus", because he was "The Word made flesh" (Jn. 1:14). As we partake, in faith and belief, of the Father's

doctrines that were taught by him, so we partake of him.

He was provided as the "bread of life" (Jn. 6:48) or the "life giving bread". He elaborated this doctrine in life-giving principles in John 6:31-58 and, in v. 63, he explains how we may "eat" of him — "The words that I speak unto you, they are spirit (*pneuma* = breathings or declarations) and they are life".

In verse 27 the Lord showed that being the food of Yahweh, the bread of God (Lev. 21:6; 24:5-9) for the fellowship of others, required an energetic application. He warns and encourages that it requires work. "Labour" (Gk. *Ergazomai*) = to work, to energize. "Meat" (Gk. *Brosis* is a verb, not a noun) = eating or partaking. He is saying, in effect, "Don't put work or effort into taking part in that which perishes or destroys. Rather put effort into taking part in that which will cause our survival unto eternal life which the son of man will give."

5 There were twelve unleavened loaves placed upon the Table, each one representing a tribe in Israel. In this way Israel was represented in the Holy Place. The record of the character and life of the Lord has been made for us and shown to us by twelve disciples. The number twelve represents Israel and signifies to us the Hope of Israel. Israel's hope for the restoration of the Kingdom (Acts 1:6) is centred upon their Messiah, the Lord Jesus Christ. So also is our hope in him. When the hope of Israel is fulfilled it will be seen to operate under twelve thrones (Matt. 19:28; Luke 22:30). Divine fellowship in the Ecclesia is based upon an Israelitish foundation. Our salvation is Jewish in character (Jn. 4:22; Rom. 9:4; Acts 28:20; 26:7).

6 The bread was closely associated with the frankincense that was placed on top of each of the two piles. Associated with the teachings of the Lord which gives life to those who believe them, was his life offering in dedication and service that rose up daily before his Father as a sweet-smelling savour (Eph. 5:2). It was also a symbol of prayer, as we shall see a little later. The son was daily in touch with his Father in this way, spending many of his nights in the mountain-top in close seclusion with Yahweh.

We too, are called to dedicate our lives and service to Yahweh in a similar fashion. Paul, in Romans 12:1-2, calls upon us to "present our bodies as living sacrifices . . . our reasonable service", so that we, like our Lord, will be "a sweet-smelling savour" (Eph. 5:2) — a fragrant reminder to God of His own son, as He sees us in the Holy Place/Ecclesia partaking of His food of truth.

The frankincense was placed upon the loaves "for a memorial" (Lev. 24:7) — "An offering made by fire unto Yahweh".

In addition to this use, it was employed elsewhere in the terms of the Law of Moses. For example, as an anointing oil (Exod. 30:4); before the Mercy Seat (v. 36); as a perfume (v. 37); it was added to certain offerings (the sin and jealousy offerings excluded it — Lev. 5:11; Num. 5:15). It was strictly forbidden to be used for personal reasons (Exod. 30:37) i.e. for fleshly motives.

The fragrance that the Father enjoyed in His own Son was to be seen in the purity of mind, life and character — "an offering made by fire" indeed — produced by affliction (Eph. 5:2).

We are to be imitators of the Lord; so that, as the Father sees us, He is reminded of His only begotten Son (2 Cor. 2:15,17). Our close association with the "Bread of Life" and our partaking of him, helps to reproduce similar characteristics in us.

7 The unleavened loaves were replaced each Sabbath (Lev. 24:8). The replaced loaves were eaten by the priests (v. 9) in the Holy Place. Of all the sacrifices offered, this weekly meal was the most holy and the most important to the priests. The reason for this can be readily understood when it is remembered that the priests were holy unto God (Lev. 21:6), because they offered by fire unto Yahweh, and also because it was the "bread of God" that they offered.

Therefore, on this one special occasion in each week, the priest gathered around the Table of Yahweh and He fellowshiped them by their partaking of His bread. They represented the twelve tribes (through the twelve loaves) before Yahweh for this purpose. And it took place on the Sabbath — the symbol of the Covenant (Exod. 31:16,17) made with Israel.

The week-by-week renewal of the unleavened bread represented a constant

renewal of that covenant with Yahweh by the priests who acted on behalf of the people who had declared at Mt. Sinai, "all that Yahweh hath said, we will do". In response, He declared: "Ye are My people".

Yahweh has provided us with life-giving bread (John 6:35-51). The Lord Jesus Christ, God's only begotten son, is that bread. We partake of that bread when we masticate the "Truth which is in Christ Jesus". He has been provided as the basis of our fellowship with his Father. Of all the offerings and sacrifices we may make to Yahweh and in His service, none can be as important, or as holy, as partaking of this Christ-bread — i.e. his teachings and his character. But the eating of the truth in him can only be done with labour and toil, with care and diligence, just as did Israel in their grinding of the seed-grain into fine flour.

The apostle John (1 John 1:1-3; 2:24) perceived the holiness and importance of true fellowship between the Father or His son with His other children. The week-by-week memorial in bread partaken, is a symbol of that, as well as a renewal on our part of the covenant into which we entered in Christ at our baptism. And we keep the feast in sincerity and in truth; not only the weekly breaking of bread, but the constant partaking of the truth in Christ.

8. The Table of shewbread not only comprised the Table of the Lord; but also acted as an altar in the Ecclesia upon which was placed constantly a burnt offering (the bread) for fellowship. It was a symbol of the Lord Jesus Christ who provided, in the days of his flesh (shittim wood) the spiritual food (unleavened bread) necessary for fellowship and spiritual offering by his priests. Associated with it was a manifestation of his Father's character and glory (gold) which culminated in him being granted (or covered) with the pure gold of the Divine nature.

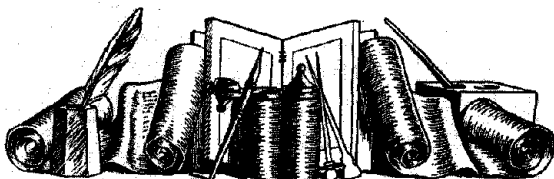
The staves told Israel that this table in the wilderness tabernacle was a temporary arrangement by which they were expected to learn certain lessons which directed them to the one through whom they could have Divine fellowship. Later their children refused the spiritual food and crucified the "Table": i.e. the one who brought the food to them. They perished as a consequence.

In these "shittim-days" of our wilderness sojourn, we are to be, in certain respects, as the table of the Lord, for we are to bear the Divine spiritual food of unleavened truth. In that regard, we are to remember that we are ever in His presence, and are to manifest His glory and character: the gold of our faith in Him. Nevertheless, this present-day essential arrangement is but a temporary one, and will be superseded later by the more perfect revelation of full glory in Him.

K. Cook (Yagoona)

Jesus declared in simple but expressive terms "I am not of this world," and his whole course illustrates the meaning of the language. He stood aloof from men in so far as they stood away from the divine foundation. He took no part in their movements, patriotic or otherwise. The duties of citizenship he discharged passively as in the case of paying taxes. His attitude towards the world was that of protest and dissociation. He "testified of it that the works thereof were evil," by which he earned hatred and destruction. He had no apologies or spare sympathy for the enemies of God. He pursued a perfectly independent course, as insensible to the censure of the world as he was above their favour. He never took public opinion or public criticism into account. His one simple aim was to do the will of Him who had sent him — a will utterly inconsistent with popularity and favour.

LOGOS COMMUNICATION



IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS NEAR & FAR

Logos Tour Of Bible Lands 1981 (God Willing)

On visiting Ecclesias, the Editor accepted reservations for this tour, but has mislaid them. Would any who have not received confirmation in writing of their participation, please contact Logos Publications immediately.

"A Friend In Need"

"I noticed in *Logos* that you have promised a correspondent that you would endeavour to finish Psalm 22 during the course of the current volume — one more task for a willing heart which never flags.

"So I thought I might be able to help you with a first draft you can work upon. I have typed it in double-space to facilitate your editing.

"The years roll on, and still the Master tarries. It cannot be much longer though. What a shock awaits the world when the things of the printed word become living realities in the earth.

"Keep on with the good work — I know you don't need me to say it for you to do so, but I imagine it is still heartening to know that you are loved and appreciated by many, in many parts of this earth.

"How long is it since we have been able to sit, talk and enjoy a cup of tea?

Too long!" — B. P. (Tas).

(A cup of tea is always available at West Beach. In the absence of the pleasure of a personal visit, the fellowship of those of like precious faith is a constant encouragement and joy in circumstances that sometimes become a little difficult and depressing. Thank you for your cooperation in completing the Psalm . . . Ed.)

US Bible Schools

"We were able to attend the Bible Schools held in Austin, Texas in July, and Denver, Colorado in September. Both were very good and uplifting in those things we need most at this time, particularly in view of the evil environment of the modern world." — H.O.T. (USA)

(As valuable as the Bible Schools are, they are no adequate substitute for the personal study of the Word of God in the home. When they supplement that study, they perform a most important work. Unfortunately, in some quarters, brethren are losing the facility of reading and studying for themselves. They leave such works as "Elpis Israel" on the shelf, whilst listening to tapes which often do not require much thought. In view of the modern challenge of affluence, there is a greater

need for individual study than at any time. "Till I come, give attendance to reading," was the admonition of Paul (1 Tim. 4:13). Let us do so as we await his coming through the resurrection from the dead . . . Ed).

Momentous Times

"The advances of Rosh indicate that we are living at the time of the end. This should strengthen our faith, and fill us with a sense of urgency. Certainly, we need to stand aside from the polluting effects of the world about us. These are so insidious as to tend to make us unawares. On the other hand, I have found *Logos* beneficial in enlivening me to what is required. I also find your verse by verse studies helpful. I did one myself on Numbers 13, and found it increased determination to maintain the standards of the Truth. However, one or two questions arise from my studies. Does the fact that Caleb and Joshua represent the tribes of Judah and Ephraim have any significance? Is there any significance in the fact that Caleb had a Gentile father? What lesson is conveyed by the spying out of the land? Any suggestions will be appreciated. I find that there is no end to the amazing

significance of Scripture, and that the more we know the less we know. I have learned to appreciate the words of Isaiah 55: "For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts higher than your thoughts" with Yahweh. The thoughts of the world are very debasing. The employees where I work have their minds centred on alcohol and sex. The environment is both disgusting and saddening, for it is obvious that with them the flesh is master, and God ignored. May the Lord soon come to bring about the promised changes." — J.S. (USA)

In answer to your questions on Numbers 13, we direct your attention to "The Christianization Experience" which is currently expounding the Book of Numbers. But in brief, we make the following

suggestions. Judah and Ephraim represented the leading tribes of the southern and northern kingdoms, so that Caleb and Joshua provided examples for all the tribes. Caleb was of Gentile descent, though he accepted the hope of Israel as a matter of faith. He, therefore, can represent Gentile believers, while Joshua can represent Jewish believers. In these two men there were typical believers of all nations. There was no need to send the spies forth on their mission. The people of Israel requested it, and Yahweh granted it, but, in fact, the former would have been better served if they had entered the land on a basis of faith. They failed to do so, and the spies reflected their attitude. They told the people that while the territory was excellent for the purpose of settlement, "we now" that waited up,

powerful fortresses, giants of soldiers. The eye of the flesh took over, and faith was set aside. The lesson of the spies, therefore, is to put trust in Yahweh, and without question follow where He would lead. We can do so with confidence. (Ed.)

"Made Sin For Us"

"I am writing you because of an article in Logos over the initials of Bro. Roberts entitled Made Sin For Us.

"I have been asked if the words bracketed (a synonymous expression) were in the original or have they been added by way of explanation?

"I couldn't say, but decided the best way to find out would be to ask you direct, and to find out from what writing of Bro. Roberts the extract was taken.

"Concerning the meaning of 2 Cor. 5:21, Bro. Thomas was definite as to the meaning of it being the 'in-nature' which Christ bore, as we were so forcibly taught by Logos speakers over the years, and this can certainly be accepted in the first sentence of the article. However there are others who would construe this sentence to mean something entirely different, such as 'being born into the wicked Roman Empire'.

"Therefore this article has worried me, as it could serve a similar purpose to the Cooper-Carter Ascension Oration. I don't believe that Bro. Roberts would ever have intended it that way, but how can I be sure of you?

"Maybe an article could be published in Logos, more definite even based perhaps on the

The Secret of Salvation

(see 1 Thos. 2:10)

The secret of salvation, is faithful, earnest prayer.
 At noon, at noon, at night-time, in places everywhere;
 To call on God in secret, wherever you may be,
 Assured that He will hear you, and your devotion see.

In this, like one Epaphras (Col. 4:12), your labour must be long,
 And your petitions many, and your devotion strong.
 To have at heart the welfare of brothers, sisters all,
 That, being kept from evil, they'll not less hear and fall.

Experiment a season; let lesser objects go;
 Make time for your prayer sessions, great peace you then will know.
 The time we spend on trifles, in going here and there,
 Will well repay the using, in all important prayer.

In this bad world of evil, with violence near and far,
 We all need faith and courage, and hope, like ever-
 ing star.
 The way to overcome it, and gain the Kingdom fair,
 Is night and day devotion, in long, continuous prayer.

— C.W. (U.K.)

words of Bro. Thomas in Estonia. It would be witnessed by many I am sure.

Meanwhile I would be very grateful if you would let me have the required information as soon as possible.

"The times we live in are certainly stirring and should keep us on our toes in relation to the coming of the Lord." — I. F. (Old.)

(We understood that the article sent to us appeared originally as "The Christodetention" as an answer to a question. There is no doubt that both Bro. Thomas and Bro. Roberts interpreted 2 Cor. 5:21 as relating to human nature which the Lord possessed in common with all humanity. By metonymy this nature is called "sin" in various passages of Scripture including the one before us. As Bro. Roberts clearly states — and we wonder at the mentality of some who, you say, could construe this sentence to mean something different — Christ was "made sin" in being born into a situation of things? However, Christ was not only "made sin" in regard to his nature, but the curse of the law rested upon him because of the manner of his death. The law is not unambiguous so what did it mean? Not the character of the Lord, but his nature. And why? Because in all others it had done the cause of sin, and man be crucified, or put to death, if one would conquer. Hence, in connection with this statement, Paul taught: "They that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24).

There is a tendency,

however, to take this too far, and imagine in some way, that the moral consequences of Adam's transgression rested upon the Lord, and that his sacrifice had religious effects. It is against that idea that Bro. Roberts warns in this article. Perhaps you may bear this in mind when considering this subject.

I frankly do not know what you mean in your comment concerning the Cooper-Carter Addendum. That Addendum was never intended to replace the Statement of Faith, and has never done so in our considerations. Furthermore, the Addendum declares that the Statement of Faith should be accepted without reservation. Perhaps you should look at this matter again, and analyze your own understanding in the articles on the nature of Christ published in the Addendum. Show us where they are wrong, and we will give consideration to your comments.

You claim that you are not so sure of where we stand. We appreciate your frankness, and do not take umbrage at it. Such statements set as a challenge to us, for we appreciate the genuineness of your approach. They cause us to analyze our understanding and attitude to this, as well as other subjects. For that reason, we deeply regret that you have withdrawn fellowship whenever by remaining with us you could do much good, and arrive Christ in a manner I believe he would approve (see Rev. 2:3). That requires the co-operative efforts of all who see the need of manifesting the Truth in its purity. Ed.)

Progress

"We should be grateful if you could send us 150 copies of Key to Understanding the Bible as soon as possible.

"Yahweh has greatly blessed our efforts in recent years with an abundance of fruit, and present interest is far from diminishing.

"God willing, we shall be having 3 more baptisms this coming Sunday which will bring our total membership to 35." — R. K. (Newfoundland)

(We rejoice with you in the increase granted of Yahweh. We remember the time when there was no Evidence in Newfoundland, and gain encouragement from such a development. May the fruit continue even unto the coming of the Lord. . . Ed.)

Psalm 22

"I have found your study on the Psalms very interesting. I noted your comments on Psalm 22: "My God, my God, why hast Thou forsaken me?" We accept this as being the words and prayer quoted by the Lord when he was at the point of death. But is that so? I find that there is a doubt as to whether the Lord had the Psalm in mind at all. For the word in Psalm 22:1 rendered 'forsakes' is *arab* not *sebat* as cited in the Gospels. *Sebat* meant the word the Lord used, is translated 'thicket', and is used in reference to the 'sun caught in a thicket' as Moriah as described in Genesis 22, and therefore related to the offering of Isaac. It would appear to me, therefore, that the Lord said, "My AE my Ail, why hast Thou

thicketed me,' with the incident on Moriah in view. Psalm 22, of course, is self-answering, for to the question of v. 1 there is appended the answer of v. 24: 'He hath not despised nor abhorred the affliction of the afflicted, neither hath He hid His face from him; but when he cried unto Him, He heard'." — W.P.H. (U.K.).

(Thank you for these excellent comments which the Hebrew supports. On looking at the matter carefully, it seems that the Lord cited Psalm 22:1, but by a variation of this particular word, linked it with the offering of Isaac on Moriah, which makes even more significant his use of the Psalm. Psalm 22 is undoubtedly Messianic, and most appropriate to the time and circumstances of the Lord's death. Thank you for your helpful suggestions.. Ed.)

Appreciation

"I want to thank you and your staff for the work put into production of the Magazines. God has certainly blessed you in the avenues of labour that has opened out for you. As we are living in the last days, I trust that you may be blessed with a continuation of years for the work before you. I have found your efforts of great assistance in my walk in the Truth. I look forward to the time when the gulf of distance that separates us today will be closed at the coming of the Lord, and we will be able, with one voice, and as one company, sound forth our praise to the Lord Jesus Christ, and

the Father in heaven, for all that they have made possible." — B.S. (USA).

(The work of the Truth is very rewarding, and in that regard, we can echo the words of David: "The lines are fallen unto me in pleasant places" (Psa. 16:6). Not only has it been possible for us to maintain the constant output of material over the years, but we have been blessed with a band of loyal workers who sacrifice both time and money to smooth the path before us. We thank Yahweh for the work we are able to do, and for the fellowship of those who help to make it possible... Ed.)

Coming Trials?

"I suddenly realised that subscriptions are due for Logos, and hence enclose my own. I enjoy reading it very much, and particularly articles upon the signs of the times. We have surely reached the epoch of the end, but how much of it remains before the Lord returns, we do not know. But I do not think we are having much to 'endure' as yet, and I firmly believe we will yet face trials that will test our faith. Some say that just living in the world, and keeping from its ways, is test enough, but it seems to me that we have it very easy, and have not had to contend for the faith. Many seem to be quite content with such a state. They speak about the coming of the Lord, but it seems to lack conviction. May he come soon, and may we seek a strength that will fortify us in the meantime." — N.C.D. (Canada)

(I feel that the greatest

test is the conditions of affluence which we experience, in the Western World at least. It is a contrast to the state of things described by Paul in relation to his honour roll of the faithful. "They wandered about in sheepskins and goatskins; being destitute, afflicted, tormented — of whom the world was not worthy..." (Heb. 11:37). The same writer declared that "in the last days, perilous times shall come..." (2 Tim. 3:1), and he described the state of selfishness that characterises much of life today. That state of things can rub off on to us all, and it constitutes a test to us. The Lord as well, warned that these times would be similar to the days of Noah: an epoch of affluence that undermined faith. Faith can be strengthened when challenged by active persecution, because the issues are clear to the mind; but affluence and general wellbeing can undermine faith. The Laodiceans imagined that they were "rich, increased with goods, and had need of nothing" and did not realise that in the sight of God they were wretched, miserable, poor, blind and naked (Rev. 3:17). In the face of the abundance that the modern world offers, we need to be on our guard. Paul urged that the greatest care be observed: "They that use this world, as not abusing it; for the fashion of this world passeth away" (1 Cor. 7:31). Let us recognise the temporary state of the things of this life, in contrast to the eternal worth of the Truth — and act accordingly... Ed.)



Bible Marking Project

Psalm 22: The Suffering And Victory of Messiah

A number of readers have pointed out that we did not complete our exposition of Psalm 22 in the last volume of Logos. In fact, at the time, being overseas and unable to check on previous copy of "Logos", we overlooked that we had omitted to do so, and moved on to Psalm 23. When the omission was pointed out to us, we intended to complete our exposition, but in the meantime we received further suggestions regarding the Psalm from respected readers in England and elsewhere, to which we may make reference later. We were in the process of considering these, when the following was received from another beloved reader who desired to relieve our work by completing the exposition. He prefaced his article by the following comments: "Pages 147-150 of Volume 46 concluded the outline of Psalm 22 as far as verse 21. The prophetic details of Christ's sufferings on the cross are concluded there. From v. 22 onwards the Psalm speaks of the joy set before him."

(see "Communications").

The Joy Set Before The Lord — vv. 22-23

Having pleaded with full assurance of faith for deliverance from death (vv. 19-21), the Lord blots out the suffering as he contemplates the future glory flowing from his victory over sin and death.

VERSE 22

"I will declare Thy name unto my brethren" — The Lord had done this through the 3½ years of his ministry (John 17:6). But in the prayer of the Father he affirmed in the final hours before betrayal, trial and death that he would continue to declare the Father's name to the disciples (John 17:26). This he continued to do, working through the apostles (Luke 10:16).

"In the midst of the congregation will I praise Thee" — Heb. 2:12 is an inspired commentary upon this. The congregation is the ecclesia established by the Lord and his apostles, and the ecclesia wherever it has existed in the intervening 1,900 years. Thus as the Lord suffered upon the cross, he thought upon the multitude of the redeemed whose status as "called-out ones" would be the result of his sacrifice. This lifted him beyond the suffering.

VERSE 23

"Ye that fear Yahweh, praise Him" — From the cross he speaks a word of exhortation to those who would become his ecclesia. How wonderful to realise that as he hung upon the cross,

he thought of his ecclesia in every age and by his own example showed that none of the sufferings of life should stop us from rendering praise to the Father.

"All ye the seed of Jacob, glorify Him" — Jacob's life was filled with trial and much bitterness. This will be the experience of life we encounter. It should not deter us from glorifying God in our life, even as did Jacob.

"And fear Him, all ye seed of Israel" — Jacob became a Prince with El. The Lord has become "the Prince of the Kings of the earth" (Rev. 1:5) and all the overcomers in the wrestling of life, will share his throne (Rev. 3:21).

Messiah Praises Yahweh's Faithfulness — v. 24

VERSE 24

"For He hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him;"

— The nation had rejected its King, despised and afflicted him, and hid their face from him (cp. Isaiah 53). But Yahweh was with him. Between the Father and the Son there was a bond which no power on earth could break, and no suffering would weaken. This is the example the Lord leaves for us to ponder.

"But when he cried unto Him, He heard" — Jesus had absolute assurance that he had been heard. He declared it from the cross. He thus praised the Father's faithfulness, and set us the example of praise.

Messiah Contemplates The Future Throne — Vv. 25-28

VERSE 25

"My praise shall be of Thee in the great congregation" — This is not repetition of v. 22. The congregation in the Lord's mind in that utterance is the ecclesia in the days of its weakness, from apostolic times to our own. The congregation he now speaks of is "the great congregation." There is a progression of thought from the period of his absence in heaven, right into the Kingdom in the fulness of its power and glory. The progression is this — Christ praises Yahweh in the congregation (v. 22); the congregation

praises Yahweh (v. 23); for Yahweh is faithful (v. 24). Christ praises Yahweh in the great congregation (v. 25); the great congregation praises Yahweh (v. 26); the nations join in in praise to Yahweh (v. 27); for Yahweh is King! (v. 28). Thus the work of redemption at the 1st and 2nd. advents is united in this prayer of the Lord upon the cross.

"I will pay my vows before them that fear Him." — It was an honour reserved for the prophet Ezekiel to reveal the wonderful ceremonies in the Temple of the Millennial Age at which the Lord Jesus will fulfil these words (Ezek. chps. 45,46). Ezekiel 45:22 shows that the sacrifices of that coming day will memorialise the offering of the Lord upon the cross. Thus the Lord drew comfort and strength as he thought upon the Temple of the Future Age, even that Sanctuary which Moses had predicted (Exodus 15:17-18) Yahweh would establish in the day when He shall reign for ever and ever.

VERSE 26

"The meek shall eat and be satisfied" — As the disciples had earlier gathered around the Lord he had promised them that "the meek shall inherit the earth" (Matt 5:5). In the upper room he also promised them that "ye may eat and drink at my table in my kingdom" (Luke 22:30). Upon the cross, the Lord drew together the promises of those two occasions. As he gazed at them from the cross, and beheld their sorrow, it was part of the joy to realise that their sorrow would one day give place to the glory of his table in the Kingdom.

"Your heart shall live for ever" — Because his heart "was like wax, melted within him" (v. 14), as he faithfully endured the cross, nothing could prevent the ultimate dawning of that day which would bring immortal life for the disciples.

VERSE 27

"And the ends of the world shall remember and turn unto Yahweh: and all the kindreds of the nations shall worship before Thee" — As it is "all" nations which are involved in this blessing, it is proof positive that the day will have dawned when the Abrahamic covenant is fulfilled (Gen. 12:3).

VERSE 28

"For the Kingdom is Yahweh's: and He is the governor among the nations" — The Davidic Kingdom, in the powerful hands of his immortal greater son (2 Sam. 7:12), prevails over all the sin-powers of the world. From the cross, the Lord spoke of the certain triumph over the power of Rome which crucified him. In his later message to John in Patmos, the Lord elaborated the details.

Messiah's Exhortation As To True Wisdom — v. 29

In view of the reality of death, the existence of Yahweh's purpose, the certainty of its fulfilment, the Lord encourages us from the cross to realise that in the Kingdoms of decay, trust in Yahweh is the true wisdom. The dying man was the victor because of his trust in Yahweh. "None can keep alive his own soul," but Yahweh can bring again from the dead!

Messiah's Work Completed and the Father's Name Exalted — vv. 30-31**VERSE 30**

"A seed shall serve Him;" — This is the multitude developed as the Yahweh-Name. This is "the generation" of the righteous developed by the Truth. This is elaborated in Psalm 72:17 where the great work of the Son is shown to be: "His name shall endure for ever: he shall be as a son to continue his Father's name for the age." Zion shall be peopled with the immortal redeemed, serving Yahweh day and night in the beauty of holiness.

VERSE 31

"They shall come, and shall declare His righteousness" — The declaration of the righteousness of God in the system of means developed for the redemption of mankind was the heart of the apostolic teaching (Romans 1:16-17). It testified to that which the Lord had illustrated in his life amongst them. In the Millennial Age the saints in power will continue this great work of the declaration of the righteousness of God. This will be the basis of all things in the Kingdom.

"Unto a people that shall be born, that He hath done this" — So the nations of the Millennial Age will understand, and in loving obedience render praise to the King in Zion, and through Him, to his Father in the Heavens.

In conclusion, as we bow in reverence before our Lord, realising our blessed privilege of being permitted to enter upon the very thoughts of his mind as he hung upon the cross, let us realise that the experiences of the Head of the Body, must also be the experiences of the members of the Body.

And what is the lesson to us? Jesus was able to draw upon his knowledge of the Divine purpose to sustain him in the darkest hour of trial. Are we greater than our Lord? Dare we neglect the study of the Word, and allow the joy of the Kingdom to be vague and shadowy in our minds? The questions have only to be asked to be answered.

— B. Philp (Tas.)

REIGNING WITH CHRIST

If we wish to help Christ rule the world, on his return, we must now cultivate the characteristics of kindness and love to the afflicted, as did Christ. If we have been too engrossed with ourselves and our friends to pay attention to those in need, Christ will tell us he has no use for us. There is always so much scope in this direction that we cannot plead lack of opportunity. Let us not plead excuses for hardening our hearts — that the troubled brother or sister has done a very foolish thing and deserves to bear the consequences, or, is not very nice and we prefer to keep at a distance. God could answer us with these very same arguments and leave us to our pitiful fate, so let us not judge the afflicted instead of rendering them help and comfort.

Teach Me Thy Way, O Lord

"The cloud by day, and the appearance of fire by night" (Numbers 9:16). This was divine guidance: direct, continuous, unmistakable, infallible. All plans, all routes, all camping, all marching was subject to "if the Lord will. . ." (James 4:7). To watch the guiding pillar was all that Israelites were required to do. On that guidance, they were entirely dependent; and in following that guidance, they were absolutely safe. That is the challenge to us. Our eye must ever be towards Him Whose eye is constantly upon us (Psalm 32:8).

Teach me Thy Way, O Lord; Teach me Thy Way!
Thy guiding grace afford; Teach me Thy Way!
Help me to walk aright, more by faith less by sight,
Lead me with heavenly light; Teach me Thy Way!

When I am sad at heart, Teach me Thy Way!
When earthly joys depart, Teach me Thy Way!
In hours of loneliness, in times of dire distress,
In failure or success, Teach me Thy Way!

When doubts and fears arise; Teach me Thy Way!
When storms overspread the skies; Teach me Thy Way!

Share through the cloud and rain, through sorrow,
Tear & pain
Make Thou my pathway plain; Teach me Thy Way!

Long as my life shall last; Teach me Thy Way!
Where'er my lot be cast; Teach me Thy Way!
Untill the race is run, untill the journey's done,
Untill the Crown is won; Teach me Thy Way!



Jerusalem: City of Destiny

“When the Lord shall build up Zion, He shall appear in His glory; He hath chosen it; He hath desired it for His habitation. This, saith He, is My rest forever; here will I dwell, for I have desired it. I will abundantly bless her provision; I will satisfy her poor with bread. I will also clothe her priests with salvation; and her saints shall shout aloud for joy. There will I make the horn (‘keren,’ horn, strength, power) of David to bud; I have ordained a Light for Mine anointed. His enemies (the foes of this Light) will I clothe with shame; but upon himself shall his crown flourish’ (Psa. 132). ‘The Redeemed shall come to Zion, and make thee glorious; the sons of strangers shall build up thy walls, and their kings shall minister to thee; for the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. I will make thee, the place of My feet, glorious. The sons of thine oppressors shall bow down at the soles of thy feet; and they shall call thee, THE CITY OF YAHWEH, ZION, THE HOLY OF ISRAEL ‘ir Yahweh, Iziyon, kedosh, Yisraeel.’ Whereas as thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations’ (Isa. 9). This testimony is sufficient to prove that the Royal City of the Kingdom under the Old and New Covenants, is Mount Zion, ‘the joy of the whole earth,’ when ‘Yahweh shall reign over Israel there from henceforth even for ever’ (Mic. 4:7)”.

— J. Thomas, Herald of the Kingdom and Age to Come

The Past Foreshadowing The Future

THERE is no place quite like Jerusalem. It is unique. Its history, significance and destiny make it the most remark-

able city on earth. Today it is increasingly becoming a centre of international tension: a sure sign that the fulfilment of its prophetic destiny is close.

It is first mentioned in dramatic

circumstances. Abraham, that great man of faith, had defeated Chedorlaomer's northern confederacy after it had devastated the land. On his return he was met by "Melchisedek, king of Salem" who was also "priest of the most high God" (Gen. 14:18). Salem is Jerusalem. Therefore, at the beginning of its history, as the mists of antiquity arise from off the city, Jerusalem is revealed as a centre of Divine worship, with a king-priest ruling therein.

And that, also, is to be its future destiny.

It is significant that its name then was Salem, for that also is the name given to the Temple-city of the future after a greater confederacy than that of Chedorlaomer's will be overthrown at Armageddon by an army that will include Abraham. The Psalmist declared: "In Judah is God (*Elohim* — the saints of the future age) known; His name is great in Zion. In Salem also is His tabernacle, and His dwelling place in Zion. There brake He the arrows of the bow, the shield, and the sword, and the battle. Consider!" (Psalm 76:1-3).

"Salem" is from a root signifying *to be at one*. It is expressive of peace based upon unity of thought and true fellowship. As far as Israel and the world are concerned, this will be conditional upon the defeat of the forces of darkness and wickedness and the remnant of the people accepting the Prince of Salem as their ruler in Jerusalem. Meanwhile, to the present that city has witnessed more war than any other.

The great drama of history

that will culminate in Jerusalem becoming in reality the *City of Peace* was expressed by Daniel in the Psalm that recorded his "last words" (2 Sam. 23:1). Therein he declared:

*"But those of Belial shall be all of them as thorns thrust away,
Because they cannot be taken with hands:*

But the man that shall touch them must be fenced with iron and the staff of a spear;

And they shall be utterly burned with fire in the same place." (vv. 6-7).

"Belial" denotes *worthlessness*. Such are likened to the thorns because thorns are the natural production of cursed earth (Gen. 3:19), and as such are symbolic of the "rejected, whose end is to be burned" (Heb. 6:8). But, by whom and where are they to be burned? The answer is by Christ and at Jerusalem: the "same place" as saw the man "fenced with iron and the staff of a spear."

The sharp spurs of thorns make it impossible for them to be "taken with hands". That much is clear in David's words. But what is meant by the man who does gather them for burning, doing so because he is "fenced with iron and the staff of a spear"? The margin renders the word as *filled*, and some have rendered it as *pierced*. Here is a direct prophecy of the death of Christ by means of which sin was conquered. The Lord was crucified at Jerusalem, and in *that same place* the wicked under Gog will be gathered that they might be burned and destroyed. That is the significance of the present world-wide interest in Jerusalem and the Middle East. Ultimately, through the purging effect of

divine fire (for Yahweh is a consuming fire — Deut. 4:24), Jerusalem will be cleansed to become the residence of the Prince of Peace (Isa. 9:6), the centre from which will radiate peace throughout the earth (Mic. 5:5; 4:1-4).

Jerusalem As Jebus

When next the city is mentioned (Joshua 10), it had lost its previous status. Though the reigning King's title, Adonizadek (*Lord of Righteousness*) reflected the old connections, Joshua found no righteousness in it. The defeat of its king was in unique circumstances. It was a special day, so that "there was no day like that before it or after it, that Yahweh hearkened unto the voice of a man; for Yahweh fought for Israel" (Joshua 10:14). At the prayer of Joshua, the length of the day was miraculously extended, so that the enemies of Israel might not escape through darkness, but be destroyed, as they were.

Joshua's campaign typed that of the Lord Jesus Christ in company with "the Israel of God" (Gal. 6:16) at Armageddon. Christ will find another "lord", and that "a cruel one" (Isa. 19:4; Dan. 8:23) in occupation of the city. It is recorded of him, however, that he will "come to his end, and none shall help him" (Dan. 11:45). That day, also, will be sufficiently "extended" to account for all the enemies of Israel and of Yahweh (Hab. 3:11-15). As in the days of Joshua, the sun and the moon will both be found in the political heavens, for Christ will be there with his glorified Ecclesia.

Following the victory of Joshua, the city again fell into the hands of Canaanites, and was reckoned as a "city of a stranger, that is not of Israel" (Judges 19:10-12). However, the young man David, born and bred in Bethlehem about five miles distant, must have pondered the Scriptures concerning Jerusalem's antiquity and destiny. He saw in the status and circumstances of Melchisedek a foreshadowing of the promised Seed, and prophesied of the time when he as King-priest shall "rule in the midst of his enemies" (Psa. 110:1-7). He doubtless saw in the sacrifice of Isaac, and of the name Abraham gave to the place as translated by Moses, Yahweh Yireh or *He Who will provide*, a type of the death and resurrection of the promised Redeemer (Gen. 3:15). He would have pondered the words of Moses in Deuteronomy 12:5 where Yahweh announced His intention of setting aside a place of His choosing as the site of a House of Prayer and Sacrifice (cp. Psalm 132:8-14). This he described as Yahweh's "habitation" (v. 5), the place where His "name" may "dwell there" (vv. 11,18). It is not surprising therefore, that we read of David carrying Goliath's severed head about 15 miles to Jerusalem where he buried it (1 Sam. 17:54). This was probably why the site was called Golgotha, or *The Place of a Skull*. David realised that the death and resurrection of the promised seed would occur there (see Acts 2:29-35).

Early in his life, David had an appreciation of things divine.

Yahweh's law was his meditation "all the day" (Psalm 119:97), and his prayer was: "Open Thou mine eyes, that I may behold wondrous things out of Thy law" (Psa. 119:18). He knew that Jerusalem was destined to be the place of which Abraham spoke concerning the cutting off of flesh, and the destruction of sin. Accordingly, when he was made king over the twelve tribes, one of the first things he did was to set about capturing the city from the Jebusites. It is significant, that at that time the city was called Jebus (1 Chron. 11:4), a word signifying *trodden down*. That, indeed, was its condition when David, typing Yahweh's Beloved (cp. Ezek. 37:24-28) came to cleanse the site of Yahweh's "habitation". Although the name of the city, Jerusalem, appears as such as early as Joshua 10, it is probable that its name was Jebus until David took it (see Judges 19:11). In contrast to the meaning of Jebus, Jerusalem denotes *Vision of Peace*, and it is extremely unlikely that the Jebusites had any such vision as did David.

Jebus or *trodden down* has been the state of the city since A.D. 70. It has fulfilled the prediction of the Lord in the Olivet prophecy: "Jerusalem shall be *trodden down* of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:24). As in the past, so in the future. The antitypical David will appear to take the city out of the hands of the latter-day Jebusites (Zech. 14:1-3), and clear the site in readiness for the House of Prayer for all nations.

Jerusalem As The Throne Of Yahweh

David's conquest of the city saw a further change in its status. It became the site of the Throne of Yahweh in Jerusalem (1 Chron. 28:5). The kings who followed him are described as sitting on "the throne of Yahweh" (1 Chron. 29:23). Unfortunately, in general, they did not prove worthy of the honour afforded them. In the days of Rehoboam, the nation was divided, and the two segments were often in conflict with each other. As the wickedness of the kings and people continued, they were subjected to attack from the surrounding nations. In the days of Amaziah, king of Judah (approx. 800 B.C.), Jehoash, king of Israel, fought against Judah and destroyed part of Jerusalem (2 Kings 14:13). Again, in the days of Ahaz, who refused the help of Yahweh (Isa. 7:10-13), it was besieged by the Syrians, and Ahaz had to seek the assistance of Assyria to obtain relief from his northern antagonist. During this epoch, the *Vision of Peace* became constantly the scene of war, as has been its lot ever since. The change in the status of the city in the days of David foreshadowed its future change under Christ: "At that time they shall call Jerusalem the throne of Yahweh; and all the nations shall be gathered unto it, to the name of Yahweh, to Jerusalem, neither shall they walk any more after the imagination of their evil heart" (Jer. 3:17).

Meanwhile, the brutal Assyrian power swept the northern kingdom into the abyss, and Ju-

dah remained in the path of its ambition. Its testing was shortly to follow.

Hezekiah's Epoch

Hezekiah's reign was most significant. Indeed, almost all of Isaiah's prophecy is based upon it. The remarkable crisis of both illness and Assyrian invasion that threatened the king personally, and the nation as a whole, foreshadowed the offering of Christ at his first advent, and the destruction of the Gogian host at his second. Against the will of Yahweh, Hezekiah's father, Ahaz, had hired that ruthless and unscrupulous nation to assist him against Syria and Israel (2 Kings 16). The folly of such a policy was now apparent, in that the Assyrians had returned to lay waste most of Judah and to threaten Jerusalem itself. Their emissaries stood outside the walls of the city and taunted its inhabitants, boasting that they had been commanded by Yahweh to attack it (2 Kings 18:25). They ridiculed the people for placing confidence in Yahweh's ability to save Jerusalem, claiming that He would prove as ineffectual as the gods of the other nations that had fallen before the might of Assyria (2 Kings 18:33-35).

Rabshakeh was foremost in voicing the ignorance of all who ignorantly challenge Yahweh's supremacy and purpose with His land and city, His "habitation" on earth. However, Hezekiah, like David before him, trusted in Yahweh to deliver His city and people. He appealed to Isaiah, seeking his help, and receiving

from him encouraging words. Then circumstances caused the Assyrian to temporarily withdraw. People imagined that the city was saved, but a letter dictated by the powerful and ruthless Sennacherib was received by Hezekiah warning him of what would happen when the army returned. Recognising that Judah had no hope of matching Assyria in military prowess, Hezekiah took Rabshakeh's arrogant letter to the Temple and laid it before Yahweh. He prayed: "I beseech Thee, save Thou us out of his hand, that all the kingdoms of the earth may know that Thou art Yahweh Elohim, even Thou only" (2 Kings 19:19).

The dramatic and defiant answer came back and was forwarded to the astonished Assyrian: "The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. Whom hast thou reproached and blasphemed? And against whom has thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel" (vv. 21-23).

In that answer, Assyria was warned as to the power of the One its rulers had challenged, and the gravity of their impiety. Yahweh declared, "I will defend this city to save it, for Mine own sake, and for My servant David's sake." But to many of the inhabitants of Jerusalem who were not motivated by faith, the challenge was very real and desperate. They could see the tents of the Assyrians on the heights of Mt. Scopus overshadowing Jeru-

salem; they realised that they did not have the military potential to match that of the enemy, and they were familiar with the brutal way in which that ruthless nation treated those it conquered. There was a mixture of fear and faith in the city of Jerusalem as it awaited its fate.

But faith triumphed, for as the record reveals: "It came to pass that night, that the angel of Yahweh went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold they were all dead corpses" (2 Kings 19:35). Out of the very jaws of death Judah had been delivered, and faith shown to be triumphant. There was never any other victory quite like that, and never will be *until Gog's army is also destroyed upon the mountains of Israel*. That is the significance of Assyria's defeat and Hezekiah's triumph. The impending destruction of Armageddon was foreshadowed in it. Moreover, the circumstances that led to that moment of divine intervention, foreshadow the very conditions that are being enacted at this present time. The peace settlement between Egypt and Israel, the attitude of people generally

to the future crisis of the nations, the signs of the time that are familiar to us today, are all foreshadowed in the events connected with the epoch of Hezekiah. They reveal the means whereby Jebus (*the place of treading down*) will become Jerusalem (*the vision of peace*), and ultimately Salem (*at one in peace*) of the Kingdom age. We propose outlining some of these matters next article (God willing). Meanwhile as the world fearfully watches the military preparations of the modern Assyrian (Micah 5:5) and enacts the hopeless, Godless attitude of some in Jerusalem (Isaiah 22), let us manifest the faith of Hezekiah, Isaiah and others. Rabshakeh asked: "What confidence is this wherein thou trusteth?" (Isa. 35:4). The Voice of Yahweh was heard in Israel: "In returning (to Me) and rest (i.e. resting on Me) shall ye be saved; in quietness and in confidence shall be your strength" (Isa. 30:15). Unfortunately, in the face of the test in those days many failed to respond in the right manner. Today, the opportunity is ours to learn from the lessons of the past, and make our calling and election sure.

W.J.M. (Woodville)

As one warms up to a right appreciation of the certainty and blessedness of Christ's coming and kingdom, a host of questions speed through the brain. Why are we not more joyful? Why are we not more ardent and importunate in our prayers for the kingdom to come? Why are we not more eager to spread the good news to others? Why are we less at home in unfolding the glorious, heart-rejoicing particulars concerning it, than in demonstrating the errors of Christendom? Why are we so shy and strained in our everyday allusions to it? Do these questions imply an untrue situation? No. Then what is the explanation? It lies partly in our unfamiliarity with the subject, and partly in our feebleness of conviction.

Matthew: A Master of Method

Of the many accounts of the ministry of the Lord extant in the days of the Apostles (Luke 1:1), the Eternal Spirit, exercising a proprietary control, selected four for the record in Scripture.

Four Gospel Narratives

MATTHEW, Mark Luke and John provide four divinely selected accounts of the Lord's ministry, expressing his glory and beauty as God manifest in the flesh. If this is kept in mind when reading the records, many wonderful things will unfold relating to this subject.

The selection of four records by the Eternal Spirit, is in perfect conformity with God's use of the number in Scripture. Hence the light-bearers are appointed their position and work on the fourth day (Gen. 1:14-19). Israel, Yahweh's light-bearer to the nations, was organised into a four-square encampment. Various pieces of furniture in the Tabernacle were foursquare, such as the Altars of burnt offering and incense, the breastplate and so forth. The Cherubim had four faces: Lion, Ox, Man and Eagle, all kings in their respective kingdoms of forest, field, flesh and firmament. These foreshadow the ministry of the Lord, "the light of the world," the King over all, the Lion, Ox, Man and Eagle of the Gospel records.

The Lion of Judah

Matthew presents our Lord as

the King of Israel. Accordingly, he traces his genealogy back through king David, and terminates it at Abraham, the father of the nation (Ch. 1:1). His gospel records what our Lord said as King, in five great discourses, spoken at extremely significant places and times during his ministry, as we shall see.

He records the Magi's question: "Where is he that is born King of the Jews" (Ch. 2:2); he ascribes the regal title *Son of David* nine times to him (Ch. 1:1; 9:27; 12:23; 15:22; 20:30,31; 21:9,15; 22:42). His Kingly entry into Jerusalem is noted (Ch. 21:1-11). His own affirmation that He was king is recorded (Ch. 27:11). He is especially selective in the wording of the charge affixed to the stake: *This is Jesus the King of the Jews* (Ch. 27:37).

In the testing of the Lord in the wilderness, Matthew again exercises a deliberate plan, in placing *last* the greatest temptation to a King: the possession of his throne and kingdom (Ch. 4:8-11). The climax after our Lord's resurrection is for Matthew the statement: "*All authority (power A. V.) is given unto me in heaven and in earth*" (Ch. 28:18).

Limitations of space will not permit us to consider in depth

the details of the peculiar construction of the other Gospel narratives; suffice for us to take only the testing of the Lord as an example.

The Testing Of Our Lord

In recording this incident, Matthew shows the three main avenues in which human nature finds expression (cp. Ch. 4:3-11 with 1 John 2:16; Gen. 3:6). A king, in common with all humanity, can be tested in those same avenues. But the greatest challenge for a king (the attainment of his throne and kingdom) Matthew places last as the climax of his trial.

Mark, who presents our Lord as the Ox, the servant (or slave) of God, does not deal with the testing of human emotions, for a slave as such should not be dominated by them, concerning himself only with the will of his Lord. Mark, therefore, in highlighting the servant aspect of our Lord, records the trial only incidentally. In his gospel he concentrates upon the aspect of service, and briefly mentions the wilderness temptations and their aftermath in a single verse.

Luke, however, who presents our Lord as Man, records the three avenues in which human nature is tested, placing last (as the climax) the greatest test for man: pride of life (Luke 4:2-13).

John, who sets him forth as the Eagle (a creature with limited muscular power, making it almost totally reliant upon the movement of air to support it in flight), shows our Lord sustained by the Spirit-Word of God, as God manifest in human nature. As such, he does not refer to the

wilderness trial (John 1:29-36), for "God cannot be tempted with evil" (James 1:13).

Hence each writer considered the wilderness trials from the context of his record of the Lord as Lion, Ox, Man and Eagle.

Matthew's Five Great Discourses

Matthew selects five discourses of our Lord, and structures his Gospel record around them. They are found in Chs. 5-7, 10, 13, 18, 24, 25. His Gospel may be divided up with appropriate headings in this way:

1. Prologue chs. 1-2. The birth of the King.
2. Narrative chs. 3-4. The preparation of the King.
3. *First discourse* ch. 5-7. The law of the King.
4. Narrative chs. 8-9. The power of the King.
5. *Second discourse* ch. 10. The King's guidance to His fellow rulers.
6. Narrative chs. 11-12. The rejection of the King.
7. *Third discourse* ch. 13. The growth of the King's sovereignty.
8. Narrative chs. 14-17. The mission of the King.
9. *Fourth discourse* ch. 18. The fellowship of the King.
10. Narrative chs. 19-23. The King goes to His city, Jerusalem.
11. *Fifth discourse* chs. 24-25. The King's judgment.
12. Narrative ch. 26-28:15. The King's death and resurrection.
13. Epilogue ch. 28:16-20. The supreme authority of the King.

The first four discourses were delivered by our Lord in Galilee, the fifth near the city of Jerusalem. The reason why the first four were delivered in Galilee is the prominence of that area in his ministry (Isa. 9:1). Mary was of Galilee (Luke 1:26-35). The beginning of the Lord's public ministry was there (Mark 1:14). His apostles were Galileans, even the one that replaced Judas,

(Acts 1:11; 2:7). The last sign of John was performed here (John 21:1-14). And many other significant events during the ministry of our Lord, occurred in Galilee.

The reason for this may be perceived through a consideration of the shape of that great lake: the umbilical Jordan coming from it, terminating in that preserved embryo-shaped sea, The Salt Sea.

“That It Might Be Fulfilled”

Matthew studied his Bible. In the compilation of his Gospel record, he searched the Divine record and traced its fulfilment in our Lord. This plan is followed deliberately and selectively in his Gospel. From the historical records of Israel he selects *twelve* instances of spoken, written, and acted accounts, and sees their fulfilment in Christ. This he does in a remarkably selective way, giving to each the address, ‘*that it might be fulfilled*’.

Four he places before our Lord’s ministry, four during it, and four at the end. Hence there are three groups of four, the complete witness to our Lord as God’s light-bearer.

In each group of four, certain character aspects of God’s Son are highlighted. They may be set

out in this way:

Before His Ministry

1. God-manifest — Matt. 1:22.
2. God’s Son from Egypt — Matt. 2:15.
3. God’s Son of the right hand born — Matt. 2:17.
4. God’s Branch revealed — Matt. 2:23.

During His Ministry

1. God’s light bearer — Matt. 4:14.
2. God’s burden bearer — Matt. 8:17
3. God’s servant — Matt. 12:17.
4. God’s prophet — Matt. 13:35.

The End of His Ministry

1. God’s king — Matt. 21:4.
2. God’s priest — Matt. 26:56.
3. God’s shepherd — Matt. 27:9.
4. God’s sacrifice — Matt. 27:35.

In these twelve instances, selected by Matthew, our Lord is presented as the true Israel of God, in all the many characteristics so beautifully and wonderfully seen in him. He was in its fulness, God manifest in human nature.

Truly, the riches of Christ are ‘unsearchable’ (Eph. 3:8), for in Him “are hid all the treasures of wisdom and knowledge” (Col. 2:3).

The reader will be amply rewarded by a careful and meditative consideration of these twelve Biblical records fulfilled in the life of our Lord, each of which has attached to it the comment: “. . . *that it might be fulfilled.*” W. Excell (Tea Tree Gully).

End Of An Epoch?

THE AMERICAN ELECTIONS

“He shall not fail nor be discouraged, till he have set judgment in the earth, and the isles shall wait for his law” (Isaiah 42:4).

THESE prophetic words of Isaiah relate to the reign of the Lord Jesus Christ. As such they suggest a great contrast between his rule

and that of most politicians, for failure and discouragement mark the results of their efforts. The emotional Mr. Carter, as he bowed out of the political

limelight is indicative of this.

Is God behind the change? Daniel declared:

"He changeth the times and the seasons: He removeth kings, and setteth up kings . . ." (Dan. 2:21).

Upon this, Bro. Thomas comments:

"The great incidents of history which have given rise to successive kingdoms and dominions, from the overturning of the kingdom and throne of God, and of David, His anointed, in Judea, by the Chaldeans, to the present time, are but events predetermined and arranged in the purpose of God, and revealed in the 'sure word of prophecy'. Not a kingdom has been established, nor a king dethroned, but it has formed a move, which has contributed to the maturity of the present crisis, which will ultimate in the introduction of the kingdom of God . . ." (Elpis Israel, p. 322).

The defeat of Democratic Carter, and the sweeping victory of Republican Reagan with his rightist policy, must take its place in this order of things. It therefore is significant that President Reagan in his policy speech emphasised two matters of tremendous importance: he would support Israel more than the previous administration; and would firm the opposition it showed towards Russia.

Both are of vital importance in the fulfilment of Bible prophecy.

Carter's Contribution

The contribution of Mr. Carter to the development of Bible prophecy has been outstanding. Events look place during his term of office that have been of the highest significance. Among these has been Russian intervention in Ethiopia, Yemen and other parts of the Arabian Peninsula; the strengthening of the Soviet's naval potential in the Indian Ocean; the occupation of Afghanistan. It witnessed the Persian revolution which resulted in the Shah being driven from his throne (and according to his lament, his reversal could be attributed in large measure to the ineptitude of the American administration), and the fall of this important bastion of Western strategy in the Middle East. The Hostage crisis, and President Carter's

handling of it, has acerbated the problem, and created an opportunity for Russia to extend her influence in those vitally important areas.

The Iranian change of policy forced US to look elsewhere for support in the Middle East. And Egypt presented the only possibility. To secure her as an ally, required the solving of her problem with Israel, and her withdrawal from the Russian orbit.

Mr. Carter accomplished both objectives.

All these events are of the highest importance in the light of prophecy, as we were able to anticipate in Logos before the events took place. Ezekiel 38:11 required a greater stability and security for Israel than was previously enjoyed. Daniel 11:42 clearly showed that Egypt would have to turn from Russia and become linked with the West. Ezekiel 38:5 plainly predicted that Persia, Ethiopia and Libya will be with Gog. Daniel 11:40 required a strong navy on the part of the King of the North; whilst the same prophecy (supported by others) necessitated the occupation by Russia of areas (such as Afghanistan) that were in old times the territory of the King of the North.

During the term of Mr. Carter's office, all these factors came into prominence, and the very ineptitude of his administration, as far as foreign policy is concerned, contributed to them doing so. But we doubt if anybody else in US could have exercised the persistent patience that he did in his efforts at Camp David to secure the signing of the peace treaty between Israel and Egypt. His contribution in that direction was acknowledged by all. Of course the deterioration of US defence strategy in the M.E. made some such agreement imperative.

For that matter, no one in Israel apart from a one-time extremist like Mr. Begin could have signed away section of the territory Israel won in war as part-payment for the treaty of peace. Whilst Mr. Sadat seems to have been a man of destiny for the position he performed in that regard.

And the requirements of prophecy were greatly advanced thereby.

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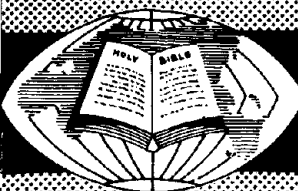
LOGOS

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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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Our policy is to follow the apostolic advice to "contend earnestly for the faith which was once for all delivered unto the saints" (Jude 3-4). We aim to set forth the Truth in its purity and where necessary, reveal Error for what it is.

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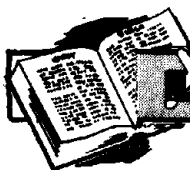
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A Chat With Readers

The Bond of Perfectness

IN describing the qualities that the "new man" in Christ should manifest, Paul sums up by writing: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another . . . and above all these things put on charity, which is the bond of perfectness . . ." (Col. 3:10-14).

We have been told a hundred times that "charity" is better rendered "love". But is it? We know that the Greek word is "agape", but what does that word signify? We are told by Greek scholars that the word does not occur outside the Bible, so that actually we have no means of comparison. Others tell us that it is a sacrificial love which is manifested by one denying himself to help others. But in a sense, any sort of love will do that.

One thing is sure from Paul's comment above, "agape" or love is greater than mercy, kindness, humbleness of mind, meekness, longsuffering and so forth, for he describes it as reaching the apex of a life in Christ: "above all these things put on charity, which is the bond of perfectness".

Without this charity, or love, or agape, our spiritual attire is incomplete, we are not properly clothed. But what is this desirable quality? It is obviously something more than mere friendliness, or warmth of feeling towards another, though it may induce such qualities. Moreover, it is clear that a wrong conception of "agape" has led to cruel mistakes. A person who insists upon certain principles being observed is sometimes described as lacking in love; but did not Paul, who wrote so movingly regarding this theme (1 Cor. 13), insist upon certain standards being maintained? Did he not teach that "love" (agape) rejoiceth in the truth" (1 Cor. 13:6)? If that be the case, how can divine love exist where the Truth is held in disrepute, or where its principles are ignored or compromised?

Some time back, we were personally approached by a young brother who called upon us to throw in our weight by co-operating with certain Ecclesias from which we reluctantly felt compelled to stand aside because we believed they compromised the Truth by lowering standards of conduct and doctrine. We deeply appreciated his approach and told him so, but we tried to explain to him the danger of such co-operation. The doctrine of the Atonement teaches that defilement is easily transmitted from one to the other, whereas holiness depends upon separation from that which defiles. This was strange language to him, and he did not appear to understand it. His appeal was punctuated by ideals of love, mercy, kindness, meekness and so forth, without attaining unto the "agape" quality which properly ties all those things together.

What distressed us, however, was the appearance of this young brother. We knew his background and upbringing in the truth, and we wondered at the length of his hair, and the general casualness of his approach. We knew that this was foreign to his childhood upbringing, though we had been out of touch with him and his family for some years. But unbeknown to him, his very appearance illustrated to us the need for separation! For here was a young brother, originally brought up soundly in the Truth, but allowed to follow the pattern of the world by the Ecclesia of which he was now a member, and condemning those who refused to follow in that way.

Is that the "agape" love which is the "bond (or girdle) of perfectness"?

Not as we read the word.

Yet we deeply appreciated the approach of the young brother. We applauded both his courage and his concern, and greatly regretted that we could not grant his request. We long pondered the problem as to what could be done.

Recently, on making enquiry, we learnt with sorrow that he had terminated his connection with the Truth. Apparently he had embraced the teaching of the present possession of the Holy Spirit, and, one thing leading to another, had joined some charismatic group. That tragedy (for as such we could only view it) stemmed from the decline of standards that was permitted in the Ecclesia of which he was a member. Greater love would have been shown if he had received warning and rebuke; for such may have saved him. For agape love is not a boundless tolerance that hesitates to hurt

when there is need, or that winks at error and remains silent rather than rebuke or correct. "Faithful are the wounds of a friend, but the kisses of an enemy are deceitful." So declares the Proverbs, but unfortunately so frequently those "kisses" are interpreted as acts of agape love! Paul illustrated the truth of the proverb when he wrote: "I will very gladly spend and be spent for you, though the more abundantly I love you, the less I be loved" (2 Cor. 12:15). The Epistles to the Corinthians show the measure of his love. They are epistles of rebuke, of warning, of exhortation. Paul bluntly expressed his mind, and warned his enemies. He threatened to treat the Ecclesia to a taste of the rod if its members did not repent. He clearly identified his enemies as being enemies of the truth.

They were words of love. They were designed to correct and to save, even though they were so grossly misunderstood. Therefore, for a true assessment of "agape" or "love" we need to turn to the Word and listen to its teaching. We will then learn that it is not that sickly sentimentality with which many people clothe it. Is it love to remain silent when a rebuke may save somebody for the Kingdom? Is "agape" manifested by hesitating to speak because a person may be hurt by being told the truth? We can be very worldly, and yet manifest what the world describes as "love". Is that form of love the "bond of perfectness"? "He is a very lovable character" has been said of some, whose only qualification to that title is that their kindness appeals to the flesh. Paul warned that it is possible to give all one's possessions to the poor, and one's body to be burned in the cause of religion, and yet lack love (1 Cor. 13:3).

What is Bible love or "agape"? We are told that "love is of God" (1 John 4:7). It is not something incidental to the flesh. There are many people who are friendly by nature, who delight in helping others. But admirable as that attitude might be, it is not the "agape" love which comes only from God. Frequently, those same people are ignorant of God. Again Paul tells us that "agape" love is a product of the Spirit word (Gal. 5:22), and therefore, not natural to the flesh. It is not blind feeling inherent in the flesh. It is an intelligent, discriminating, truth-loving, truth-obeying quality (1 Cor. 13). It is exceedingly comprehensive in its attentions: it does not confine itself to one object, but extends to many. It is exhibited in the offering of Christ, for that is set forth to us as an object-lesson of love (John 3:16). In that offering, Yahweh extended Himself to save others. And Paul adds: "God commendeth

His love toward us, in that, while we were yet sinners (and enemies — v. 10), Christ died for us" (Rom. 5:8).

What tremendous love that is! A person might die in trying to save another, but will any parent give up his child that his enemies may be saved? Why did God do it? Because He realised that it was the only way to save humanity, including His son, from the consequences of a mortality that came through sin. He intelligently assessed every aspect of the problem and provided accordingly. What measure of love should we offer in return? The very same: "God commendeth (to our attention) His love toward us . . ." This requires that we intelligently comprehend what is best for others, and so provide it, even though they may not desire it. This "agape" love will curb and control our natural affections, and teach us what is best for us to do for others. It will uphold truth; not compromise truth for the sake of convenience, or to bring about a form of Ecclesial unity that lacks reality: a unity that has the seeds of greater trouble implanted therein. It will not connive at remaining silent about unpalatable truth because others claim that it is divisive. Above all else it will honour the Truth, and insist upon it being advocated under all circumstances, and in spite of all issues.

For a perfect exhibition of love we require to look at Christ. Did he connive at error for the sake of Ecclesial peace? Did he come to terms with false doctrine because to do otherwise would cause him to be stigmatised as divisive? He did not. He fearlessly and faithfully set before men the true issues of life. Love, in his case, not only moved him to die for his friends, but when the need arose, to bluntly speak unpalatable things to them (Matt. 16:23; Luke 9:55; 10:42; 18:22). Sometimes it is necessary for us to do likewise. Certainly, when the Truth is challenged we need to clearly and positively affirm its principles come what may.

A brief, but comprehensive definition of "agape" is given by John: "This is the love of God, that we keep His commandments" (1 John 5:3; 2 John 6). In context with that statement, John warns of deceivers who were undermining the Truth, and who could make havoc of the faith. Love revealed the way to deal with them. "If any come unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds" (2 John 10-11). Agape love will find us doing that when the occasion arises; for to do otherwise is

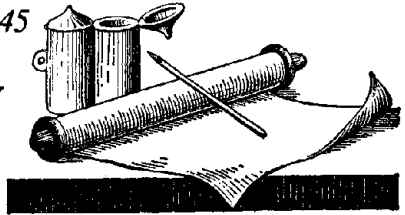
to love the world; and he that does that makes himself the enemy of God (James 4:4). Hence the manifestation of agape love requires that we understand the Word, clearly see where it directs us, and fearlessly follow that course of action. Maybe we will be decried as was Paul, but we will be commended by Christ at his coming. And his coming is near.

W. M. M. M. M.
Editor.

Encouragement from Ezekiel 45

The Seventy Nations

Of The Age To Come



“Faith is the substance of things hoped for, the evidence of things not seen.”

Viewing The Temple Of The Future

IN the last eight chapters of his prophecy, Ezekiel records his vision of the Temple and its environs as it will be in that day to which we look confidently in faith. For Ezekiel the Temple was a reality. He did in fact what we try to do “in the spirit” — in our minds, as it were: he saw Jerusalem as it is depicted in Psalm 48:

“Beautiful for situation, the joy of the whole earth, is mount Zion, . . . the city of the great king.”

The Psalmist continues (v. 12):

“Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces: that ye may tell it to the generation following.”

Ezekiel did exactly that. He

ascended the seven steps (40:28), admired the elegant arches that graced the entrance, and entered the Temple. He saw the glory of the mighty ones of Israel in its midst. He admired its huge corner towers. He walked alongside those waters that will well up in the midst of Jerusalem and flow towards the Dead Sea healing its waters. He followed their course outside the city until they were so deep that he would have had to swim in order to cross. He saw the trees on the banks of the river, with fruit that will be for food, and with leaves for healing medicine. He saw it all as though it already existed.

We must make these things real to us as they were to Ezekiel as indeed they were to all the

worthies of old — including the Lord Jesus. Of Abraham it is said:

“Abraham believed God . . . Abraham believed . . . and it was counted to him for righteousness.” (Rom. 4:3).

We, too, must believe. Really BELIEVE! These things must live to us. That is the best way in which to keep the “world” at bay; the only way we can push it into the background and see it for what it is; the only way to realise just how foolish and futile everything about us really is; attractive, interesting and substantial though it may well seem to be. The material things of life to which we give thought and attention now in a very little while will be no more. Then we will be busy with another project — all of us, working together — building a temple for all the world to come and worship at. A seven year project. It is as real as that!

Ezekiel explains (Ch. 45) how the area of land round about Jerusalem will be divided up, of a new system of weights and measures — not metric, this time — of the various offerings that will be made. And, at the end of the chapter, he describes two great feasts that will then be celebrated every year: Passover — in the first month, and Tabernacles in the seventh month of each year.

The Feast Of Tabernacles

The feast of Tabernacles! I suppose at this point one cannot fail to bring to mind the words of Zechariah:

“And it shall come to pass that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the king,

Yahweh of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the king, Yahweh of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain: there shall be the plague, wherewith Yahweh will smite the nations that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.”

That is real enough. It is simple and down to earth, as we would say. Very much so. Yet, in a way, it is still all words.

So let me tell you what brings utter conviction to me that the festival of Tabernacles is going to be celebrated by all the nations of the earth. It is because I find a thread linking Moses with Ezekiel, and Zechariah and John: a thread running from Genesis to Revelation, and one that man



could not have woven in. The Creator alone could do it, seeing the end from the beginning.

With the feast of Tabernacles (and it is but one of many similar threads that we can find in the Word), the story begins in Genesis 10. The chapter lists the nations that overspread the world after the flood. The chapter concludes with the statement:

"These are the families of the sons of Noah, after their generations, in their nations, and by these were the nations divided in the earth after the flood."

Seventy Palm Trees

Families are identified as "nations", and when we come to count the nations listed in Genesis 10, we find that there were seventy. We go on, then, to the days of Moses and the Exodus from Egypt. After the great victory over the armies of Pharaoh, in the crossing of the Red Sea, we find that Exodus 15 ends with the words:

"And they came to Elim (the place of the mighty ones), where were twelve wells of water and threescore and ten — seventy — palm trees, and they encamped there by the waters."

Twelve wells of water! Answering to the twelve tribes of Israel. And what is watered by those wells? The seventy palm trees representative of the nations of the world. The "seventy" nations which, in the age to come, will respond to the invitation of Isaiah 12:

"And in that day, thou shalt say, O Yahweh, I will praise Thee: though Thou wast angry with me, Thine anger is turned away: and Thou comfortest me. Behold, the mighty ones my salvation: I will trust and not be afraid: for the Lord Yahweh is my strength and my song: He also is become my salvation."

Those words are an echo of

that great song of victory Israel sang by the shores of the Red Sea, as recorded in Exodus 15.

"I will sing unto Yahweh, for He hath triumphed gloriously,

The horse and his rider hath He thrown into the sea.

*Yahweh is my strength and song,
He is become my salvation."*

So we have a little picture of the Kingdom after the victory over the enemies of Israel and the darkness of Egypt — 70 nations, figures as palm trees, watered by Israel.

Seventy Young Bullocks

We turn the pages once again, and pause at the Book of Numbers. Chapter 29 provides a detailed description of the feast of Tabernacles and the way in which it was celebrated. Verse 13 tells us that on the 15th day Israel had to offer 13 *young bullocks*. The next day (v. 17) they were to offer 12; the next day 11 and so on. Add up all the "young bullocks" and they total seventy in all as being offered. Now you *know* why the feast of Tabernacles is the feast that will be celebrated by all the nations — all 70 of them — in the Kingdom of God.

Trees also are used in scripture as symbolic of nations, and around the wells at Elim were seventy palm trees symbolic of the nations in the Age to come. Go forward to that time — go forward to the temple to which they will come — go forward to the prophecy of Ezekiel Ch. 40 where the temple is described in great detail. Included in the description is the statement, "upon each post (pillar) were palm trees" (v. 15). Palm trees —

stone pillars in the form of palm trees, the opening fronds at the top holding up the roof, will be a characteristic feature of that great temple. The nations are then going to be part of the "house of God", even as we are now. The structure will bring its lesson to them, as they come to see it, as the symbolism does today.

Palms In Their Hands!

Our thread does not end there. It continues to the revelation of John. Not only are there many similarities between the temple that Ezekiel saw and that vision that John was privileged to have of the "holy Jerusalem", with its gates and its walls, its river, and its trees, but . . . in Revelation 7 we have a vision of the saints in glory. In v. 9 John states:

"After that," says John, "I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the lamb, clothed with white robes, and palms in their hands . . ."

"Palms in their hands"! Why?

The palms represent the nations, that are now "in their hands", under their control. As the Lord had already said earlier to his ecclesia:

"He that overcometh, and keepeth my works unto the end, to him will I give power over the nations, — there will be seventy of them in all — and he shall rule them with a rod of iron . . . as the vessels of a potter shall they be broken in shivers . . . even as I received of my Father" (Rev. 2:26).

The nations are to be ruled by the saints, "with a rod of iron". The nations will be in their hands as palms. As Zechariah explains, if the nations do not send their representatives to worship at the temple in Jerusalem, and to keep the feast of Tabernacles they will be disciplined.

That, is for tomorrow. Today, we remember our responsibilities before him "till he come".

With our knowledge of what his coming will bring, both for us and for the nations of the world, we can echo the prayer of John: "*Come, Lord Jesus!*"

E. Stallworthy (Holland)

ASCENDING WHERE HE WAS BEFORE (John 6:62)

When Jesus spoke of the Son of Man ascending up where he was before, he referred to what took place forty days after his resurrection. He was taken up to heaven whence the Spirit had come forth at his conception and his anointing. The Son of Man, as such, had never been in heaven "before" the time of his discourse; but the Spirit that brought the Son of Man into the world had; and it was the Spirit, and not the flesh, that Jesus had in view throughout his discourse (see v. 63). Jesus was the Spirit, or Word become flesh. That is the key to statements otherwise unintelligible, such as those you refer to, but we must beware of excluding other truths. No instructed Christadelphian would allege that the flesh the Word became as "divine flesh". It was the flesh of the house of David he became, for a reason not comprehended by those who speak of "divine flesh". — R.R.

Go **C**hrist

*O Master, from the darkening words
And endless strife of men,
We turn our hearts in eager quest
And come to Thee again.*

*We love Thy deep simplicity,
Thy tender smile of grace;
Thy gentle flow of truthful speech,
Thy God-like loving face.*

*We love the healing of Thy touch,
The magic of Thy name;
We love the flashing of Thine eye,
Thy hate of sin and shame.*

*We love Thy long-past cares and prayers,
Thy kinship in our blood;
We love Thy glory, though unseen,
That crowns Thee with our God.*

*We worship, and our vision clears,
Our mists and clouds depart;
We want Thee from the opened heaven,
We long in heart of heart.*

*Oh, pity our faint failing strength,
Uphold us when we sink;
Bring us before Thy face at length,
At life's sweet well to drink.*

THE TABERNACLE



IN THE WILDERNESS

The Seven- Branched Lampstand

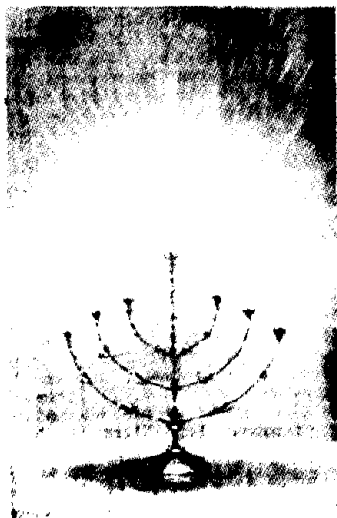
Exodus 25:31-40

“The Lampstands Are The Seven Ecclesias” — Rev. 1:20

Opposite the Table of shewbread stood the golden seven-branched lampstand and its instruments. It was made from one piece of pure gold (v. 36), and was beaten into the shape of the pattern shown to Moses. Its design embodied a central stem with 6 branches (three on each side) which proceeded out of the stem (v. 32). Each branch incorporated the same characteristic features of the central stem, with three sets of bowls, knobs and flowers (v. 33). The central stem differed in that it had four sets (vv. 34-35). The total weight was one talent (v. 39) or approx. 130 lbs.

On top of the stem and each branch were golden lamps (v.37) totaling seven. Their lights were produced by burning pure olive oil (Exod. 27:20). The olives were supplied by Yahweh but Israelites had gathered and crushed them (Lev. 34:1-2), and had extracted and purified the oil so produced. An old custom for doing so was to cause the oil to pass through the heat of boiling water.

It was the duty of the priests to dress and replenish these lamps twice daily (Lev. 24:1-4; Exod. 27:21) so that the lights shone forth powerfully and continually. To “dress the lamps” (Exod. 30:7-8) means “to cause to brighten up”. Apart from the lights of the Lampstand, the Holy Place was a place of darkness, for due to the construction of the Tabernacle, all natural light was excluded. And apart from the continuous dressing of the lamps and replenishing of the oil the lights of the Lampstand would cease their shining. However, so long as it gave out adequate light the place was illuminated enabling the priests to perfect their daily service in the Holy Place.



“I am the Light of the World” John 8:12

In the spiritual darkness of Yahweh’s Israelitish Ecclesia, the Lord Jesus Christ was raised up as a “body prepared” and identified with the “Lampstand” (Rev. 1:12,13,20).

The golden qualities of pure faith in him were wrought into a divine shape through the fire of affliction, and the “beating” of trial (Isa. 53:4,5). Hence was perfected a suitable vessel containing a supply of the oil of Yahweh’s truth which shone forth powerfully as a reflection of his Father’s character (2 Cor. 4:6). This was the glory seen in the “face of Jesus Christ”. Through him Yahweh caused His light of truth and salvation to shine forth so that all could see (Matt. 4:16; Luke 2:32; John 1:4,5,9,14; 8:12; 9:5; 12:46, etc.). The people “who dwelt in darkness” and “saw that great light”, were those who heard and recognised his teachings as being his Father’s Word of Truth expressed and displayed.

Jesus found it necessary to constantly replenish his supply of “oil”. His use of scripture showed how he meditated therein. The light shone forth powerfully in the darkness of heresy and unbelief. This was because he daily replenished the oil by resorting to both fellowship and communication with that Great Source of Wisdom and Truth and Light: his own Father in the heavens.

The Stem And The Branches

As Yahweh’s Lampstand, however, he would not be complete without branches. He was the central stem of the lampstand of his “Body” (Rev. 1:3). He explained this by a simple natural illustration. He described himself as the vine or the stock, and likened his disciples to the branches (John 15:1). It was an illustration drawn from an Old Testament parable. Significantly, at the feast of Tabernacles, when the vintage had been gathered in, Israel sang at the winepress (*Gittith*) the words of Psa. 80:8,14-17 prophetic of the vine of John 15:1, the Son of Man made strong by Yahweh. Accordingly, the Lord called his Father the Husbandman.

In the verse before us (John 15:1), Jesus described himself as the true vine. He includes his disciples in the description, for they were his “branches”. He is a vine which has developed into many branches and he and his branches, as members of his one body, constitute the complete vine (1 Cor. 12:12; Eph. 4:12-16). His branches, or members, are extensions of himself for the purpose of bearing fruit in themselves for the pleasure of the Husbandman.

The branches of his lampstand — body, being identified with him, are identical in function and purpose, and therefore like him in their compliance with the Divine “pattern”. They are of the same material as was he, and are influenced by similar experiences. Those things that helped to develop the Lord Jesus Christ, as the central stem, will be experienced also by his member — branches, if to a lesser extent. Like him they must also pass through the “fiery trial” of affliction (2 Cor. 8:23; 1 Pet. 1:7; 4:12). Thus they are able to become

Light-bearers of divine truth. This is done in conjunction with the other members of the one body (1 Cor. 12:12-13,27).

The Hebrew word for Lampstand in Exod. 25:31 is in the feminine gender. It signifies a *gleaming frame*. We are reminded of the description of the bride of Christ (Psa. 45:13), and recognise in the union of marriage a beautiful illustration of the one body.

The Seven Branches

The seven branches represent completeness. Christ's "body" is now being completed by the "grafting in" of its selected members. This is the background of Rev. 4:5 where a complete Ecclesia is represented as "seven lamps of fire" witnessing for Divine truth.

Isaiah 11:1-2 presents an interesting description of the seven branched lampstand. First (v. 1), the central Rod, the Lord Jesus Christ, is represented, termed "The Spirit of Yahweh". Then there is described the branches issuing forth from him thus:

The Spirit of Wisdom
 The Spirit of Counsel
 The Spirit of Knowledge
 The Spirit of Understanding
 The Spirit of Might
 The Spirit of the Fear of Yahweh.

These are the "golden" qualities which saints, as branches, must manifest in the "pattern" of their characters. The full development requires considerable discipline, affliction, or "beating" to produce it. The trial of faith is essential to that end, but it will be found, at the coming of Christ, worthy of praise, honour and glory (1 Pet. 1:7).

The purpose of the unity we have in Christ as described by Isaiah (Ch. 11:1,2) is for the present and ultimate extension of divine truth and character throughout the world. Yahweh commenced this work in His son, by planting a "seed" (Psa. 80:15) and watering it, so assisting it to develop into the true vine, bringing forth pleasant fruit to the delight of his Father.

Branches spread out from this vine which have much in common with it. Nevertheless, as branches, they are dependent upon what the central stem can supply. There is greater capacity inherent in the Vine Stem that enables it to be the bearer of all the branches and their fruit.

How important it is to follow the exhortation of the Lord (John 15:4) that the branches should "abide in him". This does not express the idea of "resting" but of drawing on him, and expending oneself to produce fruit (Gal. 5:22; Col. 3:16). That involves the labour of study and application of God's Word (Psa. 119:97). In the symbology of the Lampstand it relates to the storing of oil in our vessels. But oil alone is not light. It needs to have heat applied to it to produce illumination. When the heat of effort and energy is applied to the labour of learning God's Word, Truth will become light in us (Eph. 5:8,13; Phil. 2:15). That is the purpose of the Word (Psa. 119:105,130).

Saints are exhorted to shine as *lights* by its use (John 12:36; 1 Thess. 5:5). The means God has chosen for the manifestation of His light in these days of darkness, is first in the illumination of our minds. He has "shined in our hearts (minds) to give the light of the knowledge of the glory of God" (2 Cor. 4:6).

His truth is in us as in "earthen vessels" so that the light emanating from each will be recognised by contrast to be more than that of mere fleshly learning. Hence, an otherwise dark place is lightened today as it was in the days of our Lord in Israel.

Such a "shining" is not possible if we are in fellowship with the darkness of unbelief and error that exists in the world outside the Ecclesial dwelling place. From such there must be separation (2 Cor. 6:14; 1 Pet. 2:9; 1 John 1:7). No natural light was able to penetrate the Holy Place from outside. So the wisdom of this world; the "natural" "religions" of its people; the so-called knowledge of its learned (religious or otherwise) must be excluded from the Ecclesia. The word of truth in teaching and practise actively manifested by living and faithful believers, is the light which now "shines in a dark place" (Col. 3:16).

The light produced in the lampstand was neither perpetual nor spontaneous as was the light which was to be seen between the Cherubim in the Most Holy Place. That light was a symbol of the light that belongs to our future state of perfection. Meanwhile, the light of the Ecclesia today, like that in the Holy Place, requires constant, daily renewal of oil from the inspired word.

Hence we are encouraged to give daily attention to the reading and meditation of the Word (Psa. 119:97), because it is our only source of enlightenment and we are in constant need of it.

The Lampstand light was seven fold; a symbol of completion. It gave out light that was perfect for the purpose intended of it. That purpose, for this present day, is to be seen within the Holy Place Ecclesia. Like the golden Lampstand that reflected every gleam of light, each member, of an Ecclesia is called upon to co-operate in providing a general illumination and reflection of the divine revelation in word and character. Just as the illuminated walls and furniture of the Holy Place made it an enlightened place in which the priests were able to perform their tasks, so the Ecclesia is a place of light and beauty and glory in which Yahweh's servants, the Ecclesial "priests", are enabled to serve with joy and gladness in the light of Yahweh's truth revealed and reflected in every member.

Do we individually contribute in that way within the Ecclesia in today's wilderness wanderings? (1 John 1:7).

The Lampstand Prophecy

The Lampstand was prophetic of Yahweh's purpose in Christ and his bride. That is revealed in Rev. 1:10-13,20. It is a prophecy of the Lord Jesus Christ manifested in the midst of the Ecclesia. It is represented as a seven-fold revelation, the perfect body of Christ for

the purpose of a complete manifestation of divine Truth, to the glory of Yahweh (Num. 14:21; Isa. 43:7). The great Light that will shine in righteousness and judgment within and out of the perfected Ecclesial-light body of the Kingdom age, is the central stem of the future lampstand: the Lord Jesus Christ. He already has been perfected and glorified with the "gold" or divine nature.

The branches of the Light-body, the members of his Ecclesia through the ages, await the time of their glorification when they, too, will be made suitable vessels for the eternal display of Yahweh's truth and judgments in the earth.

K. Cook (Yagoona)

Question Answered

CHILDREN SINGING HYMNS

The question has been asked as to whether children should be permitted to sing hymns. We endorse the following comment by Brother Roberts.

Why should not the children sing? The objection reminds us of what the Pharisees said to Jesus, when they heard the children singing in the Temple (Matt. 21:15-16). Christ had no objections to even the stones crying out, if such a thing had been possible.

There is such a thing as pushing scriptural distinction too far. Children are not heirs of everlasting life until they have become such in the way appointed for all flesh — young as well as old. But to forbid them to sing hymns, or to give thanks for common mercies, is to go beyond the commandment, and degrade them even below inanimate creation, which is called upon to 'rejoice before the Lord, for he cometh,' while 'everything that hath breath' is called on to praise the Lord.

Children may not break bread, and they may not take any part implying that they are integral parts of the House of God in Christ Jesus; and we would be wrong to invite them to do anything that would lead them to regard themselves in this light. But to forbid them the use of the hymn book or the utterance of thanks for what God actually gives them, is an uncalled-for punctiliousness, which cannot please God.

Let our zeal be expended in keeping our children from evil things. Let us not erect an unnecessary barrier between them and that which is good. The scruples in the case are entitled to respectful patience as originating in a desire to see the right maintained; but they are nonetheless the result of too narrow an application of a right principle.

Our children stand specially related to God's invitation insofar as they are under our direct influence, and their wills are in subordination to ours. That they should consort with us in all spiritual exercises is reasonable and good, as in the case in Acts: "They all brought us on our way, with wives and children, till we were out of the city. And we kneeled down on the shore and prayed" (21:5).

There is more likely to be harm in barring off the children than in admitting them to association in spiritual things so far as their case allows. It is only in the case of strangers coming into our assemblies that there is danger of compromising the Truth. And even then, the danger is due to the ascendancy of the falsehood that all men are children of God and acceptable worshipers in Christ. Our own children, whom it is our duty to teach the knowledge of God in all its bearings, and for whom — on account of our complete control over them — we are responsible, are in a different position. (From *The Christadelphian* 1883).

To the above we might add the words of Psalm 148:12-13: "Both young men, and maidens; old men, and children, let them praise the name of Yahweh; for His name alone is excellent . . ." From this it is clear that the singing of praises by children of Christadelphian parents can be pleasing to the Father . . . Ed.



LOGOS COMMUNICATION

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS NEAR & FAR

Encouragement

"I am in isolation, and I am very needful and thankful for *Logos* Publications. These publications, I believe, led me to the Truth. I continue to enjoy their contents, and offer a prayer of thanksgiving for all the labours attached to the work."
— J.B. (USA)

(Your letter, to Bro. Clark, is deeply appreciated; your encouragement stimulates us to continued efforts in these labours . . . Ed.)

Idyllwild Bible School

The 1981 Christadelphian Pacific Coast Bible School will meet, God willing, from Sunday July 19 through July 26 at Idyllwild Pines, California. Treasurer is Brother Feliz Paggi, 1105 North Pass Avenue, Burbank, California 91505, and registrations should be sent to him. Priority cabin assignments will be given to full time registrants, so early reservations are recommended. A deposit of \$1 is necessary to hold a reservation. Young people of CYC age who wish to serve as table monitors will receive a 50% reduction in tuition for serving all week. Limited trailer spaces are available.

From Chile

"Thank you for the booklet *Russia's Bid For World Domination — Sure Sign of Christ's Coming* which I received recently. I am a Christadelphian, a former Mormon missionary. It was back in 1974 when I was baptised as a Christadelphian.

"I have now typed my mss. entitled *Mormonism — Of God or Men?* and I would appreciate very much if you would advise me of anything you have published about Mormonism. If so, could you please send it to me? Furthermore, is it possible to obtain a copy of the two-day debate between John Thomas and an elder Mormon?"

"Again, is it possible for me to obtain a copy of the tape of the Lee-Mansfield Debate?"

"And, finally, is there any possibility of you publishing my booklet if I supply an English version?" — O. C. Martinez (Chile).

(We do anticipate publishing a Herald against Mormonism. It is scheduled for our next number, and the copy has been already prepared. However, we would like to see your manuscript, and possibly to publish it. We cannot supply you with

copies of the debates you request . . . Ed.)

When Are Funds Required?

"My wife and I would like to thank you for mailing us *Logos* and the *Christadelphian Expositor* both of which have helped us greatly in our Bible Study. Please keep us informed as to when you require funds to continue the subscriptions."
— J.A. (Canada).

(Subscriptions are due at the commencement of each volume. Volume 47 of "Logos" was due a few issues back; and Volume 8 of "Expositor" will be due shortly. As we cannot employ a staff for book-keeping, and all such work is performed on a voluntary basis it is very helpful to receive such payments promptly, as it relieves the heavy drudgery of bookwork, permitting us greater time for the more important work of the Truth. Another factor that should be kept in mind is the time-lag between forwarding the Magazine and receiving it. At least eight weeks should be allowed for that. This means that you might receive a notice in "Logos" requesting payment that is out of date because you mailed it by air perhaps seven weeks before! It would be physi-

cally impossible and extremely expensive to personally acknowledge every payment received, and hence we plead for a little understanding on the part of readers . . . Ed.).

Pioneer Writings Appreciated

"We consider *Logos* a most helpful magazine. Its expositions are of great exhortational value. It is also very refreshing to see the Pioneer writings used and defended at a time when so often they are ignored or challenged. May Yahweh bless you and your co-workers richly in this labour" — M.W. (Canada).

(We delight to give a continuing voice to our pioneers, and feel that we follow Scripture in so doing. Paul exhorted Timothy to "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine" — 1 Tim. 5:17. Who has laboured more in those directions than our pioneers? And without deprecating other worthy expositors among us, the writings of our pioneers do not merely express truth, but do so in such a virile manner as to energise the reader to apply the principles so set down. In our opinion the exposition of prophecy in "Elpis Israel" has never been surpassed; the only problem being that so few comprehend the scheme of prophecy there set forth . . . Ed.).

Babylon Today

"I am endorsing an mss reviewing E. Fromm in his revised book *A Sane Society*. He is a well-known American Econo-

mist. He treats religion flippantly, and concludes with the onus of survival resting on the human response to his final conclusion and appeal to the world to 'act sane'. Meanwhile the startling events in the Middle East, and particularly in relation to Iran and Iraq are remarkable in many ways. I see the ancient Chaldean territory as a possible assembly point of the nations (Russia and her associates) with Israel faced by Arab militants and guerrilla strategy. It is significant that the purpose of Yahweh Elohim commenced at that very territory, with the call of Abraham from Ur. It seems to me that the Chaldean perimeter is to see the fulfilment of prophecy in world events in the words of Zephaniah 3:8-9 'Therefore wait ye upon Me, saith Yahweh, until the day that I rise up to the prey; for My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them Mine indignation, even all My fierce anger: for all the earth shall be devoured with the fire of My jealousy. For then will I turn to the people a pure language, that they may all call upon the name of Yahweh, to serve Him with one consent.' In these terms the whole world (E. Fromm included) is warned that there is a Creator (Heb. 11:6) of infinite incontrovertible power (*ruach*) equal to the task of cleansing our earth and filling it with His beauty and glory (Num. 14:21)." — A.D. (Canada).

(The only economic policy that will succeed is

that epitomised by Isaiah 23:18, which predicts the time when merchandise and hire shall be so ordered as to reflect "holiness to Yahweh". All other theories are futile. Meanwhile, it is interesting to note in "Eureka" how Bro. Thomas anticipated the very economic crisis that we experience today. He wrote of it in the article entitled "The Time of the End" . . . Ed.).

Come Back When You Are 100!

"I will be ninety years of age in November. God has been very good to me, in permitting me to see the exciting events happening in this old world today. Surely the time draws near for our Lord and Saviour to return, to redeem his brothers and sisters. I am trying to get my hearing aid adjusted so I can hear Bro. M. Stewart's tapes. It is dreadful not to hear the things you want to hear. I went to the eye doctor, and he told me not to worry about my eyes, but to return when I am one hundred years of age! I am so happy that I can read *Logos*. May God continue to bless you in this work." — A.H. (USA).

(About seven years ago the above correspondent was a member of our touring group visiting Israel, and, moreover, kept up with those who were many years her junior. She comments that "it is dreadful not to hear the things you want to hear"! It is also sometimes dreadful to hear the things you do hear! Lot, in Sodom, was depressed "in seeing and hearing" the doings and speech of his contemporaries (2 Pet. 2:8). The

world about us is just as bad, and we long for the coming of the Lord to change conditions. Despite her advanced age, the signs are such, that our correspondent may yet view the Lord's coming in this life . . . Ed.).

In Karl Marx Territory

"We have felt that your *Herald* entitled *Russia's Bid For World Domination* comprised an ideal warning to the public at this important time in world's history. We are holding an effort in 'Karl Marx' territory, about 800 yards from his burial ground. We have given out some 7000 leaflets, put up some 50 posters, and put in four half page advertisements in the local paper. We thank

you for your efforts in assisting this effort, and alerting the brotherhood to the return of Christ." — W.T. (U.K.).

(Whatever results, or lack of them, accrue from your efforts, they constitute a witness in these Noahic times. Noah was commended, not because he gained converts, but because he never gave up trying. Let us follow his example; we are pleased to co-operate . . . Ed.).

Christ's Return

"I find the *Herald* entitled *Russia's Bid For World Domination* one of the best so far. I am pleased to notice that you make the point that the Lord will return before the major conflict. I have sent an advert to the

Daily Telegraph publicising this *Herald*. One small point. In this *Herald* you refer to the angels as singing at the birth of the Lord (Luke 2:13), but, as one brother declared to me, the record says that they 'spake'. Perhaps you could give an explanation to pass on to others who may query this point." — P.C. (U.K.)

(If any query the point, I would commend them for their attention to detail. In fact, the statement says that the angels praised God by their saying. What they said, however, is recorded in a set discourse like a line of poetry, from which it is assumed that they sang the words recorded. However, to be strict to the Scripture, our critic is correct, and we

DECEASE OF BRO. IAN LEASK (SOUTH AFRICA)

We sorrow, though not without hope, to learn of the death of Brother Ian Leask of South Africa. We first came in personal contact with him in 1961, and learned to love both him and his Sister wife Agnes for their untiring dedication to the work of the Truth. They formed an organisation titled *The Scripture Study Circle* which supplied study notes on first principles and more advanced studies to a wide circle of readers in many countries. Brother Ian travelled much and expended both time, energy and money in the extension of the Gospel. As a result of this many embraced the truth among the coloured populations of Africa as well as others in South Africa.

He travelled extensively in the cause of the Truth, visiting England, America and Australia on lecturing tours. He co-operated in the Bible School in Australia, as well as in the conduct of special efforts among the Ecclesias of this country. He was loved here for the warmth of his zeal in the cause of the Truth, and because of his affectionate fellowship.

We met Brother and Sister Leask on several occasions in South Africa, and admired them both for the energy that they displayed in the work of the Truth. Yahweh buries His workmen, but the work must go on because it is related to eternal matters. We look to the coming of the Lord Jesus Christ, and the establishment of the Kingdom of God. We see the signs about us that indicate that we are reaching the end of the age, and because that is so, we can, like Paul on the storm-tossed ship "thank God and take courage". As we bid a temporary farewell to those whom we have learned to love for their work's sake, we learn again the value of those things that we have espoused. In the course of time each one of us will have to relinquish hold on life if the Lord's return is not soon, and in that regard we bear in mind the words of Moses: "So teach us to number our days, that we may apply our hearts unto wisdom. Return, O Yahweh, how long?" How long, indeed? So we pray, "Even so come Lord Jesus".

HPM

thank you for the observation . . . Ed.).

Assistance

"Please find enclosed a cheque which is towards literature for our brethren in Guyana (South America) and Ghana (West Africa). We notice an appeal for literature in the July magazine from L.M. of Guyana whom some of us know personally having visited that country, and we know that it is impossible for them to send any money out of the country. So we would like to contribute towards the literature that it was promised would be sent.

"Also we know that there will soon be a request for literature from and for the brethren in Ghana, West Africa, so we would also like to contribute towards that, all help being subject to the Father's will, and our Master not having returned." — Ecclesia Ardingly (U.K.)

(We deeply appreciate your hand of help stretched across the mighty deep to us down under, and are pleased to report that supplies of "Herald of the Coming Age" are being forwarded both to Guyana and to Ghana . . . Ed.).

Today

"I would like to receive the Christadelphian newspaper edited by Bro. J. Ullman — each issue, regularly please." — M.K.

(We can only forward "Today" on a regular basis when purchased in bulk. To include it regularly with "Logos" would put the Magazine overweight, and would involve us in a very heavy sur-

charge for mailing. Sorry! Can we send you some each time for distribution? . . . Ed.).

Warmth

"The value of your work to me cannot be expressed in words or dollars; but, being a disabled 'pensioner', I can only thank our heavenly Father for the help received." — M.M. (USA).

(Your short note together with the warmth of its contents are deeply appreciated, and greatly encouraging . . . Ed.).

The Heritage Of The Pioneers

"Jeremiah lived in 'perilous times' when men were "lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God" (Cp. 2 Tim. 3). Yet externally idolatry had been vigorously suppressed by king Josiah and the people manifested a form of godliness'. They proclaimed that they were 'the temple of Yahweh' (Jer. 7:4). Their actions, however, belied their claims. Yet Yahweh who is 'very pitiful and of tender mercy' repeatedly appealed to them to consider their ways and to seek 'for the old paths, where is the good way and walk therein and ye shall find rest for your souls'.

"The Ecclesia today likewise experiences 'perilous times'. Stan-

dards once accepted are today being lowered. The cause often is through straying from the 'old paths' and, in consequence losing of 'our first love' (Rev. 2:4). We need to inject enthusiasm and vigour into the preaching of the word. The study of the pioneer writings can help in that regard. They can invigorate and enthuse our study and practise of the word. Let us take up the challenge — 'it may be that ye shall be hid in the day of Yahweh's anger' (Zeph. 2:3)." — W.J.M. (SA).

(To do what you suggest is an individual responsibility. We can but point the way and encourage walking along those "old paths" . . . Ed.).

Thirty Pieces of Silver

"I would be pleased if you could explain the significance of the thirty pieces of silver paid to betray the Lord as predicted in Zech. 11:1-14, and fulfilled in Matthew 27:1-10. Why thirty pieces?" — W.H. (Canada).

(Thirty pieces of silver was the price the Law demanded should be paid for a slave if gored by an ox (Exod. 21:32). It was an appropriate payment in regard to the Lord Jesus, inasmuch as he was Yahweh's slave who was gored by the Israel ox! In Psalm 22:12, the Lord's opponents are likened to "strong bulls of Bashan besetting him about". That is the hostile attitude of bulls when gazing at an object which has aroused their suspicions, and therefore an apt illustration of the Lord's enemies . . . Ed.).



"The prophets, apostles, and approved saints, having been all caused to exist incorruptible in being 'clothed with their house from heaven' by the Spirit, are then regarded as the adorned bride, married to the Lamb, the Holy City, New Jerusalem, the Great City, 'descending from the Deity out of heaven'. But, when John was carried away to see her, he saw her as 'a city upon a hill' — upon 'a great and high mountain'. When he became part of the New Jerusalem in Teman, she had not finished her descent. She had not reached Mount Zion; for it had not then as yet been wrested from the Gentiles. But, Mount Zion is not 'a great and high mountain'; the mountain of Yahweh's house, however, established on the top of the mountains, and exalted above the hills, with all nations flowing unto it (Isa. 2:2) is both great and high. It is a 'great mountain filling the whole earth': and upon the top of this John saw the Great City, the Holy Jerusalem, then governing the world 'with an iron rod,' while she was descending and after she had completed her descent from the Deity."

Eureka Vol. 3, pp. 687-688.

The Allegory

SCRIPTURE depicts Jerusalem both literally and allegorically, the former providing the basis for the latter.

What is an allegory? The Dictionary depicts it as: *A story with a meaning other than the literal one*, and therefore figurative in significance. An example is given in Galatians 4 wherein Paul describes the difference between the Mosaic Covenant based on Law, and the Abrahamic Covenant based on Faith. "Tell me ye that desire to be under the law," he demands, "do ye not hear the law?" Then, re-

ferring to literal events recorded in Genesis relating to the births of Ishmael and Isaac, he declares:

"Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Hagar (the mother of Ishmael) . . . and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all" (vv. 24-26).

Paul drew on the literal account in Genesis, and blended it with the figurative expressions of Isaiah (Ch. 54), and by a telling allegory impressed the point of his doctrine.

His use of Jerusalem in that

way is not unique. It is common throughout Scripture. Jerusalem is often personified and allegorised to bring home with added force the power of Divine teaching, or to rebuke God's people. In his allegory, Paul referred to Jerusalem in two particulars: "Jerusalem which now is" referring to the city of his day whose constitution under the Mosaic covenant was temporary; and "Jerusalem which is above", the city of the future as related to the Abrahamic covenant of faith. That Jerusalem, reasoned Paul, is "free" (i.e. of the curse of the Law), and is "the mother of us all" (Gal. 4:26).

Using a similar figure, Hezekiah answered the threats of Sennacherib with the words:

"The virgin, the daughter of Zion, hath despised thee and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee" (2 Kings 19:21).

Ezekiel personified Jerusalem as a mother, and Judah as "her daughter" (Ezek. 16:44). The city became representative of the nation. He described how Yahweh took her to be His wife, caring for her in all her needs (v.8). However, Jerusalem was not faithful to her covenant with her Husband, but "played the harlot" (v. 15). Indeed, she became extreme in her faithlessness, seeking out lovers, and paying them for their favours (vv. 32-33). Her children followed her example, for, "as is the mother so is her daughter" rebuked the prophet. Both Judah in the south, and Samaria in the north, as daughters of Jerusalem, gave themselves to impurity. Yahweh endeavoured to redeem them. He sent His prophets "ris-

ing early and sending them" to warn and rebuke the people. Jeremiah was foremost in pronouncing a message of rebuke to Jerusalem using the same figurative terms. He reminded the nation of "the kindness of thy youth, the love of thine espousals, when thou wentest after Me in the wilderness" (Jer. 2:2).

But the nation had turned from that way, and now was guilty of the grossest spiritual immoralities. "O Jerusalem," pleaded the prophet, "wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?" (Jer. 4:14). He warned: "This is the city to be visited; she is wholly oppression in the midst of her" (Jer. 6:6). She is urged to "cut off thine hair" and mourn (Jer. 7:29); she is indicted for her adulteries (Jer. 14:27).

The condemnation of the prophet gave expression to the curses of the Law pronounced against the people. There was no future for the city under the covenant of law. The warnings of the prophets came to a climax with that of the greatest prophet of them all. So, as he left the city for the last time, the Lord declared:

"O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her chickens under her wings, and ye would not! Behold your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of Yahweh" (Matt. 23:37-39).

History carries the sad tale of the terrible overthrow of the once proud city at the hands of

the Romans in A.D. 70. A final appeal was made by Paul to those resting on the Mosaic Covenant, to consider its temporary nature. He exhorted: "Let us go forth therefore unto him (Christ) without the camp, bearing his reproach; for here we have no continuing city, but seek one to come" (Heb. 13:14-15).

Jerusalem Which Is Above

Jerusalem is also used in a figure for those who embraced the Abrahamic covenant. As such, she is invited to "sing" (Isaiah 54:1) because of the glory in store for her. The fulness of that glory is not yet seen, but identified with a spiritual and eternal constitution: Abraham's covenant of faith. The prophets spake comfortably to that Jerusalem. Through them Yahweh prophesied: "Thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood" (Isa. 54:4). "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid My face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith Yahweh thy Redeemer" (vv. 7-8).

Paul's allegory of Jerusalem that is above is drawn from this chapter (Isaiah 54). And that chapter is indissolubly linked with the prophet's great chapters on the atonement (Chps. 51,52). It is those who "follow after righteousness" who shall dwell "for ever" (Isa. 51:1), even though "the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and

they that dwell therein shall die in like manner" (v.6). These are terms relating to the "Jerusalem that now is", the city identified with the Mosaic covenant of curse. Those political heavens and earth vanished like smoke (see Acts 2:19-20), in the destruction of the city and nation in A.D.70. Hence the prophet called upon the people to "look unto the rock (the quarry) from whence ye are hewn . . . look unto Abraham your father, and unto Sarah that bare you" (Isaiah 51:1-8). Such an investigation would reveal that "they which be of faith are blessed with faithful Abraham" (Gal. 3:9). It would teach them that the flesh profits nothing (John 6:63), that it is beyond its ability to render the perfect obedience required, and hence those who would be saved must seek to worship Yahweh in faith. All such recognise that here they have "no continuing city", and so become "as strangers and pilgrims" (Heb. 11:13) like Abraham. And like him, they seek a city "which hath foundations, whose builder and maker is God" (Heb. 11:10,16).

Jerusalem To Rule Eternally

This heavenly city is the subject of Bro. Thomas' comments at the head of this article. In *The Apocalypse*, John records that he saw the city descend out of heaven "prepared as a bride adorned for her husband". He heard the declaration: "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, their God" (Rev. 21:2-3; Isa.

51:7; 54:5).

In what way is God forming that city? It is, to use another figure, by a new birth. The Lord told Nicodemus: "Except a man be born *from above* (see mg), he cannot see the kingdom of God" (John 3:3). Jesus illustrates the process. He was begotten of the spirit. In measure we must be begotten of the spirit-word, "the word of God, which liveth and abideth for ever" (1 Pet. 1:23). That "seed" must find development in a character modelled on that of the Lord Jesus Christ. By so building into our lives, the divine principles that he exhibited we ensure our place in the Jerusalem above which shall be "adorned as a bride for her husband". The building is not of the flesh, but of the spirit.

In this comment upon the Apostle's statement, Brother Thomas remarks concerning the descent of the city from heaven,

that when John, in anticipation, "became a part of the New Jerusalem in Teman, she had not finished her descent. She had not reached Mt. Zion; for it has not as yet been wrested from the Gentiles". Not until the Gogian host has been destroyed, and the literal city of Jerusalem falls into the hands of the saints will the governmental power of the New Jerusalem be seen on Mt. Zion.

Meanwhile, "let us go forth unto him without the camp, bearing his reproach; for here we have no continuing city, but we seek one to come" (Heb. 13:14). That city is the New Jerusalem from above. The signs indicate that the time is at hand for the great constitutional change in Jerusalem. We hope and pray for the day to come quickly when Jerusalem both literal and spiritual, shall be "made a praise in the earth" (Isa. 62:7).

W.J.M. (Woodville)

IMMORTALITY DEFINED

The word signifies *deathlessness*. This is affirmed of *body*. A *deathless body* is the scriptural idea attachable to the words *immortal soul*. Hence "immortality" implies *life manifested through an incorruptible body* as opposed to "mortality" which is *life manifested through a corruptible body*. Life and corruptibility are the result of sin; "life and incorruptibility," of obedience to the gospel. They both have relation to body, the nature of the life being predicable of the quality of the body through which it is manifested. Incorruptibility does not necessarily imply *life*; but *endless life* necessitates incorruptibility of body. The body of Jesus might have lain in the tomb until this day unchanged. This, however, would only have proved its incorruptibility thus far; but for him to have become immortal something more would have been necessary, namely, life must have been superadded. An incorruptible body animated by the Spirit of God direct is the immortality of the scripture; and is styled "spirit," "spiritual body," and "nature of angels." Such is the "life and incorruptibility brought to light by Jesus through the gospel."

J. Thomas

David and Goliath

A consideration of Biblical passages related to the Edenic Covenant.

7. *Psalm 8:6*: The subscription of Psalm 8 (mistakenly given in most Bible as the superscription of Psalm 9) links this psalm with 1 Samuel 17, which was considered last month. "Muth-labben" signifies *the death of the champion, or the death of the man who stands between* with an obvious link to 8:2: ". . . That Thou mightest still the enemy and the avenger."

Goliath was the champion of the Philistines and the enemy of Israel. Standing between the two camps, he defied the living God. David, who slew him with a Spirit-directed stone, was by contrast no more than a "babe" or "suckling" (v. 2):

"When (Goliath) saw David, he disdained him: for he was but a youth" (1 Sam. 17:42).

Psalm 8 appears to be the rejoicing of David after a long and arduous day, as he gazes upon the moon and stars of heaven and realizes that the God Who created such wonders had also ordained the strength of his arm and crowned him with glory and honor. What day (or more especially, what night) might this have been? The account in 1 Samuel 17 provides some clues.

After David's victory over Goliath, the revitalized army of

Israel proceeded to rout the Philistine host, pursuing them as far as the gates of their cities. No doubt David participated in this chase. It is logical that they did not return until the evening, when David was ushered into Saul's presence. (It looks as though Saul, sad and melancholy, had not even led his army in the evening campaign!). Saul would reaffirm the promise that the man who slew Goliath would receive great riches and his own daughter to wife.

So in one momentous day, from sunrise to sunset, the lowly shepherd boy David vaulted from obscurity to glory and honor and dominion (Psa. 8:5,6). His faith in upholding the most excellent name of Yahweh against the blasphemies of the Philistine (Psa. 8:1,9; 1 Sam. 17:45,46) was now rewarded. He stood once more over the body of the vanquished "champion" — whom God had put *in subjection under his feet* (Psa. 8:6)! Goliath had threatened to give David's flesh to the fowls of the air and the beasts of the field (1 Sam. 17:44), but that which he thought to do to David had been done to him (cp. Psa. 8:7,8)!

The echoes of Genesis are plain in this psalm. God is seen

as the Creator of the heavens (v. 3) and of man (v. 4). God has created man a little (or for a little time?) lower than the angels, that he might undergo a period of probation (v. 5). Yet man was the crowning glory of God's creation; so God had given him dominion over all His other works (v. 6; Gen. 1:28). Implicit in David's thoughts is Adam's tragic loss of that dominion because of sin. Instead of benevolent rule over the animals there would be perpetual fear, uncertainty, and (in the case of the serpent especially) enmity (Gen. 3:14,15).

The only remedy for the fall would be a special "seed", who would be ordained by God to "still the enemy", to gain ascendancy over the "serpent" of sin, and thus recapture that dominion and pre-eminence over all creation that Adam had lost. David's victory over Goliath takes on a timeless aura in Psalm 8; it provides the pattern for Christ's conquest over sin. It links David's typical conquest with both Genesis (Eden lost) and Revelation (Eden recovered) through the eternal effective redemptive work of the seed of the woman.

The New Testament links with Psalm 8 (and, thus indirectly with Gen. 1:28 and 3:15) are many: Matt. 21:16; 28:18; John 16:33; 17:1,2; 1 Cor. 15:24-28; Eph. 1:20-23; Phil. 2:5-11; 3:20,21; Col. 1:15-23; Heb. 2:8-16; 1 Pet. 3:22; Rev. 5:5, 12-14. Some of the more obvious ones will be considered as this series progresses.

Psalm 144 bears a strong resemblance to Psalm 8, especially

in vv. 3,4. It extols God, who "teaches my hands to war;" (v.1) and it asks deliverance from the "sons of the alien" (vv. 7,11). It appears to be the song and prayer of David, which he composed (what a time to be composing a new song!) as he prepared to face Goliath. Its counterpart, Psalm 8, is a song celebrating that victory, as suggested above.

David In Distress

8. *Psalm 22*: These well-known words of David are indisputably prophetic of Jesus. Our Saviour, as he hung on the cross, quoted the opening words of the psalm: "My God, my God, why hast Thou forsaken me?" (Matt. 27:46; Mark 15:34).

Among the extreme trials of crucifixion, Jesus experienced the shame and humiliation of nakedness. This is implied in the counting of his bones (Psa. 22:17) and the parting of his garments (v. 18). The women who witnessed his crucifixion stood "afar off" (Matt. 27:55; Luke 23:49), possibly due to a natural modesty at the sight.

As he hung there, all the signs of corruption became a part of him, many being echoes of the curse of Genesis 3: the sweat (Gen. 3:19); the dust (Gen. 3:19 again) rising in choking clouds; nakedness, or course (symbol of sin: Gen. 3:7); the surrender of all human dignity; and the door of impending death. In a fiercely compact span of time, the curse of the Law fell upon him, and he accepted its full force without a word of complaint.

"Thou art he that took me out

of the womb" (Psa. 22:9), is a faint echo of the promise in Gen. 3:15: the special "seed of the woman" conceived by the power of God's Holy Spirit. True to the Edenic curse, the woman was to have sorrow in conception (Gen. 3:16); Mary knew such sorrow — a sword piercing her own soul also (Luke 2:35). But her sorrow would finally dissolve into joy, when her son was "born" from the tomb to new and glorious life (John 16:20-22).

The crucified Saviour finds his enemies encircling him like bulls (Psa. 22:12), dogs (vv. 16,20), and lions (vv. 13,21). All God's "creatures" were his enemies, but by his obedience (where the "first Adam" had failed) he would re-establish man's promised dominion over them (Gen. 1:28).

"Thou hast brought me into the dust of death" (v. 15) is a conscious remembrance of the curse of Eden: "Dust thou art, and unto dust shalt thou return" (Gen. 3:19).

But there is more! Remember that Jesus was figuratively the serpent lifted up on the stake (Num. 21:1-9; John 3:14). And the curse upon the Edenic serpent was: "Upon thy belly shalt thou go, and dust shalt thou eat. . ." (Gen. 3:14).

Jesus had been led away to Golgotha, bearing on his beaten and bloody shoulders the stake on which he as "Serpent" would be lifted up. He was exhausted, and he stumbled and fell. The rough, wooden beam was too heavy for him. He was pressed down upon his belly, and the dust filled his face and mouth.

Yes, the Lord tasted of dust on that dark and solemn day, as his enemies mockingly trod him under foot, exulting at last in the satisfaction of that enmity they had long felt for him. He was the "serpent", the threat to their "righteousness", who must be crushed underfoot (Gen. 3:15) like a worm (Psa. 22:6) — or so they thought! Unwittingly, they performed the purpose of God and the "serpent" was bruised in the head. But it was only the *nature* of Christ, his physical body as the receptacle of sin's impulses, that was destroyed. This was the "serpent" rendered powerless and lifted up for all to see. And through the destruction of that "serpent" the true righteous life of Jesus was enabled to shine forth from the tomb in glorious immortality. The "serpent", in being crushed underfoot, lost forever its "sting" for Christ and, ultimately, for us who are in Christ. Through Christ's sacrifice, we become his "seed" (Psa. 22:30,31), the new, multitudinous "seed of the woman".

David's Experiences Of Treachery

9. *Psalms 41:9*: The remaining references in the Psalms are briefer and will be covered more quickly.

The circumstances that gave rise to Psalm 41 were, almost certainly, Absalom's rebellion and the traitorous behaviour of Ahithophel, David's counsellor. But v. 9 is cited in John 13:18 as applicable to Judas Iscariot in his betrayal of Christ: "He that eateth bread with me hath lifted up his heel against me."

This is, of course, an allusion to Genesis 3:15, but with a peculiar twist. Judas is put in the place of the woman's seed, lifting up *his* heel to crush a dangerous "serpent" underfoot — and that "serpent" is Judas! Surely this tells us, by implication, something about the motives of Judas: that he had at least begun to accept the reasoning of Israel's leaders, that the troublesome Jesus was an evil that must be gotten rid of!

The upshot was that the "serpent" was indeed crushed in the death of Jesus, but certainly not in the way the leaders of Israel (and Judas!) expected. God used these wicked men to accomplish His righteous purpose — the condemnation of sinful flesh. Peter explained this to these men on the day of Pentecost:

"Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it" (Acts 2:22-24).

Triumph In Trial

10. *Psalm 72:9*: A beautiful picture of the Kingdom age, modelled after the imperfect type of Solomon's reign. When Christ shall have *dominion* (Gen. 1:28) from sea to sea, and from the rivers to the ends of the earth (Psa. 72:8), then they that dwell in the wilderness will bow down before him, and his enemies (the "seed of the serpent") will *lick the dust* (Gen. 3:14)!

11. *Psalm 91:13*: This was a passage recognized even by Christ's tempter as prophetic of the Messiah, since vv. 11,12 are quoted as justification for his casting himself down in the sight of all men (Matt. 4:6; Luke 4:10). But Jesus understood that, while the prophecy applied to him, it could not be perfectly fulfilled until he had proven himself obedient even unto the death of the cross. By a life of perfect obedience, and by a perfect sacrificial death, Jesus would "tread upon the adder" of sin (v. 13). Thereafter, God would give His angels charge of Jesus (v. 11), to bear him up from the grave (v. 12); God would deliver him and exalt him to heaven (v. 14) and show him His salvation (v. 16).

As a corollary to obtaining salvation, Jesus would also receive dominion over *all* the wild beasts (v. 13) — indeed, over all creation (Col. 1:15-23).

The Heel

The allusion to "heel" in Psa. 41:9, coupled with Gen. 3:15, calls to mind an interesting word study. An outline only must suffice here:

"AQEB", or *heel*, appears for the first time in Gen. 3:15. "Aqeb" is the root word in the name Jacob, since Jacob took his brother by the *heel* when they were born (Gen. 25:26; Hos. 12:3). Figuratively, then, to take by the heel signifies to trip up and to *supplant* — which, of course, Jacob did to his older brother Esau (Gen. 27:36) in appropriating the blessing and birthright.

The antitype is Jesus, the "last Adam", who has *supplanted* the

first Adam in receiving the blessing and dominion which he lost. (Notice that Esau's other name is *Edom* — virtually equivalent to "Adam"!).

The other Scripture occurrences of *aqeb* are not numerous, but some of them are quite suggestive:

Gen. 49:17: In Jacob's prophecy, Dan (*Judgment*) is called a serpent that bites the horse *heels*, causing its rider to fall backward. Perhaps Dan is given the serpent role because this tribe sponsored the introduction of idolatry among the twelve tribes (Judges 18:30) — the reason, perhaps, also for Dan's omission from Rev. 7. The "idolatrous" influences (of a different sort!) in Israel at the time of Christ caused his bruising in the *heel*.

Gen. 49:19: "Gad, a troop shall overcome him, but he shall overcome at the last (literally, 'at the *heel*')." This is certainly typical of Jesus, overcome by a mighty "troop" in his death, yet finally himself overcoming his enemies "at the *heel*" — an obvious allusion to Gen. 3:15!

Josh. 8:13: In order to conquer the Canaanite city of Ai, Joshua set "liers in wait" nearby (literally, "at the *heels*" of the city!). By serpentlike subtlety, he drew the men out of the city, which was then captured by those who waited "at the *heels*", and the power of Ai was broken!

Job 18:9: Bildad pictures, among the calamities that would befall the "wicked" Job, that: "The gin (trap) shall take him by the *heel* ('*aqeb*')."

But the "gin" of God's judgment that took Job by the heel

finally proved out to *his* vindication, and to *Bildad's* condemnation! The enemies of Christ set a snare for his heels also; but in the climax they found they had tripped up themselves (Prov. 1:16-18)!

Psalms 49:5: "Wherefore should I fear in the days of evil, when the iniquity of my heels shall compass me about?" But how about this alternate translation as suggestive of Christ?: "Why should I fear in the days of evil, when my wicked *supplanters* (or those wicked ones who would trip up my *heels*) shall compass me about?"

Jesus had nothing to fear from such men, for he knew that even when they "tripped him up" in death, God would "lift him up" out of the grave to vindication and glory.

Psalms 56:5,6: "Every day they wrest my words: all their thoughts are against me for evil. They gather themselves together, they hide themselves, they mark my *steps* (*aqeb*), when they wait for my soul." But . . . "In God have I put my trust: I will not be afraid what man can do unto me . . . Wilt not Thou deliver my feet from falling?" (vv. 11, 13).

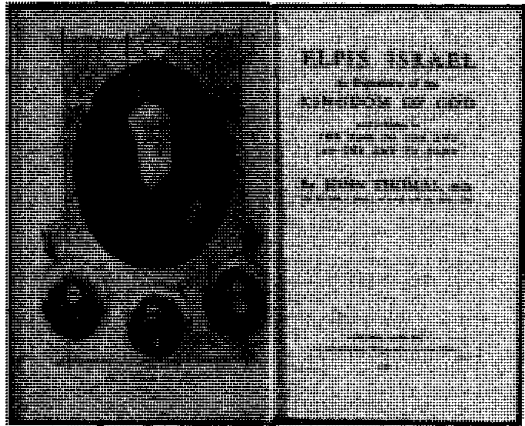
Psalms 89:50,51: "Remember, Lord, the reproach of Thy servants; how I do bear in my bosom the reproach of all the mighty people; wherewith thine enemies have . . . reproached the *footsteps* ('*aqeb*') of Thy *Messiah*."

Song 1:8: When the Shullamite inquires where her beloved is to be found, she is counselled to follow the footsteps (or *heels*) of

his flock. If we would follow in Christ's "heels", we will, of course, do as best we can what he

did: use our "heels" to crush the head of the "serpent" Sin!
George Booker (USA)

**Elpis Israel
In The Light
of Today**



**Key
To**

The Exposition

"From these premises, then, I think, there cannot be the shadow of a doubt that the Autocrat of Russia, when he shall have attained to the plentitude of his power and dominion, is the subject of the prophecy contained in the thirty-eighth and thirty-ninth of Ezekiel. This personage at present is only 'Autocrat of All the Russias', that is, of Ros, Mosc, and Tobl; while the Emperor of Austria holds the position of Gogue and Magogue. But, as we have seen elsewhere, the Austrian and German empire is doomed to extinction by fire and sword; so that when this is broken up the Gogueship will be assumed by the Autocrat, or 'prince of Ros, Mosc, and Tobl'".

Elpis Israel — p. 432.

Do We Need A New Appraisal Of Prophecy?

EXCITING events are taking place throughout the world, vindicating the prophetic Scriptures, and indicating that we are living at the epoch of the Lord's return.

In the Middle East, the ancient lands of the Bible are springing into life, and assuming an importance in world strategy that accords with the requirements of Bible prophecy.

Take one remarkable verse of Scripture as illustrative of that

statement. Ezekiel declared of the warriors assembled under Gog:

“**Persia, Ethiopia, and Libya with them . . .**” (Ezek. 38:5).

Those three powers in common have experienced a latter-day revival. Prior to the conclusion of World War 2, Persia's independence was subject to Russian and British troops that occupied its soil; Ethiopia and Libya were both part of Mussolini's empire.

All obtained complete independence following the conclusion of the war. The Russian and British troops evacuated from Persia; Libya and Ethiopia obtained their independence.

The independence of all three was gained by moves that emanated from the West, and particularly from Britain; in consequence of which there were strong ties between the three countries and the West. American influence was high in Persia, or Iran as it is called; British influence was strong in Libya and Ethiopia.

What of today?

There has been a complete reversal of policy.

The Moslem revolution and hostage crisis in Iran have completely severed the ties of that country with the West. It has created a vacuum that the Soviet is surreptitiously filling; whilst Libya and Ethiopia have been drawn completely into the Russian camp.

The groundwork has been prepared for the fulfilment of Ezekiel 38:5 in preparation for the time of the end.

Yet that seemed an absolute

impossibility a few months back: the three countries were completely tied to the West, whereas Bible prophecy required them to be with Russia!

Consider also the Arab powers. Egypt under Nasser was firmly in the Russian orbit of influence, but Sadat dramatically changed sides — as prophecy required.

And now the war between Iraq and Iran is causing similar reactions.

Previously, the signing of the Camp David Peace Treaty between Egypt, Israel and US had been followed by a cooling off in relations between the West and countries such as Jordan and Saudi-Arabia. However, the massing of Syrian troops on the Jordanian border has resulted in the latter country turning to US for aid, and could have the effect of causing that area of the Middle East to be drawn more directly into the Western camp.

And this, prophecy requires.

Daniel 11:41 declares that when Russia sweeps south in its lightning attack on Egypt, the countries of Edom, Moab and Ammon “shall escape out of his hand”. That statement implies that they are hostile to the Russian attack. And that is the situation that is today developing.

In commenting upon the situation, the *Adelaide Advertiser* declared:

“One further factor tending to magnify disagreement between Syria and Jordan is that they are on opposite sides of the great East-West divide. Syria is an ally of Russia — a fact highlighted this very week by the arrival in Damascus of a Soviet delegation to ratify the 20-year friendship treaty signed with the Syrians in October. Jordan, on the other hand, looks to

America for her big-Power support — and she demonstrated this yesterday by seeking material aid from Washington in her present crisis.

“It is this linkage of a local Middle East dispute that the global contentions of the superpowers that invest the Syrian-Jordanian situation with a wider danger. The world is faced with yet another sphere of anxiety.”

The shape of things to come is gradually unfolding in the presence alliances in the Middle East. They accord with the requirements of prophecy at the time of the end. Readers show wisdom by searching the prophetic scriptures in order to answer the question, “Watchman what of the night?” And they are wise, too, if they use the tried expositions of our pioneers to that end.

In large measure the development of current events is in accordance with the prognostications of *Elpis Israel*, *Eureka* and similar expositions of the prophetic word.

They remarkably confirm the anticipations of *Elpis Israel* and indicate that we do not need a new appraisal of prophecy. What we do need is an understanding of the plan of prophecy as a whole.

A Key To Bible Prophecy

We believe that Part Three of *Elpis Israel* provides an excellent key to Bible prophecy.

However, it is our experience, that many readers who admire *Elpis Israel*, and, indeed, may study its pages, fail to comprehend the key to prophecy that the author presents.

And the failure to do so weakens the power of our late Brother's exposition.

Part Three of *Elpis Israel* is not a series of prophetic anticipations heaped together indiscriminately; it is a well-reasoned outline of what may be expected from the plan of prophecy contained in the Word.

And fundamental to the key provided by Brother Thomas, is the statement at the head of this article.

That statement, or portion of it, has been cited hundreds of times in public lectures in order to bring home to friends the fact that Christadelphian expectations in the light of Bible prophecy are not derived from interpreting events on the spur of the moment and pinning Scripture to them, but, in fact, have been before the public for over 130 years! The alignment of nations today is in accordance with anticipations of the Brotherhood clearly stated from the formation of the Christadelphian Movement in these latter days.

This is tremendous confirmation of the veracity of our understanding of the Word.

But has the reader ever considered, what we are now stating, that the paragraph at the head of this article presents the key to the third part of *Elpis Israel*?

Has he ever asked himself, on what prophetic grounds could Brother Thomas write that “the Austrian and German empire is doomed to extinction by fire and sword”? What Scripture caused him to state: “When this is broken up the Gogueship will be assumed by the Autocrat, or ‘prince of Ros, Mosc, and Tobl’ ”?

As we shall see, such state-

ments are fundamental to the plan of prophecy upon which the Third Part of *Elpis Israel* is based. It absolutely required, what since has taken place, that the "Austrian and German empire" come to "extinction by fire and sword".

The question is: Does the reader recognise why that is fundamental to the plan of prophecy in these last days? Let him seek that our, and we believe that his understanding of the great Bible theme of prophecy will be immeasurably advanced, and he will be better equipped to "discern the signs of the times".

We suggest that the reader test himself in that regard.

Read the statement at the head of this article again. Notice that Brother Thomas wrote: ". . . as we have seen elsewhere, the Austrian and German empire is doomed . . ." Where is that "elsewhere" to which he draws attention? Notice that Brother Thomas, by emphasising the point, looks upon that "elsewhere" as essential to the development of the latter-day crisis. He refers to it as something his readers should have noticed as

they studied his exposition.

Now if the reader does not know where the "elsewhere" is found, we believe that he lacks the key to the plan of prophecy outlined in *Elpis Israel* Part Three.

We do not intend to provide the "key" to this article but to reserve it for our next article, God willing. Therein we plan to analyse the whole scope of prophecy as outlined in *Elpis Israel*. This, we believe, will assist the reader to grasp the general key to the prophetic plan of Yahweh as revealed in the Word itself.

The study of prophecy is vitally important. The Gospel itself is prophetic, outlining what shall come to pass (Gal. 3:8), and the majority of the Bible can be so classified. In providing His servants with His plan of prophecy (Rev. 1:1), Yahweh treats them as His friends (John 15:15), for prophecy is designed to both foretell and forewarn. It is to our advantage, therefore, to give heed to its message, particularly in view of the fact, that the signs indicate that "the time is at hand."

HPM

PEACE ON EARTH

"Think not that I am come to send peace on earth; I came not to send peace, but a sword" — Matthew 10:34.

There is no greater proof of the divinity of the word and work of Christ than that he should predict such a result. We have had a fulfilment of 1800 years duration. The world is no nearer peace now than ever it was, and left to itself, it would never approach it. A shallow reading of the situation would have predicted peace. Christ with an eye that penetrated to the remotest labyrinth of time, and to the deepest springs of human action, foretold war. And war it has been and will be till he stop it by his own appearance on the scene. Peace at last — profound, perfect, imperturbable — will be the effect of Christ's work upon earth. But in the first stage, in the absence of his enforced power, the reverse is the result.

— R.R.

CRITICISM

The October issue of "The Old Paths" includes an article from the pen of Bro. A. Cochran answering a question posed by a correspondent: "How can it be said that Jesus Christ ever was a child of wrath?" The answer skates around the question. It does not clearly state whether the writer believes the Lord was a "child of wrath" or not! It declares that he inherited the fallen nature of Adam without clearly stating into what category that places Christ in relation to the question posed. One gains the impression that the writer would like to say, that he was a child of wrath but is not too sure of his grounds. He takes refuge behind the late Bro. P. O. Barnard's writings without stating whether he endorsed the teaching of our late brother at the time when he declared that the Lord was a child of wrath, or later, when he changed his mind on this subject because the implications were more clearly brought to his mind.

In Scripture, the term "children of wrath" is applied to actual sinners, or those who remain in ignorance of God's saving truth. The Lord was not in either category even though he inherited the fallen nature of Adam, so the term does not apply to him.

The answer quotes Brother Roberts as saying: "It is a marvellous piece of new-born wisdom to say that 'sinful' applies to character but not to the substance that produces the character." Then the article declares: "There is identified 'clean flesh' teaching. It is what brethren Carter and Cooper accommodated to achieve reunion in the Antipodes. In their so-called 'Addendum' they carefully eliminated vital expressions in the BASF which were obnoxious to the clean flesh advocates coming into the Re-union . . ."

We have heard the same accusation before, but have yet to see the evidence. In the copy of the accepted basis for unity in Australia, we read the following: "We agree that the doctrines to be believed and taught by us, without reservation, are the first principles of the One Faith as revealed in the Scriptures, of which the BASF gives a true definition . . ."

Appended articles illustrative of the BASF clearly set forth the facts. For example, p. 77 states: "Our relationship to Adam is physical; we share the evil and mortality that belongs to him. But that physical inheritance is our misfortune; we cannot help it, and we are not to blame for it . . ."

Concerning the Lord Jesus Christ we read: "He was a sufferer from the hereditary effects of sin; for these effects are physical effects. Death is a physical law in our members implanted there through sin ages ago, and handed down from generation to generation . . ."

There is careful discrimination between two extremes of thought: the clean flesh theory which it rejects, and the theory that classes the Lord as a "child of wrath", and therefore not merely an inheritor of the condemnation that rested on Adam, but an inheritor of the moral consequences of the original sin — that being the basic error of Andrewism. The Father was not angry with the Son. The Son was born with a disability of the flesh which, with the help of the Father he conquered, and rising triumphant from the grave led the way to victory for all who might follow him.

If any, accepting the Unity basis do not uphold its doctrine we reserve the right to oppose or discipline them, and have done so where necessary. If any have secret reservations and do not endorse the BASF in doctrine, they live a lie, and are in danger of the judgment. However, the Apostle also warns against those who "cause divisions and offences contrary to the doctrine learned" (Rom. 16:17), as well as those who "stand by themselves" saying "come not near to me: for I am holier than thou" (Isa. 65:5). In Isaiah 29:20 there is a solemn warning of action that shall be taken at the Judgment Seat of Christ. Those that "watch for iniquity" that "turn aside the just for a thing of nought," and who "make a man an offender for a word" "will be cut off". In view of those solemn words, we need to be circumspect in Ecclesial controversy.

Let truth prevail, for misrepresentation (whether deliberate or innocent) does not establish it.

Logos Committee

THANK YOU!

We acknowledge the following donations received for the work of the Truth associated with *Logos*.

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VISIT OF BRO. A. PENNINGTON (ENGLAND)

We look forward with anticipation to the second tour of Australia by Bro. A. Pennington of Birmingham, England. Brother Pennington is a keen student of the Word endorsing the writings of the pioneers in that regard. He plans to visit the Australian Bible School at Rathmines between 9th and 17th May, and hopes to visit New Zealand and all States of Australia. We invite any who may care to use his services to contact *Logos Publications* in regard thereto.

AUSTRALIAN BIBLE SCHOOL

The next Bible School is scheduled to be held from 9th through to 17th May. Speakers will be drawn from all parts of Australia and overseas. Full accommodation and tuition costs are rated at \$25 for the eight days. Apply to *Logos Publications*, West Beach P.O., South Australia 5024 for further information.

SPECIAL EFFORT IN THE PHILIPPINES

During the course of the *Logos* tour we plan to present cheques to the Youth Aliyah organisation in Jerusalem, and at the same time express the reason for our interest in the developments in the land. Readers are invited to join us in that way by contributing to the Youth Aliyah Fund conducted by *Logos Publications*.

The tour also hopes to put on a special effort of public addresses, studies and fraternal meetings in the Philippines. This, also, costs money, and we invite readers to join with us in that effort, which is greatly appreciated by the local brethren.

If contributing to either of these funds, please indicate which one you desire to assist.

CONTENDING EARNESTLY FOR THE FAITH

Comprising a verse by verse commentary upon the Second Epistle of Peter and the Epistle of Jude. Both Epistles interlock; the first being written before the crisis predicted; the second during the course of it. Every verse is expounded. Price: Paper back: \$1.20. Bound: \$1.60.

Progress Report

STORY OF THE BIBLE

The printing of this volume is now completed, and it is currently being bound in attractive hard covers. Hopefully, by the time this copy of *Logos* is in the hands of readers the first copies will be available, and within the next month (God willing) we hope to despatch all orders to hand. The book is nicely illustrated, and we hope will contribute to the better understanding of the early books of the Bible.

THE EIGHT SIGNS OF JOHN

At the commencement of our last volume we announced that we planned to produce this book by Brother John Ullman. The copy has been type-set and corrected, and paging and printing will follow. We believe readers will be delighted with the book. Expounding upon the eight miracles recorded by John as signs, it sets forth, in narrative form, these incidents in the life of the Lord in an interesting manner. The book is nicely illustrated, and will be published in hard covers. Publication is planned for early in the year.

EUREKA VOLUME ONE

The third project we set before us at the beginning of the volume mentioned above is *Eureka* Volume 1. We defer any report on progress until next issue when we hope to have exciting news for readers.

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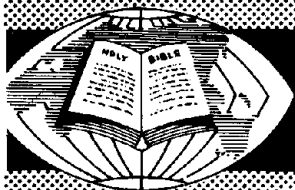
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Do what is right, be valiant for the Truth, teach it without compromise, and all lovers of the Truth will approve you; for all others, you need not care a rush!

— J. Thomas.



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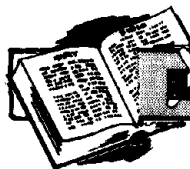
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Patience

WHEN in trouble, let us be patient. Let us commune with God in reference to the matter, and keep a wise and vigilant lookout for lawful relief (we say "lawful relief", for our tendency is, when confronted with trouble, to seek relief by any means — lawful or otherwise). If relief is slow in coming, let us console the mind with the grand fact that benefit, and not hurt, is accruing from the delay. God has an object in sending or permitting trouble (Heb. 12:6,7; 2 Cor. 1:6). It is very hard to realize this, especially when trouble presses heavily; but it is true. The Scriptures are not false in declaring that "all things" — things occasioned through foes or friends, poverty or riches, ill health or robust health — "work together for good to them that love God" (Rom. 8:28). Be our experiences what they may, God will, if we are faithful, never leave us nor forsake us (Heb. 13:5,6). To whine or "flare up" when in trouble will never improve the situation. This simply aggravates matters — it makes others miserable and ourselves more unhappy. Besides which, it must be intensely displeasing to God. Impatience is a sign of unbelief, and the only cure for it is faith in God. If needs be, let us cry, but not complain. Grief is not inconsistent with patience. Paul wept often, but was not impatient. He appreciated trouble, for he knew the philosophy of it. "We glory," said he, "in tribulations" (Rom. 5:3; 2 Cor. 7:4). But he never courted affliction, nor was he slow to escape it lawfully. We think of his request for the prayers of the brethren that he might be delivered, if possible, from the chief course of his trouble — the machinations of wicked men (2 Thess. 3:1,2).

Patience perfects character: "Let patience have her perfect (complete) work, that ye may be perfect and entire, wanting nothing" (James 1:4). There is such a thing as the "patient waiting for Christ" (Rev. 1:9. See Eureka), and it enables one to endure tribulation in anticipation of sharing Christ's glory. See 2 Tim. 2:12.

The Two Constitutions

Speaking of those who have embraced the covenants of promise, Paul wrote, with a note of humble gladness: "We also exult in God through our Lord Jesus Christ, through whom we have now obtained our reconciliation.." (Rom. 5:11, Wey.).

In Harmony With God

IN such a state, we are no longer enemies of God, nor are we categorised amongst those whose way of life is diametrically opposed to the will of Yahweh. Those who have been touched by the power of the Truth, and have acknowledged it and have been changed by it, find themselves in a state they have not previously known: they have found reconciliation and fellowship with God.

The message of these verses (5:1-11) is one of unpretentious triumph: We now have peace with God, through faith in Christ, because the love of God has been manifested that we might become reconciled to Him. An accurate, intellectual understanding of what God has done for us, followed by a reverential obedience to the terms and conditions which have been provided for our salvation, will alter our status with God from one of alienation to one of harmony and unity. Hence, we "stand and rejoice in hope of the glory of God...." (v.2).

Upon this foundation, the apostle expounded concerning the constitution of sin in contrast to the constitution of righteousness. Appropriately, he began with the fall of man in the garden of Eden; in other words, the train of events which made God's work of atonement so essential. Man is the bearer of a condemned nature, which resulted from sin. God therefore set Himself the task of countering and nullifying the result of sin, which was death for mankind.

The first head of the human race, Adam, brought ruination upon himself and his descendants; therefore it became necessary for God to provide a second head for humanity, through whom the downfall of the past might be remedied and annulled.

There follows, then, a divinely-inspired apostolic comment upon Genesis 3. The basic proposition set forth is: "By (or through) one man sin entered into the world, and death by sin" (v. 12).

Death Through Sin

Man had not been condemned

to death until after he had sinned. It is impossible to dispute this apostolic teaching. There are those who claim that man was a death-stricken creature at the time of his creation. Such a belief is not only totally erroneous, it also leads to a number of false doctrinal conclusions which would result in a denial of the entire spiritual concept of the atonement.

Through the sin of Adam, "death passed upon all men". The Greek word, *dierchomai*, has been rendered "passed through" (Lk. 19:1) and "pierced through" (Lk. 2:35). In many passages in the R.V. it has been rendered "passed through" or "go through" (cp. Matt. 12:43; 19:24; Mark 4:35; Heb. 4:14, etc.).

Thus, because of Adam's sin, "all men" inherit the same death-stricken nature. The Lord Jesus was of our nature; and it is needful to accept that the Lord fully endorsed the message preached by John the Baptist: "All flesh is grass . . ." The Son of God was baptised by John upon the basis of that teaching (Isa. 40:6-8; cp. Mat. 3:3,15).

The next statement has proven a stumbling-block to many: "For that all have sinned . . ." It is argued that the words of this verse could not be applied to Christ, as he did no sin. The key word here is *epi* with the dative: i.e., *upon* or *resting upon*. The phrase should thus be rendered: "upon whom all have sinned. . ." The A.V. margin is incorrect. Paul's argument here is that God's initial sentence upon Adam has proven to have been

just, since all members of the human race, with but a singular exception, have proven to be sinners; not only by constitution but also in fact. Consistently, the history of the human race has endorsed the wisdom of God as judicially declared in the Garden of Eden.

What, then, of Jesus, in his mortal state? He did not sin, yet it was necessary for him to be born of a nature which God had sentenced to death. Had this not been so, he would have been unable, in any real sense, to become our representative in the warfare against sin.

The Consequences of Adam's Sin

The section of the chapter placed in parenthesis (vv. 13-17), provides supporting argument for the proposition set forth in v. 12. Paul demonstrated that man had been subject to the effects of his sin-prone nature, quite apart from the condemnation which came through the law of Moses. Because of this, "death reigned from Adam to Moses". The two words "death reigned" carry a chilling certainty about them, concerning the inevitability of the power of death over mankind. "Death" is represented as a tyrant, wielding absolute universal power. From Adam, death became a physical law in man's existence. Between the period when Adam had been subjected to a certain law and the eventual introduction of the Law of Moses with its attendant penalties, death still reigned over the human race.

Thus, "through the offence of *the one*" many died (v. 15, lit.).

Again, the origin of sin and death was stressed. "The one" was Adam. And "the judgment which followed upon the *one man's* sin led to condemnation" (v. 16). Paul did not claim that all men are punished for Adam's sin — which is the Roman Catholic doctrine of "Original Sin" — but rather that Adam's sin *led* to condemnation. The nature which we bear is our misfortune, not our crime, as brother Thomas affirmed (See *Elpis Israel*, pp. 126-137). Yet, in every case, in all human history, with only one exception, we have all "earned" the wages of sin. We therefore inherit the consequences of Adam's sin, but not Adam's moral guilt. We are answerable for our own moral guilt, not Adam's

It is only through the mercy of God that a way out from our moral dilemma has been provided: "The free gift is of many offences unto justification" (v. 16). In relation to Adam's sin, the singular word "offence" has been used (v. 15); but in v. 16 the word is in the plural. In other words, *one act* of sin introduced death into the human race; but through God's "free gift" *many* sins may be forgiven, in Christ.

The point is stressed, however, that it is necessary to "receive" the "gift" of reconciliation which God offers. It is necessary to conform "in spirit and in truth" to the terms and conditions which the Creator has established, by which His grace may be dispensed. An "overflowing grace" (Wey.) will be poured out upon the faithful. They shall receive the "gift of righteousness"

— which is only possible through the forgiveness of sins.

Thus, "sin" and "grace" have something in common: both were introduced into the world through a single identity; the first through Adam, the second through Christ. Adam was "a figure" of "him that was to come".

Aquittal or Condemnation?

At the conclusion of v. 17, the apostle took up the direct line of narrative from v. 12. Arising out of the fundamental proposition stated in v. 12. Paul went on to show that it is now possible for us to be drawn into a *constitution* of righteousness, which may bring us eternal life, through Jesus Christ our Lord. God has made it possible for us to transfer, as it were, from the constitution of sin (into which we are born by nature), into a different constitution, in which divine grace is operative.

In effect, in v. 18 the apostle employed the setting of a court of law. There is a verdict of condemnation on the one hand, and a decision for acquittal on the other.

"Therefore", wrote the apostle — or, "so then" (R.V.) — the use of such a term indicating that what was to follow would

* The "gift of righteousness" relates to justification which depends upon the forgiveness of sins. This will be freely granted those who "obey from the heart the form of doctrine" delivered them (Rom. 6:17). The expression should not be interpreted to mean that God will account a person righteous in deed who does not reveal any righteousness. The "righteousness" of the verse is justification through forgiveness of sins. . . . Ed.

provide a conclusive summary of that which had already been stated.

“As by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one (or one act of justification) the free gift came upon all men unto justification of life” (v. 18). The phrase “by the offence of one” is better understood literally as “through one offence . . .” Adam “fell” from a state of harmony and oneness with God by the single offence of eating of the forbidden fruit. The words *judgment came* being in italics should be omitted.

The words “upon all” are significant (Gk., *eis pantas*). They are identical to the expression used in v. 12, thus obviously linking the two verses together. In the latter verse a more literal rendering would be: “. . . passed through to all men to condemnation”.

The Two-Fold Summary

The reasoning behind the basic proposition is now summarised in two parallel statements. Firstly, the result accruing from a defiled constitution was inevitable: condemnation (Lit., “the verdict and the sentence pronounced upon all men . . .”). This condemnation, unavoidable to anyone remaining in the constitution of Adam, was contrasted with “the free gift” which can be “passed through all men” who believe in, and embrace the Truth. Men are enabled to stand in such a position of grace “by the righteousness of one” — or, through “the result of a *single deed* of righteousness” (Wey.).

That is to say, Yahweh’s righteousness was declared and manifested in the death and resurrection of Christ. It is important to understand that the apostle here sees the death and resurrection of the Lord as *one* act, since the former would have achieved nothing without the latter.

Those who are justified by God will attain unto a “life” that will never end. Through Christ, then, the guilty are acquitted. They are redeemed not because another has died in their place, but because God forgives their sins.

The parallel reasoning now follows. “As by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.” The word “disobedience” occurs only in this place in Romans. The word (*parakoe*) means “unwillingness to be persuaded; wilful unbelief that opposes itself to the gracious purpose of God. . .” A devastating word for Paul to use here, for this is precisely what Adam did. He was faced with a choice: the carnal reasoning of the serpent or the wise counsel of Yahweh. He elected to follow the advice of the serpent. Hence, “through the one man’s disobedience” sin entered the world, and condemnation followed. “The many” were therefore “constituted sinners . . .” The word *kathistemi* is derived from *kata* (“down, or over against”) and *histemi* (“to cause to stand, to set”). Paul simply re-phrased the point made in v. 18, and expanded upon it. Through Adam’s disobedience “the many” were con-

stituted sinners. All Adam's progeny are born into this constitution. They are therefore "sinners" by constitution even before becoming actual sinners. This is the state of being which is described as "sin's flesh" — which is, flesh under the dominion or ownership of sin (8:3). It is the same constitution to which Paul made reference when he spoke of Christ as having been "*made sin* for us . . ." (2 Cor. 5:21). The Lord Jesus certainly was never a sinner, yet the apostle taught that Christ had been "*made sin*". How is this statement to be understood? Only in one way: Jesus was born *into* the constitution of Adam, since he bore a nature identical to our own (Heb. 2:14). It should be remembered that "sin" and "death" resulted in Adam having his state changed from that which was simply styled "very good", into a corruptible, death-stricken nature.

A Constitution Of Righteousness

However, as shown in v. 18, through God's atoning work in Christ, there is hope for all who "receive" the "grace" extended by Yahweh. "By the obedience of *the* one shall many be *constituted* righteous . . ." This verse illustrates a vital principle: since Adam was created in the "image" and after the "likeness" of God, man has a mental capacity which may be developed to result in either good or evil. In Adam's case, he permitted himself to be led by the reasoning of the serpent, which produced evil. Christ maintained a disposition opposite to that of Adam. He

rendered "obedience" to his Father (*hupakoe*, "a hearing attentively, or listening; hence obedience as the result of attentive hearing" — Bullinger. Derived from *hupo* ("under") and *akouo* ("to hear"); thus, ("to hearken submissively"). God's will for the human race is exemplified in Christ. He has left us "an example" that we should "follow his steps" (1 Pet. 2:21). God is honoured when we humbly "receive" His "grace" and walk in His ways.

However, since we will never attain to perfection of obedience to His will in this present mortal state, the epistle to the Romans was written that we might be guided into a better and clearer understanding concerning our condition and our needs, and God's atoning work in Christ on our behalf. Christ is, therefore, both the way to salvation and also the example as to how salvation should be sought.

In Christ, we have been delivered out of the constitution of Adam and transferred into the constitution of righteousness. Having then been elevated to such an awesome calling, we should constantly remember the moral failure of Adam in contrast to the moral purity manifested perfectly in the life of Christ.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (vv. 1-2).

— J. Ullman

“Not Under Bondage”

“In 1 Corinthians 7:15, Paul declares: ‘If the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases; but God hath called us to peace.’ Does that mean that one is permitted to remarry in such a case?”

The Problem

IN this chapter, Paul answers certain questions that had been posed concerning marriage (v. 1). He states the facts clearly and frankly, and yet with such delicacy as to avoid offence. His teaching is based on that of the Lord (Matt. 5:31-33; 19:4-12; Mark 10:2-12; Luke 16:18) to which he directs the attention of his readers (1 Cor. 7:10).

The statement recorded by Luke seems a general summary of the Lord’s teaching. Luke’s Gospel was written particularly for Gentiles, so that it stands on its own. Written at a time when marital unfaithfulness together with divorce and remarriage were common, it challenged the general concept of flesh regarding this matter:

“Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.”

The term *Whosoever* is all-embracing. It includes both Jews and Gentiles, disciples and non-disciples. It is a general statement of Yahweh’s attitude towards divorce and remarriage,

for the marriage laws are treated as universal in Scripture. God held the Amorites accountable for their iniquity in that regard (as in other matters), and John Baptist openly rebuked Herod because of his marriage (Gen. 15:16; Mark 6:18). Neither were disciples of the Truth.

It is sometimes thought that Paul provides further concessions in the matter of divorce and remarriage in 1 Corinthians 7, but a thoughtful consideration of his words will reveal that they are in complete accord with those of Christ.

The greatest care needs to be exercised in considering this matter. It is so often treated as an academic exercise by some who, untouched by the feelings and emotions that develop in such circumstances, tend to theorise upon the theme, giving scant thought to the way in which these “motions of the flesh” can blind the mind to the acceptance of any advice apart from that which the individual concerned desires to hear. Indeed, so strong are such feelings that those who may suffer the trauma of a broken marriage, are often unable

to properly reason the matter out. The tragedy of their lives assumes such proportions as to adversely govern their thinking. In such cases they become prey to the suggestions of "concessions" that writers glibly set down, and that seem to promise relief to their feelings, but which, in fact, often make their state more difficult than before. In that regard, some articles in *The Christadelphian* some two years back did incalculable harm (even though the writer did not intend it) as we know from personal knowledge.

Noahic Times

In the world today, broken marriages, divorce and remarriage, or associations out of wedlock are becoming more and more common, and are leaving a trail of wreckage throughout humanity. The greatest social problems today erupt from broken homes, or where the marriage vow is taken so lightly as to be ignored when it becomes restrictive of personal liberty, or license rather. We are living in Sodomitic times when every form of moral perversion is openly paraded or secretly encouraged, and acts of moral impurity that one time would be treated as grossly criminal, are condoned and legalised.

That is the environment in which the Truth has to struggle for expression today. It is a matter of serious concern that Ecclesias are not coping with the problem. Within our small community, divorce and remarriage, and decline of moral standards are increasing. In many parts of

the Ecclesial world there is evidence of the break-up of the family unit such as is common in the world. Examples of child delinquency, disrespect towards elders, refusal to submit to uncomfortable discipline, and so on, are increasing. And much of this is related to the subject before us. It frequently finds encouragement from the parading of concessions by respected brethren whose ideas have been tintured by the philosophising of the world upon the theme.

We believe that the effectiveness of Ecclesial witness will drastically decline in power unless brethren recognise their responsibilities in this regard. We bear in mind that the Lord warned that "as it was in the days of Noah . . . of Lot . . . so shall it be at the coming of the Lord." There was moral decline in the days of Noah and Lot. There was the weakening of the marriage vow, and the "taking of wives of all which they chose" (Gen. 6:2). Indeed, this was the primary cause of the Flood: not the violence or moral corruption of men of the world. Yahweh would have dealt with that quite effectively, without the widespread destruction that took place, if only the Ecclesia had been like Noah and his family. But when the sons of God so completely imitated the ways of men as to blur the contrast that should have existed, but one thing remained: to wash the earth clean of its wickedness and to commence anew. So also in the days of Lot. And the Lord warned of the possibility of a repetition of this in the days of his coming. So

we need to carefully heed this growing Ecclesial problem of divorce and remarriage and of family breakdown (which has not yet reached the proportions in Australia discernable elsewhere even though the trend here is ominous), and take steps to challenge it.

Responsibility

The responsibility of advising those affected by the problem, or problems, is so great that it is with extreme reluctance that one likes to become involved. Certainly, no slick, quick answer is possible in any case; and equally true it is that proper advice can only be given when full details are disclosed, and careful and prayerful consideration is given to every problem, its cause and solution. Any marriage based upon the principles set forth in Ephesians 5 is bound to succeed. But, unfortunately, for a multitude of reasons, temperamental, personal, physical and otherwise it is difficult for some to submit to the discipline required by Paul in that place; and so problems arise. What advice is to be given in such circumstances? Pity or sympathy might so influence one that the advice is not in accordance with the Word. We might be guided by the ideas of marriage counsellors who do not heed the teaching of Scripture, but only what appears convenient or desirable to the flesh. And it must be conceded that in spite of all the marriage and family counselling of today the world is in a worse condition of unhappiness in these areas of human behavior than ever before. Christ taught:

“Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven” (Matt. 5:19). In view of this warning, a tremendous responsibility rests upon would-be advisers that their counselling is in accord with the Word of God. Otherwise, it shall be held against them.

James also warns would-be teachers (as the word *masters* should be rendered in James 3:1) of the heavy responsibility resting upon them. He states that they will receive the “greater condemnation” if in their doctrine they lead others astray. Hence he would counsel them not to speak or to teach unless they are sure that what they say and teach are in conformity with the Word. For, he reasoned, the Ecclesial body is bridled or guided by the instruction of its teachers.

Paul On Marriage

We regret the lengthy introduction above, but we desire to emphasise the importance of the subject we are asked to consider. In the chapter to which our attention has been drawn, Paul is not advancing any solution to a marriage problem that is at variance with the teaching of Christ. All he states is in accordance thereto. However, he is answering some personal questions posed by some who were in ignorance of what should be done in their personal circumstances. We therefore first summarise his answer:

Paul states that under certain conditions, celibacy for Christ’s

sake is an appropriate, or "good" thing (1 Cor. 7:1). In this he endorses the words of Christ (Matt. 19:12). However, he advises that in other circumstances, it is "better" to marry (1 Cor. 7:9). Again he endorses Christ's teaching (Matt. 19:11). He speaks very intimately of the obligations of marriage, the things to which it binds one, and which sometimes are difficult to fulfil by one or the other of the parties concerned. For example, Paul insists that the basis of true marriage is proper intercourse and each should respect the desires of the other in that regard (1 Cor. 7:3-5). Marriage is not a matter of merely living together, but of enjoying the most intimate associations possible between two people of the opposite sex. The fruit of this mutual love and tender affection is the development of a new life in the form of offspring. And in that regard, it is quite significant that the same expression is used of intercourse as of the fruit-bearing knowledge of Yahweh, (cp. Gen. 4:1; John 17:3). Accordingly, Solomon sang: "Lo! (Consider!), children are an heritage of Yahweh; and the fruit of the womb is His reward" (Psa. 127:3). Children can cement a marriage, particularly if the parents mutually expend themselves to "bring them up in the nurture and admonition of the Lord" (Eph. 6:4). Where both parents unite in that endeavour the bonds of marriage will be more closely drawn.

Nowhere does Paul advocate a selfish single life, but one that assumes the responsibilities of a marriage union, either in celi-

bacy as towards Christ as his bride (1 Cor. 7:32-34), or in the sacrifice of self in the consideration one owes to the other in the family circle. He sets the guidelines of successful marriage in his instruction in 1 Cor. 7:3-5 when matched with Eph. 5:22-25.

Paul taught that when married love is governed by divine principles the sensuous impulse is controlled and refined, and instead of being the source of untold curses to mankind, it becomes the expression of deep and intimate affection.

In Corinth, believers were divided between two dangerous extremes which took widely opposing attitudes on matters of sex and marriage. Some advocated the grossest license, probably on the pretence that liberty in Christ provides grounds for repudiating any restrictions of law. Indeed, Jude claims that some were explicitly teaching this (Jude 4). Others apparently harshly reacted to maintain that every form of marriage should be avoided, advocating an extreme form of asceticism. Some claimed that their previous status of marriage was changed through baptism into Christ, and under such circumstances they were free to please themselves in their attitude to their unbelieving, or one-time partners.

Paul restored sanity to this state of things in Corinth by teaching: (1) Spiritual union with Christ is the highest ideal of matrimony. A baptised person is "espoused" to him and therefore is under obligation to submit to him. (2) In regard to normal marriage relationships, under

most conditions it is better to marry (1 Cor. 7:9). (3) In marriage (whether or not both parties accept the Truth) the normal physical union is to be maintained, subject to the personal requirements of the Truth (1 Cor. 7:3-5). (4) In that regard, however, self control is to be exercised by all (vv. 7-8). (5) Marriage is designed to be permanent (vv. 10,39). (6) Remarriage in the case of separation by wife or husband (Mark 10:11-12) is not permitted (1 Cor. 7:11). (7) If an unbelieving partner refuses to live peaceably and withdraws from the relationship, the believing partner is not bound to follow such in order to restore the marriage, nor is bound by the obligations that previously were associated therewith, and which might minimise his or her enjoyment of the Truth and associa-

tion with the Ecclesia. Such are free from their previous obligations and can now give themselves without stint to Christ. (8) However such are "bound by the law" as long as the partner lives, after which remarriage can take place. (9) In the state to which a person is called to the Truth (whether married, divorced or separated) they are advised not to force a change in their state for such might violate the teaching of the Lord (1 Cor. 7:17).

This is Paul's general teaching. If our exposition is correct, the answer to the question posed at the head of this article is in the negative. We realise, however, that such a statement may not be acceptable to some, and we propose to examine the significance of the verse before us in a more detailed manner.

HPM

"GIVE NONE OFFENCE"

When our conduct becomes a cause of peril to our brother's salvation, it is time to put a limit on our liberty. "Give none offence." "Bear the infirmities of the weak." "Let no man seek his own." These precepts express our duty. But let us clearly and rightly understand our duty. No one is asked to cut and trim his ways to suit every brother's whim and fancy. To attempt this task would mean failure. To uphold crochets or endorse unnecessary prejudices, is no obligation of the Truth. What the Scriptures ask a believer to do is this — to avoid a course which will lead to the defilement of his brother's conscience, or his perdition. This is practicable and reasonable. The principle called for may be illustrated in many ways. Paul cites the observance of days, the eating or non-eating of foods offered to idols. But twentieth-century affairs may be brought in. The partaking of pork, blood, alcohol, the attending of oratorios, etc., are all matters concerning the legality of which brethren have shown scruples. If we are in the company of such, and bring pressure to bear to induce them to indulge in those things, then we infringe, for "he that doubteth is damned if he eat." This view is confirmed by the apostolic command that there is to be no judging in this matter — on either side. What we have to remember is that all things which are lawful are not expedient. We are required to think of this, and for the brethren's sake to make sacrifices, endure self-denials, to do nothing which will endanger the salvation of those for whom Christ died. At the same time, we are not called on, as we say, to accomplish the impossible by trying to adjust our ways to every brother's prejudice or fancy.

A.T.J.

'Twas not enough that they had lamps,
Nor yet that they the lamps had lighted;
There were ten virgins thus prepared,
Yet there were five whose claims were slighted.
The night is long, and the night air damp,
Is there oil in your vessels with your lamp?

The midnight cry rings through the air,
Behold, he comes, go out and meet him;
But how shall those five foolish go
With such faint flickering lights to greet him?
There is death to them in the gladsome shout,
For, behold, their lamps are going out.

The careless are in earnest now,
They go to buy what they may not borrow,
And they will give an untold price
For a little oil. Ah! woe and sorrow,
Their diligence is all too late,
They are ready now — but, he did not wait.

The door is shut. Only just shut!
Surely a little grace he'll show them?
"Lord, Lord," they cry, "Open to us?"
He answers that he does not know them.
When once the Master has shut the door,
No one can open it evermore.

'Tis not enough to have learned Christ,
Nor yet that we to him have plighted
Our faith. Except it still abide,
And grow in him, the branch is blighted.
Does he tarry long? Let us the more
Be striving to make our election sure.

INHABITING a portion of the Earth's surface, scorched by the direct, harsh rays of the sun, is a race of the human stock, known as *The Arabs*.

Their past is coloured with deeds of honour and renown; their present with those of a more questionable nature, affecting all people at the petrol pump; their future, is to be one of glory when subjected in humility under the just and wise rule of the Lord Jesus Christ, they shall inherit the blessing of promise made to them.

The surface of this dry and barren Arabian territory has invited the most powerful arts of human industry to clothe it with robes of green; but it resists improvement, and only the most hardy of plants withstand the direct rays of its bright sun. For most part it remains, as it has for ages: a stony and sandy waste.

It lies between Persia, Syria, Israel, Egypt and Ethiopia. This may be described as a triangle of spacious but irregular dimensions. From the northern point, on the Euphrates, a line of fifteen

hundred miles is terminated by the Straits of Babelmandeb in the South. The sides of the triangle are gradually enlarged, and the southern basis presents a front of a thousand miles to the Indian Ocean. In this dreary waste of Arabia, the vast stretch of burning sand is intersected by sharp and naked mountains. Luxuriant growth and lofty trees which present shade and beauty to the lonely traveller in other lands, afford no comfort here.

Yet deficient of the showers of Heaven and the verdure of nature's bounty, deep within the bowels of this land has been released a treasure of incalculable wealth: Oil! The black gold of the industrialised modern world! This wealth has permitted the Arabs to exercise a global influence far greater than their numerical, political or military strength would normally permit.

Divine Purpose

Almighty God, reasons the Apostle Paul, "made the world and all things therein. He hath made of one all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and *the bounds of their habitation*" (Acts 17:24-26). Hence it is of Almighty God that Arabia has been settled and peopled by the Arabs. Whatever wealth is peculiar to that land is also of Almighty God. The purpose of God in that regard is to be found in the Bible, the Divine record He has given to man. He graciously invites us to read it and learn of the just and wise arrangements He has planned for man: the secrets of His will and purpose.

Origin and Development

The Arabs descended from Ishmael. Before his birth the angel of God declared:

"He will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren" (Gen. 16:12).

The latter part of this pronouncement dictated the land that Ishmael and his descendants were destined to inhabit. His "brethren", the people of Israel, descending from Isaac, Ishmael's younger brother, were placed by Almighty God in the land of Canaan, known today as the land of Israel. Ishmael and his descendants dwelt "in their presence", settling in the Arabian peninsular, together with the descendants of Keturah and Abraham (Gen. 25:1-4). Such then is the Divine decree, which with the settlement of other nations of the Earth, amply illustrates that the Most High God sets "the bounds of their habitation".

The former part of the Angel's pronouncement is descriptive of the character of Ishmael and his descendants: wild, fiercely independent, and highly dangerous to provoke or attack. The history of this people had revealed these characteristics.

Thus Almighty God, Who declared "the end from the beginning" (Isa. 46:10) before the birth of this boy pronounced his name, character, homeland and destiny. This is so in regard to other purposes of God on this Earth. He graciously reveals "His secret unto His servants the prophets" (Amos 3:7). Accordingly, God's word can be for us "a lamp unto our feet and a light unto our path" (Psa. 119:105); for "The

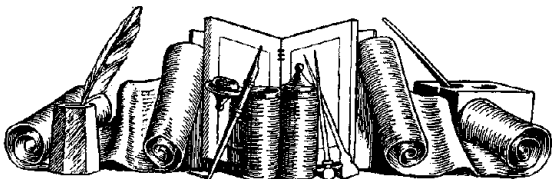
entrance of Thy words giveth light; it giveth understanding unto the simple" (Psa. 119:130).

Ishmael at the age of fourteen revealed his predicted characteristic. He "mocked" at Isaac, his younger brother (Gen. 21:9). This lack of respect and reverence for the things of God, (for Isaac was a deliberate work of God when both his parents were past child bearing. See Heb. 11:11-12), earned for him expulsion from the family circle (Gen. 21:9-14). The expulsion was supported by Almighty God, for Abraham was informed: "In Isaac shall thy seed be called" (v. 12). Isaac, of course, typified Christ (Gal. 3:16). Nevertheless, God promised to bless Ishmael and his descendants. Abraham was told "I will make him a great nation." The narrative adds: "God was with the lad" (Gen. 21:18,20). This chapter subsequently reveals that Ishmael dwelt in the wilderness of Paran, became an archer, and married an Egyptian.

Here then is the beginning of the Arab people. Like their forefather they became wild and independent hunters inhabiting a desolate region, joined in marriage to the Egyptian people, yet destined in the providence of God to become a "great nation". Their subsequent history, in a far removed age from their forefather, under the leadership of Mohammed, their "prophet", witnessed their elevation as a "great nation" though the fullness of the promise still awaits the future.

W. Excell (Tea Tree Gully)
(Next month: *The Fame of Arab History*)

LOGOS COMMUNICATION



IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS NEAR & FAR

Pioneer Writings Appreciated

"We really enjoy *Logos*. It is refreshing to read of respect paid to the pioneers. Particularly as their writings do not always receive the place and study they deserve. There are so many different works being promulgated which belittle the solid foundations upon which they built. We are reminded of the words of the Lord: 'Shall I find the faith in the earth?' May we respond in the affirmative to the best of our ability. Keep up the good work." — J.B. (Canada).

(It is amazing to us that in an age when the prophetic program set forward by Brother Thomas has been so thoroughly vindicated by events that his concept of prophecy is called in question in some quarters. It is a case of 'the child shall behave himself proudly against the ancient . . . (Isa. 3:5). Unfortunately, some are led astray by such means, which is a pity . . . Ed.)

Ruin of Damascus

"In *Logos* for November, 1980, your article on *Persia and Iran in Bible Prophecy* was good and timely. But I would wish

to ask about one detail. Page 64 has:

"Behold, Damascus is taken away from being a city and it shall be a ruinous heap' (Isa. 17:1) . . . We know of no incident that fulfils Isaiah's requirements . . . It obviously relates to the future."

"In course of the Assyrian expansion and aggression southwards, both Damascus and Samaria were razed: Samaria as is well known in 721 B.C., Damascus ten years earlier in 731 B.C. Thus Isaiah lived to see this happen (he prophesied from the last of Uzziah onward — Isa. 6:1 — so was active in the reign of Ahaz, when Damascus fell). Maybe the prophecy has a latter-day reference as well (like others), but it is unsafe to argue that we know of no fulfilment already.

"In Isaiah's own words, the fate of Damascus and Samaria are linked together. 'The fortress also shall cease from Ephraim and the kingdom from Damascus' (Isa. 17:3). 'The riches of Damascus shall be taken away before the king of Assyria' (Isa. 8:4). The Assyrian carried the people of Damascus captive to Kir (2 Kings 16:9).

"Of course, both

Samaria and Damascus were later rebuilt; but the desolation did happen, to both.

"It was a 'partial-inspiration-ist' who first drew my attention to Isaiah 17:1. He triumphantly pointed me to it as an instance of a prophecy which had definitely 'failed in its fulfilment'. But he did not know enough of history as revealed by modern archaeology: and was silenced (on that point) by the historic evidence which (it happens) I was able to show him." — L.W.H. (N.Z.).

(In 732 B.C., Tiglath-pileser III attacked Damascus and killed Rezin (2 Kings 16:9), and brought the Aramaic kingdom of Syria to an end. He terribly devastated the city and surrounding nations. Later, Sennacherib threatened Jerusalem, and, typifying Gog of the future, was destroyed outside its walls. These are the facts of history, and in them, the Assyria of the past foreshadowed the Assyria of the future (see Micah 5:5). But though devastated, Damascus was not "taken away from being a city" for the Assyrian monuments continue to refer to it after the devastation of Tiglath-pileser. Therefore, though he typed what Gog shall

accomplish, there seems to be a future application of Isaiah 17 which shall be fulfilled by the descent of Gog, and the devastation that shall overtake this ancient enemy of Israel. The prophecy has had a past fulfilment, and still awaits a future one. That is how it appears to us. Thank you for your interesting comment. I enjoyed checking up on the history of Damascus myself! . . . Ed.).

Psalm 23

"I read with interest the article in March 1980 *Logos* entitled *Yahweh as the Good Shepherd*. I was somewhat surprised that you managed to isolate so many titles of Deity in Psalm 23. However, I would like to comment on two of them.

"Firstly, Jer. 2:13 is incorrectly transcribed *Yahweh magor mayim hachayim* that is to say, it is not what is written in the Hebrew text. Furthermore, what is written cannot be translated a fountain of the waters of the lives. This is so for the following reasons:

"1. The divine tetragram YHWH, does not appear in Jer. 2:13. Divine titles are always associated with the Name (as in the other instances you cite), that is, in close proximity. In this verse it does not appear implicitly even, although it is accepted that He is speaking.

"2. *Hahayim* again does not appear in the verse, but *hayim* does. The definite article is not present. This affects the relation of this word to the one preceding and changes its meaning. It appears in the text as *hayim*.

"3. The word *mayim* (waters) is an absolute plural, not a construct plural, and consequently cannot be 'waters of anything, but simply waters. An example of *mayim* being used as a construct is in Psa. 23:2, where the form of the Hebrew is 'waters of rest'. The last word is not a plural adjective but a verb participle.

"4. The word *hay* can mean 'life'; it can also be used as an adjective, *living*. Hebrew does not form adjectives readily nor possess many, and therefore, frequently develops adjectival forms from other words, as in this case. The adjective agrees in number and gender with the noun it qualifies. Hence, we have 'waters' (plural) followed by a plural adjective *hayim* (living). Furthermore the adjective usually follows the noun, e.g. *megor* (construct — 'fountains of') *mayim* (abs. 'waters') *hayim* (adj. 'living').

"Apart from the four points above, I must say that I find the Authorised translation more meaningful.

"In view of the obvious textual errors, I did wonder where the published data came from. With respect I would advise extreme caution when using commentaries, especially obscure ones. Better to put them in the dust bin. Where Bro. Thomas can be a guide he is always a great help. He was an excellent Hebraist. Sometimes phrases in an English translation can seem to be similar to another part of Scripture, and in the A.V. this sometimes works well. Sometimes it

can let us down which I think was probably the case here.

"The other point is in connection with *Yahweh Nissi*. This does not mean *He Who Gives Victory*. It is accurately and grammatically translated *Yahweh my banner* from *Nes 'banner'*.

"There are some interesting uses of the word: Psa. 60:4; Isa. 5:26; 11:10,12; 18:3; Zech. 9:16. The predominant idea (whether used Messianically or not) is that of a focal point of attention, to mark an event or place, or as a rallying point. It is very much a Hebrew idiomatic concept and characteristic, and is worthy of some study. The fact that *nes* may be used in the context of battle (Exod. 17:15), or victory, or anything else, does not detract from its basic and proper meaning." — R.B. (UK).

(We always appreciate helpful criticism and guidance, and look upon your letter as such. The article was written, I believe, when I was away from home, and hence, not in a position to make a thorough check. The reference to Yahweh as the Fountain of Living Waters is contained in Jer. 17:13, where the Name is attached to the title, and which should have been the reference cited in the article. The Hebrew text confirms that the definite article is not in the original, and accordingly the A.V. is quite expressive and satisfactory in itself. Yahweh is the Fountain of Living Waters, and Christ is the manifestation of his Father in that regard (John 4:14; Rev. 7:17).

In aligning the name of

Yahweh Nissi with victory, it was not intended to suggest that Nissi, or Nes, itself means victory, but that the lifting up of that ensign will ensure victory. The Name first appears as such in Exod. 17:15 at a moment of victory, and it was set up to show to Israel that by following that banner they would march to victory. Therefore, associated with that Name is the pronouncement that Yahweh will wage war against Amalek until it is completely destroyed.

Accordingly, the lifting up of the Ensign promises personal and national victory to all who shall follow it, that Ensign being Christ. Bro. Thomas has some excellent words in that regard in "Eureka" vol. 1:177; and 2:223. It is my belief that in the significance of the Names and Titles of Deity we must look beyond the strict meaning of the terms used, to the circumstances in which the particular Name and Title was first announced. For example, the Name of Yahweh, does not in itself express the ideas of call, separation, sacrifice, baptism, and victory, but the circumstances in which that Name was pronounced convey them. And so, when Israel stood on the eastern shore of the Red Sea, and saw the destruction of Pharaoh's host, the people sang of the name of Yahweh (Exod. 15) because the full implications of that Name were now dramatised to them for the first time. That is why Isaiah declared of this occasion, "He led them by the right hand of Moses with His glorious arm, dividing the water before them, to make Himself an

everlasting name" (Isa. 63:12). As you will note from the length of my comment above, I deeply appreciated and enjoyed your letter, and would delight to sit down with you in an animated discussion of this wonderful theme. Finally, I agree with you in regard to the commentaries you mention and the value of the writings of Brother Thomas. My thoughts on the Psalm were not obtained from commentaries . . . Ed.).

Co-operation with Guyana

"We were glad to receive your letter, and thank you for the extra effort in forwarding to us the name and address of a contact in Guyana who requires literature. The contact is known to me personally, and I am glad that you were able to get him interested, as he is a staunch member of a Pen-

tecostal church.

"We will contact him, and see if we can get him interested in a Bible course, and an issue of *Glad Tidings*. Meanwhile, I think it best if you continue to keep in contact with him, and let him know that we have Gospel Proclamation lectures every Sunday evening from 6.30 p.m., and on every Tuesday a public open-air meetings.

"We thank you for your help and assure you we will do all we can to further his interest. We will write to him with other contacts as you send them. I will also contact the Brother who is responsible for sending overseas for literature, and will advise him of your willingness to help in the preaching of the Gospel." — S.S. (Guyana).

(At present we are forwarding copies of "Herald Of The Coming Age" to

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Guyana, and would be pleased to add to the cover the local details you outlined in your letter if you are prepared to authorise this. Meanwhile, we are happy to co-operate with you in this valuable work . . . Ed.).

On Teaching The Truth

"Your article A Puzzle Considered in Logos for November (reporting on some who have left the Truth for Pentecostalism and the like) makes sad reading. May my next few words bring joy to those who read them. About four years ago, I attended a convention held in my hometown of Rockhampton by the Pentecostal movement. As a result of that convention, I was 'immersed'. After attending their church for about six months, I became dissatisfied with their form of worship which seemed to consist of a high degree of emotionalism, self-hypnotism, and self-glorification. In due course I left the Pentecostal church. After some time I was led to attend some Christadelphian lectures being held in Rockhampton in relation to their Queensland Bible School. As a result of these lectures I undertook a deeper study of the word of God, and with the help of my present brothers and sisters in the Truth after two years of study, I was baptised in the sin covering name of Jesus Christ. This was on 20th August 1980. Paul wrote to Timothy: 'I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the

righteous Judge shall give me in that day, and not to me only, but unto all them also that love his appearing' (2 Tim. 4:7-8). Brothers and sisters of like precious faith, sojourners in this apostate age, let us unite together in the aim that we might be found worthy on the day of the judgment soon to be conducted at Mount Sinai. May Yahweh bless us in this aim and unite us in that day." — G.E. (North Rockhampton)

(We agree that a close study of the Word of God can fortify us against the arrows of errorists. There is need for sound instruction before baptism, particularly in these evil, seductive days in which we live . . . Ed).

Thank You!

"I have been searching for the Truth for many years; but, thank God, I have always read His word. And now, with the kind help of the brothers and sisters here, I am very thankful that I have embraced it through baptism. I thank you also for the Magazines received, and pray that God will bless your work in all avenues of the vineyard." — A.T. (NSW).

("Logos" is a communal work, and we publish your letter that those

who co-operate with us may receive your thanks . . . Ed.).

Co-operation

*"I wish to thank you for the booklet you sent me: *The Amazing Witness of Fulfilling Bible Prophecy*. I have greatly enjoyed and appreciated it and other books you have sent. However, I would advise that I have accepted the offer of the Yagoona branch of the Christadelphians to supply me with literature, and therefore will not need supplies from your source. I may add that my interest in the Bible has been aroused as a result; and despite world troubles, I am more easy in my mind having read the books you publish." — M.L. (NSW)*

(The above correspondent applied to us for literature and was included on our mailing list for regular supplies of "Herald of the Coming Age". Our practise is to advise local ecclesias accordingly, and in this case the recipient has requested the Yagoona Ecclesia to continue the service. We are happy to co-operate with Ecclesias in that way, and to pass on any names of friends for their more personal attention . . . Ed.).

God Is There

*The beauty of the flowers and birds
Can teach us more than many words.
Though years may come and pass away,
The birds still sing their happy lay.*

*We know not what comes on the morrow,
It may be joy, It may be sorrow,
But this we know, that God is there,
For all His children still to care.*

(Matt. 6:24-34)

C.J.W. (Vict.).

(5) The Prophets: (Isaiah)

A consideration of passages in Isaiah relating to the Edenic Covenant.

The Birth of the Lord

2. *Isaiah 7:14*: The traditional Jewish interpretation of Isaiah's prophecy is along these lines: that a virgin would marry and *then* conceive (in the natural way) a son who would become the Messiah — but not literally the Son of God. But the visit of Gabriel to Mary, and the conception of Jesus in accordance with his words, leave no doubt as to how God intended to fulfil — and *did* fulfil — the prophecy of Isa. 7:14:

“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 . . . for with God nothing shall be impossible” (Luke 1:35, 37).

Mary's response: “Behold the handmaid of the Lord” (v. 38), revealed her awareness of the passages in Psalms (86:16; 116:16) that, like Gen. 3:15, implied Messiah was to be the “seed of woman” but *not* the “seed of man”.

The special name “Immanuel”, or *God with us*, stressed that God would be *actively* employed in the redemption of mankind; it would not be something that just “happened”. Though Adam and Eve brought death upon them-

selves by their own actions, their children would not be left to their own devices to find deliverance. Short of divine intervention, “no man can redeem his brother, nor give to God a ransom for him” (Psa. 49:7). Genesis 3:15 and Isaiah 7:14 emphasise, therefore, that God would be “in Christ, (actively) reconciling the world unto Himself” (2 Cor. 5:19), and that God would be “manifest in the flesh” for the unfolding of the mystery of godliness and justification and salvation (1 Tim. 3:16).

Of the actual conception of Jesus the gospel accounts tell us nothing, and we must conclude that such knowledge is too sacred for mortals. How was this miracle accomplished? In the jargon of modern science, what was the “genetic code” begotten of such a union? Prudence cautions us to explore no further alone these lines than Scripture expressly allows. But perhaps Psalm 139 gives us an insight or two into this greatest of all mysteries — “God with us”:

*“For Thou didst form my inward parts,
Thou didst knit me together in my
mother's womb.
I praise Thee, for I am fearfully and
wonderfully made:
Wonderful are Thy works!”*

*Thou knowest me right well;
My frame was not hidden from Thee,
When I was being made in secret,
Intricately wrought in the depths of the
earth.*

*Thy eyes beheld my unformed substance;
In Thy book were written, every one of
them,*

*The days that are formed for me,
When as yet there was none of them.
How precious unto me are Thy thoughts,
O God!*

How vast is the sum of them!" (vv. 13-17).

The Growth of The Lord

There is obvious connection between Isaiah 7:14; 9:6,7; and 11:6,8.

The words of Isaiah describe a scene of complete tranquility, when all the savagery of the beasts of the field has been removed:

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

It is certainly a picture, in broad, general terms, of man's reclamation of dominion over the earth, and his subjugation of the animal kingdom (Gen. 1:28). But it is more than that; it is a picture, in specific terms, of Christ's victory over sin and death. And this is precisely what a failure to link together the Scriptures may cause us to miss. Since Christ is the son born of the virgin in 7:14, and since he is also the child born "unto us" in 9:6, then he is just as surely the "little child" in 11:6, and the

"sucking child" and finally the "weaned child" in 11:8. So the beautiful vision of these verses is not impersonal, but rather it centres on Christ!

Verse 6 shows Christ as the "little child" because of his perfect trust in God (Matt. 19:13-14); he is the "babe" ordained in strength to still the enemy and to have dominion over all creation (Psa. 8:2, 6-8).

Verse 8 shows Christ as the "sucking child" and then the "weaned child" — feeding first on the "milk" and then on the "meat" of the word, *growing* in spirit and wisdom and grace (Luke 2:40). Both "asp" and "cockatrice" belong to the "seed of the serpent" (Gen. 3:15; Matt. 3:7; 23:33). Jesus, under the nurture and admonition of his Heavenly Father, steadily grew in spiritual strength, and steadily faced one by one the trials of the "adversary" in his flesh. He had nothing to fear from the power of the serpent, for he faced it and overcame it with a greater power — faith in God's word and promises. And, finally, in the kingdom age, the "den" of the serpent will hold no fear whatsoever for Christ, or for those who like him have become "little children" in faith!

The Conquest Of The Lord

14. Isaiah 27:1: "In that day the Lord with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea." Leviathan, serpent, and dragon are figurative terms representative of the sin-

powers of the world in their latter-day political and military aspects. The figure of speech is based upon Gen. 3:15 and Lev. 11:42, which broadens the "serpent" class of cursed beasts to include all reptiles, or creeping things. (The dragon's identity with the serpent is also proven by Rev. 12:9; 20:2). Both leviathan and dragon appear to designate the crocodile, which was a symbol of Egypt (Ezek. 29:3; 32:2, mg.) Babylon (Jer. 51:34), and Rome (Rev. 12:3,7,9; 13:4,11). (Rome's links with Egypt and Babylon are also verified by Rev. 11:8; 17:5).

It hardly needs stressing, then, that the "Sword of the Lord" will be Christ, "the seed of the woman" designated to crush the many-headed "serpent" of sin in all its manifestations upon his return in glory.

15. *Isaiah 53:5,10*: Though the Hebrew words are different, the connection between these verses and Gen. 3:15 is perfectly obvious:

"He was bruised for our iniquities . . . it pleased the Lord to bruise him."

The bruising, or crushing to death, of Jesus was the means of fulfilling the promise of Eden. It was, we well know, the final act of obedience in a perfectly obedient life. It was the ritual condemnation of sin in the flesh (Rom. 8:3) by a righteous God (3:25). And it was, as it were, the final "nail in the coffin" of that "old serpent" Sin! And God, Who set in motion the plan of redemption, Who foresaw, even from the fall, the "lamb of God" (1 Pet. 1:19,20), was "pleased" to "bruise" His Son, the "seed of

the woman"! He was "pleased" to do so, not because He took delight in the sufferings of any man, much less His beloved Son — but because He so loved us that He was willing even that His own Son might die on our account (*Isaiah 53:5*; *John 3:16*; *Rom. 8:32*).

16. *Isaiah 59:2,5-7, 16*: The word "viper" in v. 5 (Hebrew *epheh*) is from a root meaning "to hiss"; it emphasized the tongue's evil power, since it was by verbal communication that the Edenic serpent implanted "the lie" in the mind of Eve. If it had been otherwise (or if the serpent in Genesis 3 were a symbol only!) there would be no real force to Paul's allusion in 2 Cor. 11:3,4: ". . . As the serpent beguiled Eve . . . (so) he that cometh *preacheth* another Christ." It was the power of *speech* in both cases, says Paul, that brought temptation and sin!

The word *epheh* appears only two other times in Scripture:

Job 20:16: "The viper's tongue shall slay him." From this we learn the viper was deadly, as is the tongue of the wicked speaking lies. It was recognized as a miracle that Paul escaped death after being bitten by one (*Acts 28:3,5,6*).

Isaiah 30:6: The viper inhabits "the land of trouble and anguish" — i.e., the wilderness of Sinai. So we see that those who are "bitten" by it are led at last to the "wilderness of death".

Isaiah 59:5 lays stress on the "eggs", or the "seed" of the viper — directing us, of course, to Gen. 3:15. We are all by nature a part of the serpent brood. The "lusts of the flesh" are an integral part of the mental make-up of Adam's descendants. If we have any desire towards God's service, then we will attempt to

destroy these lusts within us. Figuratively, we will try to "crush the eggs of the viper" (v. 5)!

But we fail, dismally, inevitably. We may crush the eggs beneath our feet, but always the vipers (a hardy breed!) break out with renewed strength. There is no escape; our iniquities have separated us from God (v. 2).

Is God's arm "shortened", that He cannot save? (v. 1). "He saw that there was *no man* (cp. Psa. 49:7), and wondered that there was no intercessor" (v. 16). Not a single man could crush the viper's eggs, and destroy the serpent's power, without himself "perishing" from the serpent's "bite" — sin.

So God ordained a special man: "His arm to bring salvation" (v. 16), a "man made strong for Himself" (Psa. 80:15, 17); in short, the special "seed of the woman" divinely empowered, though himself a man, to bruise the head of the "viper"! Thanks be to God!

17. *Isaiah 65:17-25*: A glorious picture of the garden of Eden restored: "a new heavens and a new earth" (v. 17), no more sorrow (v. 19; cp. Gen. 3:16,17), no more the "child" (like Abel?) that dies an untimely death because of another's sin.

"For as the days of a tree are the days of My people" (v. 22) — the "tree of life" in the midst of the garden, its fruit free from the taking (Rev. 2:7; 22:2)!

"They shall not labour in vain, nor bring forth for trouble" (v. 23) — the removal of the curse of Genesis 3.

"*And dust shall be the serpent's meat*" (v. 25). One thing will *not* change in the Kingdom Age. The serpent will still be cursed to grovel in the dust a graphic symbol of sin cast down forever, without remedy!

18. *Micah 4:17,19*: When God delivers His people, the nations "shall lick the dust like a serpent." And God, through Christ will "subdue (literally, *trample underfoot*) our iniquities".

George Booker (USA)

THE TIME OF THE END

"The time of the end" of the third woe trumpet is a time of unsurpassed calamity, and will extend to all nations in all parts of the earth. Their trade and commerce will be ruinously perturbed; their countries devastated by war; their hundreds of thousands prostrated by famine, pestilence and sword; their armies scattered like chaff before the wind, their "religions" abolished as "abominations" and blasphemies; their priests, clergies and ministers punished as sorcerers, murderers, imposters, hypocrites, and plunderers of the poor; and their kings, nobles and gentry destroyed as "the destroyers of the earth." The Spirit of the Eternal in Jesus and his Brethren is "the Lord and his Christ," by whom this world-wide revolution will be developed and directed. The political witnesses of Jesus developed and directed the great French Revolution. Theirs was a great and mighty, as well as a terrible work; but it is the witnesses of the Holy City, the One Body, who will constitute the Revolutionary Government, and to whom the higher and nobler, mightier and more terrible mission is assigned, of breaking in pieces the political fabric of the world; of emancipating the nations from the reign of ignorance and strong delusion, and of blessing them in Abraham and his seed. This is the work that is before them, and which, when accomplished, will introduce them to the reign of the aions of the aions or the thousand years.

Eureka



The Bible's Challenge To The Book of Mormon



Almost all are acquainted with the familiar sight of clean-cut, presentable young men, dressed in crisp white shirts and dark suits, pedalling their bicycles energetically in the name of Joseph Smith and Mormonism. What is not so clearly recognised is that behind this unpretentious image is a radical anthropomorphic conception of God, and these young men pedal something far more dangerous than their bicycles! They pedal abominable doctrines propounding a most dangerous belief.

WE intend to examine and challenge their teachings, for as Solomon warns, "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12). Likewise the Apostle John instructs us to "...try (Gk. *dokimazo* — examine, assay, to make trial of, put to the proof" (Bullinger) the spirits whether they are of God: *because many false prophets are gone out into the world*" (1 John 4:1). There is an infallible method of discerning between truth and error. It is the method outlined by John: "We are of God: he that knoweth God heareth us; he that is not of God heareth not us. *Hereby know we the spirit of truth, and the spirit of error*" (1

John 4:6). The ultimate test in establishing truth from error is to weigh it in the crucible of the Apostles' teachings, for they were men who were guided into "all Truth" (John 16:13). It is this test which we will apply to the *Book of Mormon*; firstly, because Scripture demands it; and secondly, because of the Mormon's claim that, "It corroborates the Bible completely." Far from this being the case we will find that its teaching is diametrically opposed to that of the Bible, as well as being self-contradictory.

History of Mormonism

"The Church of Jesus Christ of Latter-day Saints", more commonly known as the "Mormons",

was founded by Joseph Smith, who was born in 1805 and died in 1844. In 1817, when Joseph Smith was 11, his family moved from Sharon, Vermont, to Palmyra, New York. A few years later most of his family had joined the Presbyterian Church, but Joseph Smith remained undecided because of the strife and confusion which existed amongst the denominations. At the age of 14, whilst puzzling about this dilemma, Joseph Smith read James 1:5: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

This verse of Scripture is referred to constantly by Mormon missionaries. They claim that by following its injunction they have received direct communication from God regarding the veracity of the *Book of Mormon*, and that this is the wisdom spoken of by James. However, as with other passages of Scripture which they cite, this one is torn completely out of context. James is not referring to wisdom in general, but to a particular kind of wisdom: namely, the wisdom to correctly comprehend the purpose of trial (vv. 2-4). Trial is designed to purify character, and test one's faith in God. That is shown by the connecting conjunction, as captured by the R.V.: "But if any of you lack wisdom" (v. 5).

Armed with his wrong conception of James' teaching, Joseph Smith retired to the woods and began to pray. Suddenly two "Personages" appeared. One of them pointed to the other and said, "This is my Be-

loved Son. Hear Him!" Smith was then instructed not to join any of the sects of Christendom, for "all their creeds were an abomination in his sight". (*Pearl of Great Price*, p. 48).

Two comments need to be made here. Firstly, Joseph Smith claims to have seen God and His Son, and this is in blatant opposition to the Scriptures which clearly state of God that "no man hath seen, nor can see" Him (1 Tim. 6:16). Secondly, he was instructed that the creeds and doctrines of Christendom were "an abomination" and that he was not to follow them, and yet we find that the doctrines of the Mormons include the cardinal errors of the creeds Joseph Smith was instructed to reject. These include the doctrines of the Trinity, immortality of the soul, reward in heaven, punishment in hell, etc. Obviously Joseph Smith proved to be a most unreliable and unfaithful servant to the so-called heavenly vision.

Visions Of The Night

During 1823 Joseph Smith received a second vision when a personage appeared at his bedside whom he says was "glorious beyond description". This messenger claimed to be from the presence of God, and stated that his name was Moroni. He then delivered his message. He directed J. Smith to some golden plates on which was written an account of the former inhabitants of America, together with matters relating to "the fulness of the everlasting Gospel". Moroni explained that there were "two stones in silver bows — and these

stones, fastened to a breastplate, constituted what is called the Urim and Thummim — deposited with the plates”, adding that God had prepared these stones for the purpose of translating this book (*Pearl of Great Price* pp. 51-52). In the vision Smith was shown exactly where the plates had been deposited. Twice that same night the heavenly messenger appeared, each time repeating the same message.

Here, again, there is variance between Smith’s account of the Urim and Thummim and that of the Bible. Smith claims that the Urim and Thummim were stones fixed to silver bows so as to look like a pair of spectacles, and from page 55 of *The Pearl of Great Price* we learn that he used them to translate the characters on the golden plates. However, no reference is ever made in the Old Testament to their use as an aid in translating documents. Its account is at variance with that of Smith.

The next day Smith went to a hill called Cumorah, outside the village where he lived and found the golden plates deposited in a stone box with the Urim and Thummim and the breastplate. He was not permitted to take them out at that time, but was told by the angel, who had reappeared, that he was to return to the place every year for the next four years (*Pearl of Great Price*, p. 53). Finally, on Sept. 22 1827, Joseph Smith was given the plates by the heavenly messenger with instructions to keep them carefully until he, the angel, should call for them again.

Persecution

On Jan. 18, 1827, Joseph Smith was married to Emma Hale, having eloped with her after her father’s refusal to give consent to their marriage. According to Smith the reason given by Mr. Hale for refusing to allow his daughter to marry him, was because of the persecution which had arisen resulting from the vision he claimed to have seen. However, there exists documentary evidence, that the *real* reason for Mr. Hale’s refusal was that Smith’s only occupation at that time was digging for money with the aid of a “peep-stone” into which he would gaze to find the locality of the treasure (*No Man Knows My History* — F. M. Brodie).

As a result of the persecution which followed his reception of the plates, Smith moved to Pennsylvania where he began to transcribe the characters from the plates and, by means of the Urim and Thummim, to translate them. At about the same time Mr. Martin Harris, a New York farmer who was planning to finance the publication of the *Book of Mormon*, desired some assurance that the plates were genuine and that they were being correctly translated. Harris was under the impression that the characters on the golden plates were Hebrew. However, Smith explained that they were actually a “Reformed Egyptian”. Martin Harris then took some of these characters, together with their translation, to Professor Charles Anthon in New York. Smith records in his autobiography that the characters were identified as

“Egyptian, Chaldaic, Assyriac, and Arabic”, and that the translation was confirmed as being correct, “more so than *any* he (i.e. Professor Anthon) had before seen translated from Egyptian” (*Pearl of Great Price* p. 55). Unfortunately for the Mormons, Professor Charles Anthon denied that he ever made such a statement. In a letter to E. D. Howe he writes: “The whole story about my having pronounced the Mormonite inscription to be ‘reformed Egyptian hieroglyphics’ is perfectly false” (*The Maze of Mormonism*). Moreover, it is clear from the *Book of Mormon* itself, that no one, including Professor Anthon could make such a statement regarding the characters of the plates.

During 1829 Joseph Smith was joined by Oliver Cowdery, and in May of that year they both had conferred upon them the appointment of the Aaronic priesthood by a messenger who identified himself as John the Baptist. As a consequence of this they both claimed to be able to prophesy and understand the true meaning of the Scriptures (*Pearl of Great Price*, pp. 56-57). Shortly afterwards both Joseph Smith and Oliver Cowdery had conferred upon them the Melchizedek (or higher) priesthood, by Peter, James and John (*Essentials in Church History*, Joseph Fielding Smith).

Testimony Of Three Witnesses

In the opening pages of every *Book of Mormon*, one will find the alleged “Testimony of Three Witnesses”, who it is alleged,

were chosen by divine revelation to view the golden plates of the *Book of Mormon*. After it had been completed, Oliver Cowdery, David Whitmer, and Martin Harris, went out into the woods with Joseph Smith to pray. Suddenly an angel appeared holding the plates in his hands and turned them leaf by leaf (*Essentials in Church History*, J. F. Smith).

Regarding these three witnesses R.F. Boyd in his book *Mormonism* informs us that Whitmer and Cowdery were later charged by their fellow Mormons as thieves and counterfeiters, whilst Martin Harris changed his testimony to the following: “Why, I did not see them as I do that pencil case, yet I saw them with the eye of faith. I saw them just as distinctly as I saw anything about me — though at the time they were covered with a cloth”.

All three witnesses later apostatised from the Mormon faith though Cowdery and Harris were eventually rebaptized. In view of their record we might well ask: “How much trust can be placed in the testimony of men of this type of character?!”

Not only will we find the Testimony of Three Witnesses in the opening section of every *Book of Mormon*, but, in addition, there will be found the testimony of eight witnesses whom Smith later called to view the plates, despite the fact that the divine revelation had specifically limited the accredited witnesses of the plates to three. Four of these eight witnesses were Whitmers, relatives of David Whitmer; the fifth Hiram Page had married into the

Whitmer family; and the remaining three were members of Joseph Smith's family, viz. his father and his brothers Hyrum and Samuel. One is not impressed at all with the impartiality of Joseph Smith when selecting witnesses.

In 1830 the *Book of Mormon* was completed, and the "Church of Jesus Christ of Latter-day Saints" was officially organized and incorporated. It commenced with six members, and Smith and Cowdery ordained each other as elders. Within the space of a month the number of members had increased to forty. Once formed and on the increase, the Mormons began to move about preaching and converting wherever possible. New revelations were now coming to "the prophet" on many and varied subjects. Smith at this time received a revelation that Jackson County, Missouri, was "the land of promise, and the place for the city of Zion" (*Doctrine and Covenants*, 57:1-2). Consequently many of the Mormons began to settle in that area. However the residents of Independence Missouri did not take too kindly to the claim that God had chosen their land for the Mormons, and thus drove them out. After a similar incident in Far West Missouri, the Mormons moved east to Illinois, and in 1839 Joseph Smith chose a site on the Mississippi River as their new

home, and called it Nauvoo (which he claimed is the Hebrew for *beautiful place*). Whilst in Nauvoo a Mormon temple was built, and intense missionary activity initiated.

Early Opposition

Trouble commenced for the Mormons, however, when the *Nauvoo Expositor* an anti-Mormon paper insisted on publishing material unfavourable to the Mormons. Smith ordered his men to destroy the *Expositor's* press and to burn every copy of the paper. When the owners of the press complained to the authorities about the vicious attack and the destruction of their property, Smith was arrested. He was released, but later re-arrested as well as his brother Hyrum, and both were jailed in Carthage, Illinois. On June 27, 1844, a mob attacked the jail and killed Joseph and Hyrum Smith.

After Smith's death Brigham Young became the new leader, and the renowned Mormon trek to Salt Lake City took place in 1846-47. Salt Lake City has been the headquarters of the Mormon Church ever since, and as stated in *Newsweek*, September 1, 1980, "The Church of Jesus Christ of Latter-day Saints has developed into a major world-wide faith — and is now gaining members at a record rate."

K. Papowski (Qld.).

(To be continued).

The believers of the gospel of the kingdom, are firm and bold for the truth amid the general corruption. They study the word and delight in it. They are, therefore, the salt of the country, and not to be moved from their steadfastness in Christ by the foolishness and folly on every side.

J.T.

The Man Of Ethiopia

The above title is taken from Acts 8:26-40. Like all other scripture, it is set down for our learning that we might know something of the plan and purpose of Deity. Many ideas have been expressed concerning this matter, and as a request has been made for more light on the subject, the following thoughts are submitted to that end.

The Man In The Chariot

IN the introduction (v. 27), we are informed that the person in the chariot was *A man of Ethiopia*. This leaves open the question of nationality, which we will consider later.

He is also described as "a eunuch". Generally, a eunuch is a man who has submitted to an operation designed to prevent him from fathering children. This might be for various reasons. However, as it is generally the ambition of any nation to preserve and increase its numbers and its image in the sight of other people, it would be against its interests to make eunuchs of its own subjects. Particularly of its top men, whose talents and wisdom they would seek to preserve through their families. Eunuchs who served in high places, in government positions and in palaces, were almost always of other nationalities. Let us look at a few samples of evidence taken from the scriptures. Hezekiah was told by Isaiah the prophet, "And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon"

(Isa. 39:7 refer also to Gen. 37:6; Esther 4:5). The kings of Judah followed this practise, for we read of "Ebed-Melech the Ethiopian, one of the eunuchs which was in the king's house" (Jer. 38:7). Other references show that the practise was quite common in those days.

Applying these thoughts to the man in the chariot on the road to Gaza, it is most likely that, as a eunuch, he would not be an Ethiopian by birth, but only by nationality or residence.

Now consider another aspect of the matter. The Spirit instructed Philip: "Go near and join thyself to this chariot" (Acts 8:29). He did so, and heard the man reading from Isaiah the prophet. In answer to his question "Understandest thou what thou readest?" he received the answer, "How can I except some man should guide me". So, beginning at that point (Isa. 53:7), Philip expounded to him the Scripture concerning Jesus, first as to the fact that he was, "the Son of God" (Luke 1:35), and also that he was the saviour (Matt. 1:21), through whom alone men might receive forgiveness of sins, and a place in the kingdom of God. This required

baptism into the name of the Lord Jesus Christ (Acts 2:36-40). In due course they came to a place where there was water, and the man, having perceived the point of Philip's teaching, and being convinced in his own mind, asked: "See here is water, what doth hinder me to be baptised?" So he was baptised and "went on his way rejoicing".

The Keys Of The Kingdom

Now consider another and more important view of the matter. We remember that Jesus said to Peter "I will give unto thee the keys of the kingdom of heaven" (Matt. 16:19). The purpose of a key is to unlock a door and until that is done, one's progress is hindered (see *Elpis Israel* pages 197-209). Peter used the first "Key" on the day of Pentecost, when on the principle "To the Jew first" he unlocked the door to life, in proclaiming the Truth to the people of Israel. The result was that about 3000 entered by confession and baptism.

It was not until approximately six years later that Peter used the second key to open the "Straight gate" to the Gentiles. This commenced with the vision on the roof of the house of Simon the tanner, at Joppa. Prior to this time, no Jew would even consider the matter of presenting or speaking the Gospel to Gentiles. The mind of Peter had to be conditioned and changed to convince him that God intended that to be done; so Peter was given the vision and told "what God hath cleansed, that call not thou common" (Acts 10:15). Peter was sufficiently convinced to

carry on with the work, and admitted to Cornelius that God had taught him not to call any man common or unclean. Final conviction in the matter came when God gave the Holy Spirit to the Gentiles before they were even baptised. It was this factor, more than any other, that brought conviction to the elders in Jerusalem, causing them to exclaim "Then hath God also to the Gentiles granted repentance unto life". Therefore as the incident on the road to Gaza, when Phillip baptised the eunuch, preceded the opening of the Gospel to the Gentiles by Peter, we are driven to the conclusion that the man must have been a Jew: Phillip was not conditioned, nor was it his prerogative, to open the Gospel to the Gentiles.

We may ask ourselves then, why was it thus recorded? I believe that the answer to this question, is revealed by considering the incidents on the day of Pentecost. Firstly we read that, "There was dwelling at Jerusalem, Jews, devout men, out of every nation under heaven" (Acts 2:5). Then we have a list of countries, Parthians and Medes and Elamites and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians (Acts 2:9-11). It is, I think, right to assume in view of God's purpose, that the gospel should be preached in all countries: that, of the 3000 baptised (v. 41) there would be some from each of those countries, and that they

would therefore carry the gospel back with them.

It should be noticed that the country of Ethiopia, is not mentioned in the list, but the purpose of God was not frustrated. Abraham was told that "In thee and thy seed shall all the families of the earth be blessed". Originally the people were divided into three distinct families; Shem, Ham and Japheth. When "Life and immortality was brought to light by the gospel" (2 Tim. 1:10) it was made available to these three families. When Peter, a devout Jew, opened the door of faith, on the day of Pentecost, it was to bring the way of salvation to the family of Shem. When God sent His salvation to the

family of Japheth it was by the hand of a devout Jew, the apostle Paul. What more fitting then, that when God would send the gospel of salvation to the family of Ham it should be by the hand of a devout Jew, the eunuch.

So we see something of the inscrutable plans of our God working through His glorified son, the Lord Jesus Christ, supplementing the work of his servants; providing ways and the channels for the spreading of His glorious gospel to all nations, even to us. May we all, like the eunuch, go on our way rejoicing in all the manifold blessings of our Father in heaven.

S.W.Lund.

Editorial Note

Whilst the Apostles were reluctant, at first, to preach the Gospel to Gentiles, they did not hesitate to do so to those who had been converted to Judaism. Such were the proselytes to whom was preached the Gospel on the day of Pentecost. It is obvious, that if the Ethiopian eunuch was a foreigner, he had embraced Judaism, and therefore was a proselyte. The record in Acts reveals how Yahweh guided circumstances that gradually brought home to the Apostles that Gentiles were to be offered the Gospel on equal terms with the Jews. The preaching had been first to Jewry (Acts 2); then to the racially mixed Samaritans (Acts 8); afterwards to a Gentile (?) proselyte (Acts 9:26-40); finally to a Roman soldier. By this means Peter was at last compelled to proclaim: "I perceive that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him" (Acts 10:34-35). To speak thus, Peter had to break down any lingering prejudices of Judaism. The Ethiopian eunuch was an element in that education, for even if he were a Jew, such a position demanding such a mutilation would not conform to the requirements of Judaism. It is also interesting to notice that in Acts 8,9,10 the Truth in Christ was preached first to Shemites (through Paul), to the Hamites (through the Ethiopian), and finally to the Japhethites (through Cornelius) — a microcosm of the whole world.

Realise this: only certain are forgiven. The question is who? The answer in all the Scriptures is "Those who confess their sins and forsake them." "Those who are of broken and contrite heart," "those who forgive others" and who, having been forgiven much, love much, and labour much in the Lord and for the Lord. These do the works of Abraham — works of faith and obedience: these have the spirit of Christ. They are a great contrast to the withered branches who bring forth no fruit: who are in the lukewarm state which the Lord hates. R.R.

Acquainted With Grief

"For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death" — 2 Cor. 7:10.

He Gives and When he Takes Away He Takes But What He Gave

IT is written of our Lord in Isaiah 53:3 that He was "a man of sorrows and acquainted with grief."

What was the reason for that grief?

He wept at the death of Lazarus, over the fate of Jerusalem, and possibly on other occasions. But His grief was far deeper than that. He saw His Father's name and word despised. His nation under the dominion of Rome. Leaders in Israel who had substituted the commandments of men for the Word of God. He called it "vain worship".

Mankind was groaning under a burden of pain, sorrow, sin and death, and he was appointed as a means of removing all this, through great suffering to himself. His disciples were slow to believe and understand, and very little comfort to him.

"The Lord laid on him the iniquity of us all." A morning of everlasting joy for himself and all God had given him depended upon his enduring a brief night of sorrow and a life of perfect obedience to the Father's will.

The mark of a righteous man is to correctly assess the conditions

of life about him. Ezekiel was told to set a mark of commendation on those who "sighed and cried for all the abominations done in the midst" of Jerusalem (Ezek. 9:4-6).

There is a sense in which salvation depends on Godly sorrow.

Repentance involves a review of the past and the manifestation of a new reformed life. As one writer has it:

"Repentance implies that a measure of Divine wisdom has been communicated to the sinner and he thereby becomes wise unto salvation, so that his purpose, opinions and inclinations are changed and that in consequence there is a total change in his conduct."

Unfortunately our zeal does not always last. Let us sorrow not as those who have no hope. The sorrow of this world worketh death. We may comment: "There but for the grace of God go I", as we observe one fall from the strait and narrow path which is so difficult for human feet.

Strength In Weakness

Like Paul we must say, "By the grace, or favour, of God I am what I am" (1 Cor. 15:10). We can be "strengthened with might" by the spirit-word, whilst recognising with the Psalmist, the influence of God: "Thy gentleness hath made me great" (Psa.

18:35).

Paul, afflicted with physical disability, prayed for relief therefrom, but the Lord refused saying, "My grace is sufficient for thee: for My strength is made perfect in weakness" (2 Cor. 12:9). Paul learnt that excellency of power is of God and not of man. Accordingly he could say: "I can do all things through Christ which strengtheneth me" (Phil. 4:13). He taught: "God hath chosen the weak things of the world to confound the mighty . . . that no flesh should glory in His presence" (1 Cor. 1:27-29).

"Every good and perfect gift is from God" and He rightly asks for man to acknowledge this with reverence and godly fear (James 1:17).

It is of God that Christ is made unto us wisdom, righteousness, sanctification and redemption (1 Cor. 1:30). For "of Him and through Him and to Him are all things" (Rom. 11:36).

Joy Cometh

It is God who lifts our comforts high or sinks them in the grave.

In the natural course of events the blessings lent us are but for a day. Man dies and leaves it all behind.

But in Christ we have one who has made possible the unspeakable gift of everlasting life.

The hallowed morn of resurrection will chase away the sorrows of the night. Zion's glad morning will yet dawn. Mourn-

ing may endure for a night but joy cometh in the morning.

The resurrection morning will be ushered in by He "who is the resurrection and the life." Who has "the keys of the grave and of death and is alive for evermore" (Rev. 1:18).

As he called his friend Lazarus from the grave with a loud voice — so He will do for all His servants (1 Thess. 4:16).

God is described as a God of comfort and of love (2 Cor. 1:3-4) and this will be manifested in the greatest possible good for His servants: freedom from the bondage of corruption into the glorious liberty of the children of God (Rom. 8:21). The comfort comes from His mercy and forgiveness.

Through all the difficulties of the way, through all the sorrows of the night, Christ leads us on through the valley of the shadow of death to the glory beyond. His words to his disciples of all ages ring out. "Fear not little flock it is your Father's good pleasure to give you the Kingdom."

Paul exhorted: "Your labour is not in vain in the Lord" (1 Cor. 15:58). In all other things it is largely in vain.

Whatever we fondly call our own actually belongs to heaven's great Lord; and the blessings lent up for a day are soon to be restored.

His justice but resumes its own; it is ours still to adore.

A.F.M. (NZ)

There can be no success without effort, though there may be much effort without success. The world worships success, which is the passport to its favour and admiration. Not so with him, whose servants we claim to be. He commends and rewards the merits of his brethren, although they may not have been attended with success.

THANK YOU!

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VISIT OF BRO. A. PENNINGTON (ENGLAND)

Brother Pennington plans to visit the Australian Bible School at Rathmines between 9th and 17th May, and then move across to New Zealand. From New Zealand he will fly to Queensland, and service the Ecclesias in that area, moving down to north NSW, and there to Sydney. Appointments have also been arranged in Tasmania, Victoria and South Australia. Altogether a very busy time is scheduled for our brother. We would be pleased to hear from Ecclesias who may care to use his services; though, at present, we do not know how long he proposes to be in Australia.

STORY OF THE BIBLE

This work is now completed, and we are in the process of forwarding copies to those who have ordered copies at the special pre-publication price. We have not yet established the future price for this book, but any further orders will be \$5 plus postage. Postage on this book is approximately \$3.50 per copy according to where it is to be sent. We hope, later, to establish a price including postage.

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(Progress Report)

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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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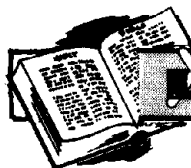
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Are You A Victim?

PEOPLE are generally the victims of their environment. When the decline of morals continues unchecked they soon become the norm of life. And the danger is that the accepted way, the current trend, or fashion is excused, or imitated by the sons of God, as in the days of Noah. Some trends are harmless; others lead to decline of standards in Ecclesias; others are downright dangerous. Care needs to be exercised lest that which we allow in ourselves contributes to the lowering of standards in others. Paul provides an excellent example. He refused to capitulate to his environment. Though resident in Corinth for over 18 months, he remained uncorrupted by the depraved conduct, the immoral and defiling influences of its people. The reason is more than interesting, seeing that so many in our day fall victims to Gentile environment. The apostle's immunity certainly was not due to any superiority of nature (Rom. 7:18), nor to any divine protection which is not available to us (1 Cor. 10:13). His strength to resist came from his faith which enabled him to look beyond the allurements of Corinth to the glory of the future. "We look not at the things that are seen, but at the things which are not seen," he told the brethren of Corinth (2 Cor. 4:18), "for the things which are seen are temporal; but the things which are not seen are eternal." How temporal the things of Corinth were is witnessed by the modern ruins of the ancient city that excite the admiration of archaeologists and tourists. Demas, the apostle's once companion, made the same resolution, and also hoped to reach the kingdom, but he allowed the attractions of this present world to divert his attention (2 Tim. 4:10). In wicked Corinth Paul voluntarily, studiously and unceasingly kept himself engrossed in the work of the Truth. This provided immunity from the evil, and contributed to the development of his character. It will be involvement in the Truth's labour that will likewise help keep us from the evil of the world. There is no better spiritual antidote to the fatal allurements of it than a good, honest application of the mind to the calls of the gospel. A high standard was Paul's and it need be ours today.



Why Hannah Desired A Son

The Ecclesial Healer

The household of God is designed as a place of healing. In the days of Eli, Hophni and Phineas turned it into an arena of ungodly contention and wickedness. But Hannah, recognising the need, humbled herself to supply it. She requested of Yahweh a son who would be capable of healing the nation of the spiritual sickness that afflicted it. Her action shows how a humble, seemingly insignificant, member of an Ecclesia can contribute to correcting an evil situation. It is true that no one is indispensable, and God could have accomplished His purpose in Israel without the aid of Hannah. But the facts remain: Hannah was there, and God used her!

Hannah: The Gracious

HANNAH'S name means *Gracious*. It is a word associated with entreaty or prayer. It reminds us both of what was done through Hannah, and also how she accomplished it. Grace and prayer go hand in hand. Hannah sought Yahweh's guidance, and He worked through her. True prayer comprises the outpouring of faith, and true faith manifests itself in action. That, also, was true of Hannah.

Each year Elkanah took his family to Shiloh for worship. Obviously, he had founded his family on spiritual principles. However, the Ecclesia was far from a state of spiritual health. We read of its priests: "Now the

sons of Eli were sons of Belial; they knew not Yahweh" (1 Sam. 2:12). To "know. Yahweh" implies to become acquainted with Him in such a way as to reflect that knowledge in action (John 17:3). Hophni and Phineas knew Yahweh academically, but not personally. They used their occupation in His service for personal gain, breaking the Law in order to partake of the sacrificial fat. The fat should have been burnt upon the altar; as belonging exclusively to Yahweh. It represented the best of a man's service. In the days of Eli, this was not going to God, in consequence of which: "men abhorred the offering of Yahweh" (1 Sam. 2:17). When believers act like those priests, taking to them-

selves what belongs to God, they make a mockery of their profession.

The wicked hypocrisy of the sons of Eli constituted a national, or ecclesial problem. There was also a personal problem for Hannah: "Her adversary provoked her sore, for to make her fret, because Yahweh had shut up her womb" (1 Sam. 1:6). This implies that Hannah's adversary was Peninnah, though the narrative does not specifically say so! The word translated "adversary" is from a root signifying *to trouble, afflict, distress*. It is a word in the feminine gender, hence v. 7 renders: "so *she* provoked her."

Hannah's Problem

What was Hannah's real affliction or trouble? We may think it was her inability to have children. That seems confirmed by Elkanah's statement: "Why is thy heart grieved? Am not I better to thee than ten sons?" (v. 8). Elkanah assumed that it was merely a lack of children. It was more a lack of communication. It appears that her affliction was accentuated when she went to Shiloh (v. 7). Why was that? There was something that she observed there that gave her great concern and increased her desire for a man-child.

Hannah communed with Yahweh. She made her affliction a matter of prayer. It is true she wanted a child (v. 11), but what motivated her to promise to give her son into the care of an old man who had failed to bring up his children aright? What mother, desperately desiring a child for herself, would be pre-

pared to give it away?

We are not told much about the character of Elkanah. Though he came from Ephraim, he was a Kohathite of the tribe of Levi. In the wilderness, the Kohathites carried the tabernacle furniture (Num. 3:27-31). In some way Elkanah must have served at the Tabernacle. He must have known of the immoral ways of Hophni and Phineas; yet he does not seem to have done anything about it.

And that seems to have been the root cause of Hannah's problem. There was a need for someone to save Israel, not from the Philistines as in the days of Samson, but from corruption within. Just as Samson was born for the purpose of delivering Israel from her external enemies, so Hannah desired a son whom she could "lend unto Yahweh" to deliver the nation from pollution within. She vowed a vow:

"O Yahweh of hosts, if Thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget Thine handmaid, but wilt give unto Thine handmaid a man child, then I will give him unto Yahweh all the days of his life, and there shall no razor come upon his head" (v. 11).

Both Samson and Samuel were Nazarites from birth (v. 11 cp. Jud. 13:5). In this it is highly probable that Hannah followed the example of Samson's parents. She wanted not merely a son, but a saviour for Israel. The word translated "child" in v. 11 is the same as used in Gen. 3:15. It seems that Hannah was asking God to use her to produce a seed who would bruise the serpent's head as manifested in the actions of the wicked priests; a seed who would restore the purity

of religion in the nation. God heard and answered that prayer, and the child was named Samuel: *Asked of God.*

Educating Samuel

For probably the first five years of his life, Samuel was trained in Divine ways by his mother. Doubtless, Hannah would have been influenced by the example of Jochabed, the mother of Moses. What an intensive preparation it must have been: an example to modern parents! Samuel had to resist the pollutions of his age. As a child he came to know the gross wickedness of his times. Therefore his spiritual education from an early, tender age was vital.

At the due time she delivered him to the Tabernacle in fulfilment of her vow. She took with her three bullocks, one ephah of flour, and a bottle of wine, and brought them to the house of Yahweh in Shiloh. Her offering comprised a peace offering with its associated meal and drink offerings. The peace offering, was a voluntary offering made to express both thanksgiving and the completion of a vow. It implied fellowship with God.

The bullocks represented fullness of strength offered in service to Yahweh; the flour symbolised the fruit of one's labours as dedicated to Yahweh; the wine expressed the cheerfulness of a new life given unto Him. As a whole, they indicated the attitude of Hannah towards Yahweh. But more, they also represented Samuel on whose behalf they were offered. As a life-long Nazarite, he was about to be presented as a living sacrifice,

holy, acceptable to God which is the service of reason (Rom. 12:1). Samuel types the kind of person that saints are called to be.

The song of Hannah that follows (Ch. 2) anticipates the praise that Mary the mother of the Lord offered. Mary's prayer was one of thankfulness that the time had come for the promised seed to be manifested, and that she had been honoured as being "the handmaid of the Lord" to that end. That seed, the "seed of the woman" came to triumph over all evil. And the unexpected birth of Samuel typified the more wonderful birth of Jesus, the son of God. The record states:

"And Hannah prayed, and said, My heart rejoiceth in Yahweh, mine horn is exalted in Yahweh; my mouth is enlarged over mine enemies, because I rejoice in Thy salvation" (1 Sam. 2:1).

Like Sarah, there had been nothing Hannah could do to obtain children, except believe. Now her words revealed in what she believed. The expression "mine enemies" covered not the actions of a rival wife merely, but of God's enemies, typified by Hophni and Phineas. Arrogant in their fleshly confidence, they would be humbled, whereas those who humbled themselves before Yahweh would be exalted.

Righteousness Amid Wickedness

Samuel grew up "before Yahweh" in an environment of frightful wickedness presided over by Hophni and Phineas. Undoubtedly Eli had learned a measure of wisdom from his mistakes in rearing his children, so that Samuel received sound instruction in divine things in pre-

paration for the role that he was destined to play. Notice the reiterated contrast:

“Wherefore the sin of the young men was very great before Yahweh; for men abhorred the offering of Yahweh. BUT (the note of contrast) Samuel ministered before Yahweh . . .” (1 Sam. 2:17-18).

As Samuel grew, his mother made him clothes, particularly “a little coat”. The word signifies the special robe worn by the priests. The record states that he was “girded with a linen ephod” (1 Sam. 2:18). And now Hannah passes from the scene. Apart from the statement that she bore a family of five (v. 21), there is no further mention of her. Her death is not recorded, and in a sense she lives on within those members of Ecclesias who may not be to the forefront of activities, but who are faithful and devout in their willingness to serve. Her song finds an echo in the Psalms, and in the words of Mary on the announcement of the impending birth of the Lord.

The Ecclesia: A Place of Healing

Throughout 1 Samuel 2 there is a contrast presented between the conduct of Eli’s sons and the development of Samuel. The two ways of life are shown in conjunction (see vv. 11-12, 17-18, 25-26). Eli was of the house of Ithamar, not of Eleazar, the first high priest after Aaron (see Num. 20:26). At some time, the line of Eleazar had been replaced by that of Ithamar, and in the days of Eli it was represented by Hophni and Phineas.

The line of Ithamar types the deficiencies of the Aaronic priesthood. Hophni (*fighter*) and Phineas (*mouth of brass or of a*

serpent) were in charge of the Ecclesia. The ideal of such is set forth in Matt. 24:45:

“Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season”.

The “household” is the Ecclesia. The word in the Greek is *therapeia*, and signifies a *place of healing*. The Ecclesia can only be a place of healing as long as it is a household, a family. Then it becomes a refuge from the storms of life, a place where the broken in spirit can find strength, or those hurt from sin can find a healing balm. As a family, the members of an Ecclesia should exercise care and consideration for each other. There is need to promote family development within the Ecclesia, otherwise it will disintegrate. An ecclesia should not lose sight of the fact that it is designed to help and to heal its members. Laodicea failed in that regard, and Christ urged upon its eldership to “anoint their eyes with eyesalve that they might see” their need (Rev. 3:18). That ecclesia required healing from its spiritual blindness, and every ecclesia needs the healing power of the spirit word. The work of healing is a responsibility resting upon every member of an Ecclesia. All can contribute. Their labours in that regard will help qualify them for a greater work of healing in the age to come, for a related word to that which in Matthew 24:45 is translated *household* is rendered *healing* in Rev. 22:2, and there describes the manner in which the redeemed in the future, will assist in healing the nations.

Moses presents the type of such labour. Consider the manner in which he extended himself to heal the sins of his people, bearing with their murmurings, exhorting them to repentance, interceding on their behalf with Yahweh. In Heb. 3:5 he is described as a servant. But the word is not *doulos* implying a bond-slave, but *therapon*, a free and honourable servant, given to healing. Moses' duty was to minister to the people with the aim of healing them spiritually. So with the Ecclesia. Its members all need the healing balm of the spirit-word to smooth their way to the kingdom of God, for all suffer from spiritual sickness in some particular. The proneness to sin is manifest in various ways, and healing is not always instantaneous, but a matter of slow development. The Word provides prescriptions that can heal, and provide means for brethren to assist their fellow-sufferers to be healed.

But that was not the case with Hophni and Phineas in the days of Samuel. They were not concerned with healing the worshippers who came before them. The former fought for what he wanted, the latter used the serpent's mouth to demand it. In the light of the meaning of their names consider the Lord's description of the evil servant in his parable of the household:

"But, and if that evil servant shall say in his heart, my lord delayeth his coming (as Phineas); and shall begin to smite his fellow-servant (as Hophni), and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder; and appoint him his portion with

the hypocrites" — which was the fate of Hophni and Phineas!

The "evil servant" of Christ's parable turned the ecclesia into a fighting arena, smiting his fellow servants, the ones who needed healing. He used the *mouth of brass*, or the flesh, to turn the ecclesia into a social club, claiming that the Lord's coming was still far distant, introducing into the ecclesia the ways of the world.

The Fate Of Hophni And Phineas

The time came for Yahweh to spue the two wicked sons of Eli from His presence. Eli was told:

"Thus saith Yahweh. Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house? And did I choose him out of all the tribes of Israel to be My priest, to offer upon Mine altar, to burn incense, to wear an ephod before Me? and did I give unto the house of thy father all the offerings made by fire of the children of Israel? Wherefore kick ye at My sacrifice and at Mine offering, which I have commanded in My habitations; and honourest thy sons above Me, to make yourselves fat with the chiefest of all the offerings of Israel My people Behold the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house. And this shall be a sign unto thee, that shall come upon thy two sons, on Hophni and Phineas; in one day they shall die both of them. And I will raise Me up a faithful priest, that shall do according to that which is in Mine heart and in My mind: and I will build him a sure house; and he shall walk before Mine anointed forever" (1 Sam. 2:28-35).

Primarily this was fulfilled in the days of Solomon when Zadok of the house of Eleazar replaced Abiathar of the house of Ithamar as high priest. It also illustrated the weakness of the hereditary priesthood. Having the right family background did

not necessarily imply a morally fit person.

Samuel As A Healing Priest

After the death of Hophni and Phineas, Samuel became a *de-facto* high priest, mediating for the people (1 Sam. 7:9). As a Nazarite he exercised the functions of a priest, for there were close parallels in the laws relating to the priest and the Nazarite. Indeed, the Nazarite vow pointed to the Melchizedek priesthood: to Christ as high priest after that order; to his children (Heb. 2:13) as potential priests in the kingdom (1 Pet. 2:9). This was foreshadowed in Samuel the Levite taking over priestly duties after the appointed priesthood had reveal itself as inefficient. Samuel, therefore, as a type of Christ, became Priest, Prophet and Judge, though not born into the priesthood.

Hannah, therefore, though comparatively insignificant in the record, clearly perceived the frightful state of the ecclesia and was moved by it to do something to heal the prevailing condition. It seems that it was for that reason mainly she desired a son. She sought divine guidance through prayer, made her request to Yahweh, and as a result gave birth to one whom she educated and then gave to Yahweh that he may play his part in healing the nation of the prevailing wickedness.

Samuel became a true shepherd of the flock, healing the diseased, strengthening the weak, binding up that which was broken, seeking the lost, and restoring those who had been driven away (Ezekiel 34:4). An example of this is recorded in

the exhortation and appeal he delivered to the nation recorded in 1 Samuel 12.

The opportunity is ours today to emulate one or other of the characters recorded in this drama. We can be arrogant and disruptive like Hophni and Phineas, bringing discredit to the worship of Yahweh, and discouraging many in their service by ungodly fighting and debate; or we can humble ourselves to render powerful though unostentatious service for the healing of others, as did Hannah. The result of our actions one way or the other will be manifest at the judgment seat.

The bread and the wine upon the Memorial Table are the tokens of sacrifice and dedication that our high priest manifested in his life and death. They provide the example for us to follow; they reveal the curative processes opened to us to be healed, and to heal, from the ravages of sin. Let us remember that we have all been called to be servants in the Household of God, and that each can and should contribute to the healing balm that will assist ourselves and others to be strengthened in their weakness, and attain unto that heavenly health that awaits the redeemed at the coming of the Lord.

J. Russell (Lismore).

Editorial Note

The name Samuel does not signify *Asked of God* in spite of the words of Hannah, and the statements of lexicographers. Saul's name means *asked*, not Samuel's. His name should be rendered as Shemuel, and is derived from the Hebrew word *shem* meaning "name". According to the Jewish rabbi I. Rapaport in *The Hebrew Word*

Shem And Its Original Meaning, the Hebrew word signifies not merely "name" but *offspring* or *family*. Hence he gives the meaning of Samuel's name as *The Child of God* or *The Son of God*. When it was asked Hannah why she should have so named her child, she replied: "Because I have asked him of Yahweh" (1 Sam. 1:20). And further: "For this child I prayed: and Yahweh hath given me my petition which I asked of Him" (v. 27). Rapaport, in his book, claims the word *shem* is related to the Akkadian *sumu* denoting not only "name" but also "offspring" and hence family. Concerning the name Samuel which should be rendered Shemuel, he states: "The Biblical name *Shemuel* (the original of

the English word Samuel) has been so badly handled by several generations of Biblical scholars, with quite astounding consequences . . . Yet another scholar tries to explain away the difficulty of Shemuel by propounding that 'the derivation of the name is by way of assonance rather than etymology, as if Shemuel were a contraction of *sha'ul me'el* (asked of God).' He shows that Gesenius, Strong and others by deriving it from roots other than that of *Shem* have led many astray as to the true meaning of the name Samuel.

The recognition of the name Shemuel as meaning *Child* or *Son of God* is highly significant in view of the article above.

A Consideration Of 1 Corinthians 7

Is It Good To Marry?

(Continued from p. 139)

Paul Answers The Corinthians

PAUL wrote the chapter before us in response to specific questions that had been posed by the brethren of Corinth. He prefaced it with the statement: "Now concerning the things whereof ye wrote unto me. . ." Obviously their queries arose out of his teaching concerning marriage, in which he had instructed them orally.

It is quite significant, therefore, that his reply first sets forth the moral excellence of a state of celibacy under certain conditions. It immediately puts marriage in proper perspective. It contrasts with the attitude often in evidence today which sets forth marriage as the greatest objec-

tive in life. If a person lacks a partner it is treated by some almost as though he or she is a failure in the battle of life. Accordingly parents tend to become over-anxious in the matter, and so urge their children in the seeking of a marriage partner as to cause them to become impatient and to act without due thought and care.

And because it is obligatory (if Scripture is to be heeded) that marriage must be "in the Lord" (1 Cor. 7:39), and our communities are so limited in size and scope, a spirit of competitiveness oft-times develops.

This needs guarding against. Scripture teaches: "Whoso findeth a wife findeth a good

thing, and obtaineth favour of Yahweh" (Prov. 18:22). This suggests the heeding of divine counsel in obtaining such a favour. An example is given in the mission of Eleazar in seeking a wife for Isaac (Gen. 24). In every move made to that end, he took Yahweh into his considerations, and made it a matter of prayer. Whilst we may not expect to find the same open guidance in our affairs as he did, the principle there revealed remains good for all time. The divine arm is not shortened that God cannot help now, as He has done in the past.

Benefits of Family Associations

It is damaging to the impact of the Truth in some parts, frustrating to the persons concerned, and contrary to the spirit of the verse before us (1 Cor.7), to over-emphasise the importance of seeking a marriage-partner. Quite often, and because the affluence of this age permits it, it results in many young people leaving home, deserting the Ecclesia that has laboured to help them, and doing very little for the Truth whilst they move from place to place "looking for a wife" or "a husband" as the case may be. "Flating" with others so inclined, they lack the benefits and the salutary discipline of a proper home life, and so the benefits of family life with the spirit of mutual consideration and self-sacrifice that it demands, are lessened. God is best served within and from the home circle, particularly when it is based upon the Truth (see Eph. 5:22-6:4).

A few years ago, the very economics of life would not have

permitted single young people (particularly young women) to leave home, take a flat and enter upon an independent life as they do today. The lower wages then paid made them dependent on the family, and helped to unite parents and children into a family unit cemented by love. It also compelled each one to submit to the necessary restrictions of family life. Today children are told by psychologists and educationists that such restraints have unfortunate reactions. Their theories however, flout the natural laws of family established by God. Their teaching has directly contributed to the child delinquency, broken marriages, drug addiction, juvenile crime, and general unhappiness of this age of license. Despite all the frustrations that may be associated with family life, it contributes to greater enjoyment, more happiness, a closer bond of affection, and far less marital trouble than is in evidence in the modern ideas.

The principles set down in Scripture, of the submissiveness required of wives to husband, the sacrificial love that husbands should show to wives, the respect that children should pay their parents, and the consideration and care that parents should manifest towards them, provides a foundation for greater happiness and satisfaction, than is the general experience today. I write as one brought up in a large family, often subjected to the disciplinary restraints of older members thereof, and definitely under the control of parents who were firm and unyielding in their requirements, but warm and self-

sacrificing in the love they expressed within the family circle. The family was united in spite of petty quarrels, and acted as a unit.

Seeking A Partner

Moreover, in the search for a partner, it is not only obligatory to "marry in the Lord", but even within the compass of the Truth, to seek for one whom God would approve: one who can serve a nobler part than the mere providing of a comfortable home, or fleshly pleasures. In that regard, a love of the word, a desire to sacrifice for the Truth are excellent qualifications. Marriage with one who is not faithful to the requirements of the Truth is not far short of marrying outside of the Truth. Such an act is courting disaster.

In the matter of marriage, young people should never be in a hurry. They need to avoid being led into an unwise arrangement by self-deception. A man or woman is not in the Truth (whatever their claims may be) who does not believe and obey it; who has no fondness for it, who is not prepared to sacrifice in order to serve it.

Marriage is a very onerous and serious matter. A broken marriage can destroy the innocent partner spiritually and mentally. The quality of a marriage, therefore can help or hinder in the battle for eternal life. It can lay the foundations for happiness or for misery. Complete mutual confidence in each other is essential. A desire to help one another in spiritual development will not hinder the normal happy associations of life, but will aid to their

fuller enjoyment. Marriage should be entered into with a clear and firm recognition by both parties that it is for life.

God is concerned in the marriage of His children, for He is concerned in their salvation. He clearly set before Israel who they might marry, and who they must not marry. He acted as a true and concerned Parent. Sometimes Israel disobeyed, as children will; but history shows that their happiness was bound up in accepting the restrictions that their wise Parent laid upon them, even in the matter of marriage. There is a greater guarantee of success and happiness in marriage if choice is made of a partner who adds spiritual virtues to personal appeal and attractiveness.

The Law set down the principle: "Thou shalt not plow with an ox and an ass together" (Deut. 22:10). In pondering that command, we may well ask the question posed by Paul: "Doth God take care for oxen? Or saith He it altogether for our sakes? For our sakes, no doubt, this is written!" (1 Cor. 9:9-10). To plough with an ox and an ass together was not only inefficient but could be cruel also. The ox and ass are of different sizes and motions, and to yoke them together would invariably cause friction, pain and discomfort. So it is when two are joined together in wedlock attracted only by physical considerations with no true amity in spiritual matters.

A partner needs to be selected who will co-operate in the most important functions of life: the service we all owe to the Truth.

One may not be the equal of the other in his or her dedication to reading and study, but both can unite in mutual serving and sacrificing for the Truth. That mutual love for the Truth forges a spiritual bond that will stand the tests that invariably come with marriage. As Amos declared: "Can two walk together unless they are agreed?" (Amos 3:3).

Marriage Is Not The Greatest Thing In Life

It is not marriage, but service to God which is the greatest thing in life. Even in married life this should be recognised and acted upon. In fact, all who embrace the Truth are married in the sense that they are espoused unto Christ (2 Cor. 11:2), and their greatest love and duty is to him, even above husband, wife or children (Luke 14:26). Therefore, Christ should take pre-eminence over any other consideration. That will not make a wife less attractive to her husband, but will add to her beauty, because it requires of her that she submit to him "as unto the Lord" (Eph. 5:22). Nor will it cause the husband to neglect his wife, for he will show the same sacrificial love towards her as Christ has revealed towards the Ecclesia, and he gave up his life in his love for his bride (Eph. 5:25).

So there is something greater than marriage, and it is the duty one owes towards the Truth.

That is one reason, we feel, that Paul commenced this very important chapter by commending celibacy under certain conditions. He wrote:

"Now concerning the things whereof ye wrote unto me: It is good for a man not to

touch a woman . . ." (1 Cor. 7:1).

He is treating with the reality of marriage.

The word rendered "good" is *kalon*. It signifies something that is excellent, morally good, and particularly appropriate to the circumstances. As a general statement and introduction to the whole subject of marriage, Paul states that it is good for a man not to marry, but, on account of fornication, let each have his own wife, and each have her own husband.

This is a clear statement, easily understood, free of ambiguity, and in conformity with Christ's expressed teaching. Throughout the Chapter, Paul is writing inspired advice, and not necessarily commands, for the benefit of the Ecclesia in Corinth. This is shown by the expressions he uses. In v. 28 he writes: "I would spare you"; in v. 35: "for your profit"; in v. 38: "shall do better"; and in v. 40: "happier". All these terms refer primarily to the believers in Corinth, to their situation at the time, and in particular to the difficulties and dangers they had to face, and which are not fully disclosed to us. But, nevertheless, they constitute clear guidance for us today.

Notice that Paul does not call the unmarried state "good" in contrast to the marriage state as "not good". On the contrary, he commends marriage in the majority of cases. To remain unmarried, or to marry, are each "good" each in its own way. But the former is particularly "good" if a person's sole objective is service to the Truth. In that case, for a few only, the unmarried

state is better. And later, in the chapter, Paul tells us what is absolutely necessary to make it such (vv. 8-9).

But let any who by compulsion and not by choice, are unmarried; those who cannot obtain a partner even though they would like one, remember that marriage is not essential to the finest life in Christ. It may help to that end, but it is not absolutely essential. Paul, himself, was witness to that.

Notice, too, that Paul does not subscribe to the papal command to its priests. Indeed, in another place, he declares that the command "forbidding to marry" would be a feature of the Apostasy that would arise (1 Tim. 4:3). Conversely he suggests to Timothy that deacons should be "the husband of one wife, ruling their children and their own houses well" (1 Tim. 3:12). Such experience would add to their effectiveness in the work set them, though it was not absolutely essential, for, it appears, that Timothy himself was unmarried. To the Hebrews, Paul wrote: "Marriage is honourable in all, and the bed undefiled" (Heb. 13:4), and in other places, he elevates marriage into a valuable service to God (Eph. 5:24,31,32; 1 Tim. 2:15). Concerning young widows, he writes:

"I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully" (1 Tim. 5:14).

Paul makes it perfectly clear that whilst a believer does good to marry, there is no stigma attached to the unmarried state, particularly when the brother or sister is prepared to use their liberty from earthly entangle-

ments to recognise their association with Christ as a binding marriage, and seek to fill the void of the lack of a marriage-partner by service to the heavenly bridegroom in love. The unmarried have more leisure to attend to the things of the Truth. The married have responsibilities towards things temporal that can prove a distraction necessarily interfering with the time given to the Truth. A loving wife needs to occupy her mind very largely about her husband and children; and a loving husband about his wife and family. And whilst the truth is served by them so doing (see Eph. 5), there is a danger lest the claims of Christ, who should be far more to us than husband and wife be neglected.

Most Should Marry

At the same time marriage is the safer condition morally (1 Cor. 7:2). It is for many a great support and strength for the work to which they give themselves. The home influence is felt wherever a man journeys, and often upholds him in good resolution, and animates him when despondent. It expands his sympathies. He tends to become more tolerant and understanding because he has learnt to share with others; and in the face of necessity has learnt the lesson of unselfishness. But marriage to be a help in that way must be established on divine principles.

Celibacy presents many perils even for those who are naturally qualified for it. Tendencies towards narrowness, selfishness, lack of sympathy, have to be carefully guarded against.

Domestic life of the right kind can equip a person to better serve the Truth. Particularly when the home is made a sanctuary for the Truth.

Paul's words to the Corinthians were penned because of the "shortness of the times". He was referring to the state of persecution that prophetically he knew would follow. His words have particular application today. There is in truth a "shortness of time", for the Lord is at the door. Hence we need to put everything: marriage, family, home, business in proper perspective. And that perspective is Christ's coming.

So, if a young person finds it hard to obtain a suitable partner, let them not worry unduly. Perhaps they will "find favour of Yahweh". Make it a matter of prayer and of faith, let them also remember that in embracing Christ, they are "espoused" to him. Let them develop such a love for Christ that the labour they do in the service of the Truth fills the void and brings an enjoyment to life that will find its culmination at the marriage of the Lamb.

Paul's instructions complement those of Christ. To his disciples he had emphasised the permanency and responsibilities of marriage. They had responded that if marriage is so restrictive, so binding, then it is better, or more profitable, not to marry:

"If the case of the man be so with his wife, it is not good to marry" (Matt. 19:10).

The word "good" in this place is different from that used by Paul. It is the word *sumphero*

which signifies "profitable" or "expedient". The Apostles, therefore, commenting upon the teaching of the Lord, suggested that if marriage is so restrictive, so binding, then it is better, or more profitable, not to marry. Profitable to what? To the requirements of discipleship, to the demands made upon the Apostles to follow Christ, going forth throughout the world to preach the Gospel. In the unmarried state there is greater freedom to act for Christ without thought for the needs of wife or home.

Those considerations, also, partly motivate Paul's comment, as he states in 1 Cor. 7:32:

"He that is unmarried careth for the things that belong to the Lord, how he may please the Lord."

In reply to the Apostles, the Lord stated that there are some physically unsuited for marriage, some who are so completely dedicated to discipleship that they become "eunuchs for Christ's sake" (1 Cor. 9:1,5; Isa. 56:4) for the very reason advanced by Paul in the chapter before us (1 Cor. 7:32-33). Such become, as it were, married to Christ. They give themselves with such dedication to the work of the Truth as to fill any void that may be created by their celibacy.

But apart from that, reasoned the Lord, "He that is able to receive it, let him receive it" (Matt. 19:12). What do these words mean? If there be no hindrance to a marriage, it is better to marry. In 1 Cor. 7:1-2, Paul endorses the advice and sets down his reason for doing so.

Notice that Christ advances

three causes of hindrance: divorce; physical impotence; a life so completely dedicated to Christ (as was Paul's) that marriage would seriously limit it.

There are very few indeed who can follow Paul in such dedication; and, indeed, this is not required of them. It is illuminating that the other Apostles were married, and with the loyal and loving co-operation of their wives, set forth preaching the word. So Paul tells us in 1 Cor. 9:5:

"Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?"

Hence whilst marriage is good, it is not essential to a life in Christ. But one thing is clear: in view of the teaching of Christ and Paul as to the permanency of the marriage bond the greatest consideration and care should be given to the selection of a suitable mate. Unfortunately the world has made divorce easy, and has promulgated the unscriptural doctrine of trial marriages. In doing so it has opened the floodgates of evil that is destroying true love, that is turning humans into mere animals, and is breaking down every principle of restraint in every avenue of life.

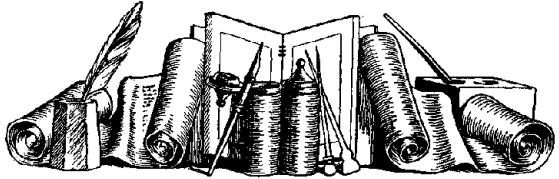
HPM

THE TERMINAL EPOCH

The consummation of the seventh trumpet will woefully surpass the Reign of Terror. This was limited to a single nation. The terminal epoch of the seventh trumpet now upon us, will make the ears to tingle only to hear the report of its terrors. Daniel was informed that it would be "a time of trouble such as never was since there was a nation to that same time" (ch. 12:1). "The time of the end" of the third woe trumpet is a time of unsurpassed calamity, and will extend to all nations in all parts of the earth. Their trade and commerce will be ruinously perturbed; their countries devastated by war; their hundreds of thousands prostrated by famine, pestilence and sword; their armies scattered like chaff before the wind; their "religions" abolished as "abominations" and blasphemies; their priests, clergies and ministers punished as sorcerers, murderers, imposters, hypocrites, and plunderers of the poor; and their kings, nobles and gentry destroyed as "the destroyers of the earth." The Spirit of the Eternal in Jesus and his Brethren is "the Lord and his Christ," by whom this world-wide revolution will be developed and directed. The political witnesses of Jesus developed and directed the great French Revolution. Theirs was a great and mighty, as well as a terrible work; but it is the witnesses of the Holy City, the One Body, who will constitute the Revolutionary Government, and to whom the higher and nobler, mightier and more terrible mission is assigned, of breaking in pieces the political fabric of the world; of emancipating the nations from the reign of ignorance and strong delusion, and of blessing them in Abraham and his seed. This is the work that is before them, and which, when accomplished, will introduce them to the reign of the aions of the aions, or the thousand years.

J. Thomas, *Eureka*

LOGOS COMMUNICATION



IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS NEAR & FAR

Ruth In A Ruthless Age

"I thought the book on Ruth was particularly stimulating, and a great comfort in this 'ruth-less' age. My copy is now circulating among other brethren and sisters for I feel it is too precious to hide away in the bookshelf. I also gave a Bible Class paper on *Ruth: The Gentile Convert*, and found this an excellent exercise. My prayer is that those involved in the work of furthering the Gospel message may 'hold fast to the things that remain'. Sad to say that word *remain* has very deep and significant implications because it implies a depletion of some of the original faith by the introduction of new ideas. We will all profit by heeding the forthright words of Paul in his letter to the Galatians when they left the true gospel for one that was not so. He labelled them as 'foolish Galatians'.

"The word *foolish* does not seem to be strong enough to describe those who have left the true gospel for strange ideas. But when consideration is given to the term in the Psalms we see how serious is the accusation. For example, 'The fool hath said there is no God!'

We pray that by God's grace and the help of faithful brethren and sisters, we shall never be labelled as 'foolish Christadelphians!' — H.H.C. (U.K.).

(Ruth lived in an age of evil and yet, through the Word that motivated her, she manifested both faith and courage as to stimulate her contemporaries, and those of like precious faith to this age. It is interesting to notice how her name has become incorporated in the English language in such adjectives as 'ruthless' — defining those who lack her qualities. Let us build our characters, as she built hers, on the hope of Israel and all will be well. . Ed.)

Message From Melech

Your letter comments upon the dissension between Ecclesias in your area which gives you deep concern. We appreciate both your distress and your concern, but as you have merely signed your letter as *Melech* without address it is somewhat impossible for us to give you the advice that you seek. We would need to know more about the circumstances to which you refer. If you desire to write us personally with

more specific information we will try to help you, and perhaps the circumstances to which you refer. Please understand that your letter will be treated with confidence on such a personal issue. . Ed.

Story Of The Bible

"Our copies of *The Story Of The Bible* arrived yesterday, and Philip who has just turned ten, has not stopped reading his copy. He finds it so interesting and easy to read, which is really good, for not only is he learning more of God's Word, but is encouraged to read for himself!" — N.M. (NSW).

(We have deeply appreciated the encouraging comments of some who have received this volume. It has been a pleasure to produce it, and to share a knowledge of the Word with others. We appreciate the many hands in association with "Logos" who have helped to make lighter work of it . . . Ed.)

Seeking The Truth

"I thank you for the copies of *Herald Of The Coming Age* received regularly from you, and your letter of recent date.

"I have been undergo-

ing tuition with the Christadelphians of the Stirling Ecclesia over the past few months, and hope in the near future to be baptised.

"I believe that after baptism I can subscribe to your monthly *Logos* magazine which also includes a copy of *Herald of the Coming Age*.

"Once again, thank you for your interest". — H.P. (WA).

(The above letter received by Sis. Cheek who attends to such correspondence. It is encouraging to see the fruits of such labour. As to receiving "Logos", it is our practise to forward copies free of charge to newly immersed brethren and sisters for a time. . . Ed.)

Hymns Of Worship And Praise

This is a little booklet of hymns set to music as composed by Bro. C. Wingad, 24 Greenways Rd., Glen Waverley, Vic. 3130 (Tel: 233 8707). It is designed for home or community use. Further information is available from Bro. Wingad.

Seeking The Truth

"We have heard of a booklet you publish either weekly or monthly called *Logos*, and we would really like to subscribe to it. We have enclosed \$10 for that pur-

pose. We are only just coming to a knowledge of the truth, realising how close we are living to the time of the Lord's return, but we hope to be baptised shortly. To that end we are studying *The Christadelphian Instructor, Preparing for Baptism, and Key To The Understanding of the Scriptures*. If you know of any other literature that would help us, we would appreciate obtaining copies.

"We have only been in Australia about six months, and have been attending meetings in different parts including Redcliffe and Coorparoo. We actually attended the meeting which you addressed in the Horticultural Hall in Christchurch earlier this year, which was one of the first opportunities I had to hear the Good News, though Michael had been to a few meetings in Bristol Street before that.

"We both still have the world pulling at us, and really hope we can overcome its lure. We know that the only way to Salvation is through God's word, but we also realise that this is a challenge. We have lots of questions and often get confused, but with the help we are receiving it is becoming clearer.

"If you can offer any

advice on what to read further we would really appreciate it, and particularly, we shall be looking forward to obtaining *Logos* in the mail." — J. & M.H. (Old.).

(Your letter greatly encourages us. There are many books that could help you, and we would recommend one entitled: "Christendom Astray from the Bible". It will give you the basics of the difference between Christendom and the Christadelphian Movement. We are happy to forward "Logos", and invite you to pose any questions by correspondence. We note with interest that you attended the public address we gave in Christchurch, and we are encouraged by the seed thus sown. . . Ed.)

After Thirty Years

"I am sending to you today three coupons asking for three free booklets: *How To Read The Bible, The Amazing Witness of Fulfilling Bible Prophecy, and How Christ's Coming Will Change The World*. My wife and I have been Jehovah's Witnesses for over thirty years. We are sending to you our testimony in which we state our reasons why we left the Watchtower Organisation. You are free to use our names and our testimony in whatever way you think may help others to free themselves from this power of darkness, or to warn others not to fall into the same trap. How do the Christadelphians reason concerning the Holy Spirit and the Devil? We could not find anything in your booklets regarding these subjects." — S.S. (Tas.)

Seek Ye The Lord

Seek ye the Lord while He may be found;
 Seek ye the Light, follow the Sound
 He that hath ears, let him hear what is right;
 He that hath eyes, let them open to sight.
 For the day will soon come when darkness will fall
 When man will no more hear the sound of his call;
 Then those who are judged to be his elect,
 Will form part of the Bride whom the Lord will select.

— L. de Groot (W.A.)

(The booklets have been sent in response to this interesting letter. We have of course, copies of the Herald expounding on the Holy Spirit and the Devil, and these, too, have been forwarded. In addition, the Hobart brethren have been advised so that they can make personal contact with the writer. We may republish some of his "testimony" in "Logos" when space permits . . . Ed.)

On Mt. Sinai

"The photo of you with the Yemenite guide on the summit of Mt. Sinai is interesting. It must have given you the thrill of a lifetime to ascend that mount. To realise that you were standing on the spot that witnessed the fire of Yahweh, and the heavy cloud that draped it, so that Moses declared: 'I exceedingly fear and quake'. Nevertheless, when he descended his face shone the reflected glory of that which he had seen on the Mount" . . . T.H. (USA).

(I also found the experience emotionally moving, and felt repaid by the effort it took me to ascend the Mount. . . Ed.)

Thank You!

"We find *Logos* and *Expositor* very helpful in our daily readings, and also in pinpointing the significance of current events. The earnest exhortations in *Logos* assist to remind us of the lateness of the hour, and the need to take stock of our lives, keeping our desires in subjection to our Lord's will. May the Lord continue to prosper the work of *Logos*, and help it to develop a harvest in

these last days." — W.T. (USA)

(Thank you for your encouraging words, and for the donation to the work of the Truth . . . Ed.)

A Time Of Rejoicing

"During your visit to the Bible School in 1979, I introduced you to my wife, and suggested you have a chat with her. At that time she had not any desire to put on the saving name of our Lord Jesus Christ. At that time you quoted Galatians 3:8, and I shall always remember those words myself.

"I promised to let you know if my wife should desire to be baptised into the name of the Lord, and wish to advise that such a happy event has now taken place. It was, indeed, a very moving evening. Truly our heavenly Father has answered our prayer. Our fraternal regards are to you and your sister wife." — S.W. (U.K.).

(It is a thrilling moment to witness the fulfilment of prayer in that fashion. It is stimulating to faith, adding to our confidence in the goodness of Yahweh. . . Ed.)

A Life In Times of Stress

"I like the magazine very much. There are many encouraging articles in it; and articles that are comforting in these times of stress. I get a great lift out of reading and pondering these. Thank you for the literature you edit, and which must entail a tremendous amount of work. However, you will not realise the joy you bring to some of us, especially to us who are alone, in isolation most of the time. May the Lord

soon return, to bring peace and happiness to the world." — I.C. (Canada).

(As at one time we lived in isolation, we can appreciate the comfort that contact with others can bring. Many have helped us in the past, and we are happy to try and extend ourselves to help others . . . Ed.)

A Puzzle Considered

"In reference to your article 'A Puzzle considered' in the November 1980 *Logos*, I would say just one word — Amen!

"This is a problem which has vexed me for some considerable time — how can anyone who knows the Truth ever leave it? Like you, I don't believe they do. Should one really know the Truth, he can't leave.

"The need in these last days is for a strengthening of our mutual resolve, with God's help and blessing, to man the battlements of the Ecclesia. We must all be willing to speak out against both the errorists and the compromisers. We must strive against those who would maintain peace at any cost as well as against those who would preach damnable heresies in our midst. We must have the strength of our convictions to take unpopular and costly stands — if that is the required price of being God's true witnesses in these days.

"Several of us have made that resolve". — F.B. (NSW).

(We certainly need to strengthen ourselves and others in spiritual matters, particularly in view of the pressures from without. Christ had to save himself in order to be able to save

others. He provided an example which we should try and emulate. . . Ed.).

Paying In Advance

"Would you consider some method of subscribers like myself making long term commitments to subscribing? I'm thinking specifically of *The Expositor* which, if I forget to renew, could cause me to lose an issue, and thus have an incomplete exposition of a book. Every year I become concerned. On the plus side would be the dollars you would have on hand to further the work of the Truth, whilst on the negative side you would have the problem of trying to project future costs in the light of escalating inflation!" — R.R. (USA).

(If you wish to pay in advance please do so on the basis of current rates. Your account will then be credited in advance on the yearly basis. The inflationary spiral is a problem, particularly with increasing mailing costs — they are rapidly approaching \$400 per week! — so your consideration for our problem is appreciated. However, we have this further factor: you may pay in advance but not receive periodicals, as the Lord's coming might precede the lapsing of your subscription! . . . Ed.).

Encouragement

"Thank you so much for Logos. As a new sister in the Truth it has helped me very much." — B.W. (USA).

(Though your note is brief and to the point it is most encouraging to learn that the magazine has

been of assistance; particularly in view of your recent acceptance of the Truth . . . Ed.).

Mistake

"I have just read your booklet *The Gospel Explained And Expounded* which was greatly appreciated. However, the chart on p. 10 gives the birth of Isaac when Abraham was 100, and the offering of his son when he was 125. On p. 13 of the booklet (4th paragraph) it says: 'When the lad was about 17, Abraham was told to offer him. . . .' Is this a contradiction, or is the difference of 8 years taken up by the space between the command and the action?" — C.W. (U.K.)

(We are not told the age of Isaac when offered by Abraham, and therefore can only express our opinion. Abraham styles him a "lad" (Gen. 22:5), and the expression generally denotes a boy or a teenager. Because of that we assumed his age to be about 17, and the chart should be altered accordingly. We appreciate your correction . . . Ed.).

Error?

"I have subscribed to Logos through the Ecclesia. I wonder, however, if there is an error in the rate schedule. With the high rate of postage, should not the rate be expressed in Australian dollars rather than Canadian or American dollars?" — R.C. (Canada).

(The subscription rate of "Logos" is a token payment set at that price to encourage the widest circulation. Some receive it

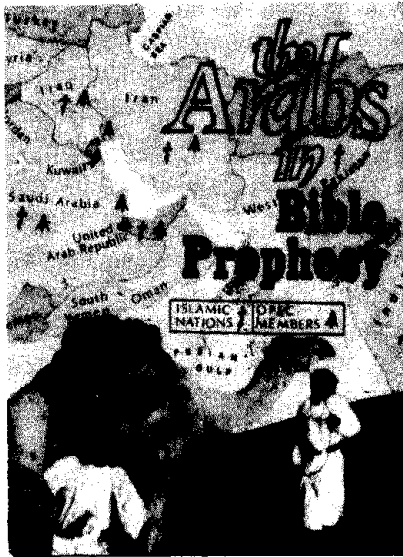
free, and we are delighted to forward it to them. Others generously donate more than the subscription rate, and that materially assists us to maintain and extend the work being attempted. We highly appreciate your co-operation. . . Ed.).

From Guyana

"Thank you for your letter. After careful consideration, it has been agreed that *Herald Of The Coming Age* would be useful both to the Ecclesias, and those outside. For the purposes of advertising, we would appreciate the local addresses printed on the back cover.

"We have planned that when funds were received, we would place orders for books to equip five libraries with respected Christadelphian works. Accepting your proposal which would make these available immediately, we propose to ask you for three copies of each of the following by Brethren J. Thomas, R. Roberts and Logos Publications. In anticipation we express our grateful thanks for all that you have done so far. Shalom! — O.E. (Georgetown, Guyana).

(We have forwarded supplies of all issues of "Herald of the Coming Age" currently available, and have forwarded the books requested by you, plus two other titles which we feel you will find helpful. Cost of these books has been met by the donations of "Logos" readers, including some from England who have specifically requested that the money help pay for the books supplied you . . . Ed.).



(2) Their Remarkable History

Daniel was told: "The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will" (Dan. 4:17). This is remarkably demonstrated in the history of the Arabs.

THIS characteristic of Almighty God is demonstrated in the history of the descendants of Ishmael, the Arabs. He promised to make of them a "great nation", and history has vindicated the promise. In the Divine judgments poured out upon the so called "christian" nations of Eastern, and to a lesser extent, Western Europe, during 300 years, between 632-932 AD, the scimitar of Ishmael conquered and controlled a great portion of the then civilised world.

God Changeth Not

Ishmael produced twelve sons and a daughter (Gen. 25:13-16; 28:9). The sons became princes, ruling tribes that wandered the deserts of Paran and Arabia. A section of this people exhibited their father's lack of reverence for Divine things in selling Joseph as a slave into Egypt (Gen. 37:28). Their contact with

their "brethren" the people of Israel is noted in several places in the Bible: they brought gold and spices to Solomon king of Israel (1 Kings 10:15), tribute to Jehoshaphat king in Jerusalem (2 Chron. 17:11), allied themselves to the Philistines against Israel, but were overwhelmingly defeated (2 Chron. 21:16-22:1).

In their opposition to Israel, the descendants of Kedar, one of Ishmael's sons (1 Chron. 1:29) who had bestowed his name upon a city and district, received the judgment of God through His servant, Nebuchadnezzar (Jer. 49:28).

This historical fact illustrates a Divine principle. Though God promised to bless Ishmael and his descendants, it was conditional. If they molested God's possessions: His people, land or city, they brought upon themselves the wrath of God; for he that toucheth Israel "toucheth

the apple of My eye," (Zech. 2:8) He declared. The pupil of the eye is the most delicate part of the body, and the illustration is used to show the seriousness with which Yahweh looks upon those who touch with unhallowed hands that which He claims as His own. The reason for this is the covenant made with Abraham.

Nations, and not the least the Arabs, have yet to learn that, as Christ declared it, "salvation is of the Jews" (John 4:22). This expresses the truth enunciated by God through Malachi: "For I am Yahweh, I change not; therefore ye sons of Jacob are not consumed" (Mal. 3:6). Again: "For Israel hath not been forsaken, nor Judah of his God, of Yahweh of hosts, though the land was filled with sin against the Holy One of Israel" (Jer. 51:5).

The Scourge of the Scimitar

United in faith under one head, Muhammad their prophet, with the worship of One supreme God upon their lips, and the glittering scimitar in their hands, the Arabs, designated as the Saracens, rose to a greatness that still arouses the admiration of historians, though within the inner sanctums of the idol-worshipping "christians", the name Saracen is synonymous with Barbarian. True it is that Almighty God 'rules in the kingdom of men', He has done so in the past, is at present so doing, and will rule all nations much more visibly in the future through the instrumentality of His beloved Son. It is a principle expressed through Divine prophecy that nations do not war

against nations sorely through the caprice of generals or of ambitious rulers. Not a kingdom has been established, nor a king dethroned, but it has formed a move, which has contributed to the global crisis in the earth today which will ultimate in the introduction of the Kingdom of God. This truth is beautifully expressed in the words of the prophet Daniel, saying:

"Blessed be the name of God for ever and ever; for wisdom and might are His; and He changeth the times and the seasons; He removeth kings and setteth up kings; He giveth wisdom unto the wise, and knowledge to them that know understanding; He revealeth the deep and secret things; He knoweth what is in the darkness, and the light dwelleth with Him" (Dan. 2:20-22).

Hence God uses the nations to accomplish His purpose. When their wickedness become obstacles to His design, He removes them out of the way, and introduces other actors upon the global stage. In this way, He controls and regulates the world's affairs; but in every interference He shapes the course of events towards the consummation He has predetermined.

Prophetic Symbols Descriptive Of The Saracens

Accordingly the unification and development of the Arabian tribes were used by Almighty God, as His Sword against the blasphemy, hypocrisy, avarice and cruelties of the so called "christian" nations of Eastern and Western Europe.

The divine mission in the Saracen Arabs was illustrated in the Apocalypse (Rev. 9:1-12). It describes how that a 'Star' or leader having fallen from power

in the political heavens would organise his army of "locusts" to devastate the section of the political "earth" identifiable with the eastern "third" or Roman Empire. They were given power "as scorpions have power". They were like locusts in their destructiveness, but like scorpions in their power to sting. But their depredations were limited to those "who have not the seal of God in their foreheads".

Muhammad as the 'star' leader accomplished this. He united the tribes of Arabia under one common banner with the simple statement of faith: "there is but

one God, and Muhammad is the apostle of God". He had a particular hatred for those advocating the doctrine of the trinity, and therefore for Catholicism. He set himself the task of destroying all idolatry, whether pagan or "christian". His faithful lieutenants, Abubeker, Omar, Othman, Ali, carried out this divine duty with devastating and afflicting effect upon the so called "christian" nations of Eastern and Western Europe, until the entire world trembled at the threat of Arabian attack.

— W. Excell (Tea Tree Gully)
(To be continued).

The Altar of Incense

Exodus 30:1-10

Its Position And Purpose

The remaining article of furniture in the Holy Place stood before the Veil which separated it from the Most Holy Place. It was an altar made of shittim wood, foursquare measuring one cubit \times one cubit \times two cubits high, i.e. approx. 1'6" \times 1'6" \times 3' (45cm \times 45cm \times 90cm). It was overlaid with pure gold, had a horn in each of its four corners, and was edged with a crown of wreathen gold. It was carried by shittim wood, gold-covered staves (see Exod. 30:1-10; 37:25-28).

Incense was burnt upon the altar each morning and evening, at the same time that attention was given to the lamps upon the seven-branched lampstand (Exod. 30:7-8). This was a regular part of the daily service performed by priests in the Holy Place.

The incense was compounded of four ingredients (Exod. 30:34-36), according to strict Divine instructions (vv. 37-38). It comprised three sweet spices, stacte, onycha, and galbanum, mixed in prescribed proportions with pure frankincense.

Stacte was also known as Balm of Gilead which was well known for its healing properties. It was extracted from the bark of the Storax

tree which was a very showy tree when in bloom, its flowers being orange in colour.

Onycha is believed to have come from a shell mollusk which, when burnt, gave off a very distinct perfume. Perhaps the Israelites had gathered the shells when they had returned to the Red Sea on their way from Egypt to Mt. Sinai.

Galbanum was a fragrant, resinous gum, yellowish-brown in colour.

Frankincense was the fragrant white gum which was expelled from the frankincense tree when the tree was cut. The frankincense, was exuded in the shape of a tear-drop. When burnt it gave a somewhat balsamic odour.

Every morning and evening (Exod. 30:7-8) Aaron, at the time of trimming the lamps, took coals from the Altar of burnt sacrifice in his golden censer, and a quantity of incense and approached the golden incense Altar. Facing the Veil he placed the censer upon the altar and poured some of the incense upon the live coals. Thereupon the incense vaporised and ascended as an invisible aromatic cloud that filled the Holy Place with its sweetness (see Lev. 16:12-13).

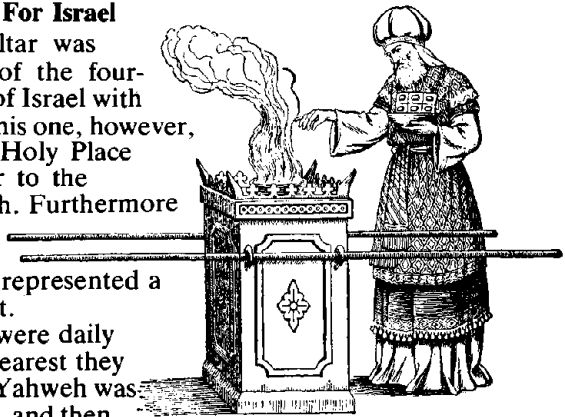
Lessons For Israel

The Incense Altar was another miniature of the four-sided encampment of Israel with its four standards. This one, however, was located in the Holy Place and thus was closer to the presence of Yahweh. Furthermore it was very much smaller, as if to suggest that here it represented a smaller encampment.

By it Israelites were daily reminded that the nearest they could approach to Yahweh was at the Incense Altar, and then only through their appointed priests. The Veil prevented closer contact with Yahweh. The incense reminded them that any approach to God must be acceptable to Him, a sweet fragrance, devoid of strange fire or strange incense.

Even this kind of approach was a temporary one, as denoted by the removable carrying staves. Faith, however, looked for a permanent means of approach to Yahweh.

The High Priest represented the people at the incense altar, thus reminding them that sin and disobedience, and unprepared and unsanctified approaches, prohibit an individual personal presentation. It must be through the priest.



The altar of incense

Even the High Priest's representative approach carried qualifications. His procedure from the light to the bread to the incense was stipulated; his covering was specified; the symbolic prayer he offered on their behalf was Divinely ordered and chosen by the significance of the ingredients. They represented the necessary qualities of healing truth; of sacrificial tears; of righteousness and acceptable fragrance.

The High Priest's twice-daily approach on their behalf must be understood in the same terms as Genesis 1: the "evening and the morning were the day". The approach to Yahweh in this way required an all-day consciousness of His presence, and of their own need to approach Him constantly.

Because the Incense Altar was located outside the Veil, which was penetrated only on the day of atonement, Israel were to understand that, though they could approach Yahweh through the intercession of their High Priest, there must still be a sacrifice for sin that would enter into the very Presence in the Most Holy (Lev. 16:11-14).

When, on the Day of Atonement, the High Priest entered the Most Holy, he took with him, the sacrificial blood for sprinkling upon the Mercy Seat, the golden censer with its coals, and a supply of incense in his hand for the purpose of filling the Most Holy with its fragrance. This act of symbolic prayer was performed at the Incense Altar which was then accounted as being inside the Most Holy (by the repositioning of the veil. See Heb. 9:2-4). Accordingly, 1 Kings 6:22 (RV) describes the altar of incense as "the altar that belongeth to the oracle."

The high-priest's entrance into the Most Holy on the day of Atonement foreshadowed Christ's ascension into heaven (Heb. 9:12). On that basis, Paul exhorted: "Having therefore liberty to enter into the holiest by the blood of Jesus, by a new and living way which he has consecrated for us, through the veil, that is to say his flesh.... let us draw near with a true heart in full assurance of faith . . ." (Heb. 10:19-22).

That being our privilege, let us daily use it.

K. Cook (Yagoona)

DAYS LIKE NOAH'S

The antediluvians thought Noah mad, to predict a deluge, and prepare an ark. "They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark" — and what then? "the flood came, and destroyed them all." So it was, too with the cities of the plain. "They did eat, they drank, they bought, they sold, they planted, they builded." And nature seemed to smile on their pursuits. The sun rose as usual on the morning of their overthrow. Scripture notes this. "The sun was risen upon the earth when Lot entered into Zoar." What ensued? "Then Yahweh rained upon Sodom and Gomorrah, brimstone and fire from Yahweh out of heaven; and he overthrew those cities." . . . "But what is all this to us?" you perhaps inquire. Let our Lord himself reply. "Even thus shall it be in the day when the Son of Man is revealed."

The Vision of Faith

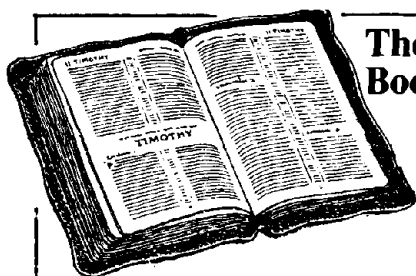
*Art thou yet of full persuasion
That our God is truly there?
Can you see His Great Salvation
When you come to Him in prayer?
Can you see His Wondrous Being
A vision of glorious light behold
And with a faithful vision see Him
Seated on a throne of Gold?*

*No man yet has seen the Father,
Nor yet can he ascend so high.
But we, though weak, must reach still further
That we might unto Him draw nigh.
With confident anticipation
Of things that are for now unseen,
And hearts o'flowing with persuasion
To see fulfilment of our dream.*

*Hast thou yet seen Zion's brightness,
With the Lamb upon the throne?
All the saints adorned in whiteness
To whom the things of God are known?
In former days they saw the glory
Within their foreheads firmly sealed.
Them the great Judge 'counted' worthy;
Thus Yahweh's glory is revealed.*

Elaine Pickering

The Bible's Challenge to the Book of Mormon



(2) What The Book of Mormon Is About

One of the articles of faith of the Mormon church states, "We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God". ("The Pearl of Great Price"). Whilst they have many reservations as to the correctness of the Bible translations, Mormons have no such reservations regarding the Book of Mormon, as they claim that Joseph Smith was its inspired translator, who translated it "through the gift and power of God".

The Theme Of The Book

Mormons regard the *Book of Mormon* to be superior to the Bible, for the Bible is said to contain errors of translation, whereas no such errors are said to exist in the *Book of Mormon*. This indeed is a strange claim, in view of the fact that there have been over 3,000 textual changes to the *Book of Mormon* since its first publication in 1830! Nevertheless, the Mormons teach that the *Book of Mormon* was given because an entirely new book was necessary to complete God's revelation to man.

The *Book of Mormon* is all about two great waves of immi-

gration to America from the area of the Middle-East. The *Book of Ether* describes the first of these and it concerns the nation of Jaredites who left the area of the Tower of Babel in approximately 2,250 B.C. Jared's brother was told by the Lord to build eight barges for the journey and these barges were to be as long as a tree, and were to be made "exceeding tight, even that they would hold water like unto a dish" (Ether 2:17). However, Jared's brother who was a prophet, needed to inform the Lord that there would not be sufficient air in the barges to allow the occupants to breathe, and so the

Lord said unto him:

"Behold, thou shalt make a hole in the top, and also in the bottom; and when thou shalt suffer for air thou shalt unstop the hole and receive air. And if it be so that the water come in upon thee, behold, ye shall stop the hole, that ye may not perish in the flood" (*Ether 2:20*).

These eight barges journeyed for 344 days across the oceans, and landed at their destination at exactly the same time and place, the west coast of Central America. There in America the Jaredites established a widespread civilization and built many cities. As time went by and after some vicissitudes the Lord blessed these people with fruitfulness, and we are informed that "they also had horses, and asses and there were elephants and cureloms and cumoms"* (*Ether 9:19*). The Jaredites however continually fought with each other and engaged in several savage battles. In one of these battles we are informed that two million mighty men, their wives and their children were slain (*Ether 15:2*). Finally there were only two warriors left, Coriantumr and Shiz, and in the final battle Shiz was slain. The passage describing Shiz's death contains the following peculiar detail:

"And it came to pass that after he (Coriantumr) had smitten off the head of Shiz, that Shiz raised upon his hands and fell; and after that he had struggled for breath, he died" (*Ether 15:31*).

Though seriously wounded in battle, Coriantumr survived and lived with the people of Zarahemla for "nine moons" (*Omni*

21). The only other survivor of the Jaredites was Ether, the prophet who recorded the history of his people on 24 plates. Thus, the Jaredites were obliterated from North America.

The second, and more important immigration to America was that of Lehi, a Jewish prophet of the tribe of Manasseh, and his descendants. Lehi was forced to leave Jerusalem in 600 B.C. because of persecution which had arisen out of his denunciation of the wickedness of his fellow Jews, and his prophecy regarding the impending destruction of Jerusalem. He therefore left Jerusalem with his family and resided in the area bordering on the Red Sea. In accordance with a commandment from God, Lehi's sons were sent back to Jerusalem to obtain from a certain Laban a set of brass plates containing the five books of Moses, various prophecies, and Lehi's genealogy (ostensibly the Brass Plates of Laban). Lehi and his sons continued their journey until they came to the shore of an ocean, where one of his sons, Nephi, began to build a ship in response to a divine revelation. The entire family then entered the ship and set sail eastward, navigating with the aid of a ball containing a spindle which indicated the way they should go, an instrument which Lehi had previously found upon the ground (*1 Nephi 16:10*). (This is one of the many anachronisms found in the Book of Mormon, for the mariner's compass was not invented until the 12th century A.D.!). They eventually landed on the west coast of South

* Nobody has ever been able to identify the animals given the names cureloms and cumoms! They are figments of Smith's vivid foolish imagination . . . Ed.

America — the Jaredites having at this stage exterminated themselves.

Upon their arrival in America, the family of Lehi was found to be divided, one faction led by his son Nephi, and the other by his son Laman. The family of Laman and his brother Lemuel were rebellious and consequently were divinely cursed with "a skin of blackness" (2 *Neph* 5:21). Mormons claim that the descendants of Laman were the ancestors of the American Indians, and thus set forth that they are dark skinned Israelites of the tribe of Manasseh, whereas most anthropologists declare that they are of the Mongolian race.

The Nephites obeyed the commandments of God, and opposed the Lamanites. There was peace and harmony between the two groups for two hundred years and then hostilities erupted between them which flared into constant warfare. In A.D. 385 the two factions assembled for a final battle near the hill Cumorah, in which the Lamanites destroyed all the Nephites except Moroni the son of Mormon.

Mormon had been writing down the history of his people, the Nephites, on golden plates, and had hidden them in the hill Cumorah before this final battle. After the battle, Moroni his son, added some additional plates containing the books of Ether and Moroni, and buried them in the same hill in A.D. 421. In the years 1823-27, Mormons claim that Moroni, now an angel, appeared to Joseph Smith and revealed the locality of the golden plates.

Language Of The Book of Mormon

Mormons claim that the *Book of Mormon* is a book of divine revelation given by God in addition to the Bible, and that the language of the original plates was "Reformed Egyptian" (*Mormon* 9:32). In *Mormon* 9:34 we find, "But the Lord knoweth the things which we have written, and also that none other people knoweth our language; therefore he hath prepared means for the interpretation thereof". What this is saying, is that unlike the Bible which was transmitted to us in languages which were well known and spoken by many — Hebrew, Aramaic, and Greek; the *Book of Mormon* came to us via a language ("Reformed Egyptian") which is not a known language, nor do we possess documents or inscriptions which attest the existence of the language, as we do with the Bible!

Does it seem likely that God would give us His latest sacred book in a manner different from that in which He gave us the Bible? Is it likely that God would give us His newest and allegedly greatest Book of Scripture in a language completely unknown? What assurance have we that "Reformed Egyptian" was actually spoken and written? We must simply take one man's word, namely that of Joseph Smith.

There are some extraordinary incongruities regarding this language of "Reformed Egyptian" which we now want to consider. Nephi, who is alleged to have engraved the first "Re-

formed Egyptian" plates was a Jew, whom it is claimed, lived originally in Jerusalem in about 600 B.C. At that time the spoken and written language of the Jews was Hebrew, and so it would be expected that Nephi, his brothers and his father, Lehi, would also speak and write Hebrew. However, we find that Nephi after arriving in America, began to write on golden plates in "Reformed Egyptian"! Moreover, we also find that the "Brass Plates of Laban" which Lehi and his sons had taken with them from Jerusalem were also written in Egyptian. Now we ask the question, Where did Lehi and his sons learn to read the Egyptian language so that they could decipher these brass plates? Where did Nephi learn the Egyptian language well enough to write it on the golden plates? We find in *1 Nephi 1:2*, that Nephi says, "Yea, I make a record in the language of my fathers, which consists of the learning of the Jews and the language of the Egyptians". Was not Lehi an Hebrew speaking Jew? Where then did he learn "the language of the Egyptians", so that he could not only read but write it as well? This is an amazing fact indeed, and more so when one realizes that in Egypt writing was not practised by the common people but only by the priestly classes!

Another question that needs to be considered, is why did God make Nephi and his descendants change from Hebrew to Egyptian? This is important for Egyptian is an inferior language to Hebrew, the reason being that

all types of Egyptian script were non-alphabetic, whereas Hebrew is a language written in alphabetic script. Does it seem likely, that God would (as Mormons claim) for his final sacred book, change from an alphabetically written language like Hebrew to a more primitive, non-alphabetically written language like Egyptian, which would be less precise in conveying the meaning than Hebrew? Considering that Nephi and his descendants could speak and write Hebrew, and that Mormon tells us in *Mormon 9:33*, "*And if our plates had been sufficiently large we should have written in Hebrew; but the Hebrew hath been altered by us also; and if we could have written in Hebrew, behold, ye would have no imperfection in our record.*" Surely it would have been more appropriate to have used Hebrew. Why did Moroni (and his father Mormon) not write in Hebrew which would have resulted in a more accurate record? The reason given is that the plates were too small! A strange reason indeed, when a simple solution would have been to write the Hebrew in smaller letters, or equally simple, make larger plates. If the record could have been more perfect in Hebrew, why was not every effort used to convey the revelation in the best possible medium?

As stated before Joseph Smith claimed that the characters on the plates were identified by Professor Charles Anthon as being genuine, and Smith's translation as accurate. In *The Pearl of Great Price*, p. 55 Professor Anthon is stated as having said that

the translation was "correct more so than any he had before seen translated from the Egyptian". Unfortunately for the Mormons, Professor Anthon completely denied the truth of the statements attributed to him when confronted with them. But damaging as that may be, the *Book of Mormon* itself does not allow Professor Anthon to have made such a statement, for we learn in *Mormon* 9:34, "But the Lord knoweth the things which we have written, and also that none other people knoweth our language; therefore he hath prepared means for the interpretation thereof". Now Mormons cannot have it both ways; either Professor Anthon could not (and did not) know if the translation was correct, or the *Book of Mormon* is wrong when it says that "none other people knoweth our language".

Joseph Smith made the statement that Professor Anthon said that the "Reformed Egyptian" characters were "Egyptian, Chaldaic, Assyriac, and Arabic". (*Pearl of Great Price* p. 55). This

has been well described as a "linguistic monstrosity", for the characters would represent four different languages, which would be incapable of providing a readable kind of writing. Two of these languages, Assyriac (we presume this stands for Assyrian) and Egyptian do not employ an alphabet, whereas Chaldaic (which we assume is some kind of Aramaic) and Arabic were written in alphabetic scripts. It would be impossible to make sense out of characters from four different languages, two of them written in alphabetic scripts, and two which were not. This would be like trying to write a sentence using letters from the English alphabet, some Hebrew consonants, some Japanese characters, and some Chinese characters! So much then for the language of the Book of Mormon.

K. Papowski (Qld).

Editorial Note

It is incredible that intelligent people can be swayed by such nonsense as is contained in the "Book of Mormon" whilst at the same time turning from the sane, sober truth of the Word. It demonstrates how glibble is flesh...Ed.

THE UNITED NATIONS

The kings of the earth have hitherto made war with one another; they have been divided against themselves. But we learn from the Apocalypse, that when the Lamb of God comes from the right hand of his Father to take unto himself his great power and to reign over Israel and the nations, there will be a grand alliance on the part of the kings of the earth and their armies; for it is written in Revelation 19:19 that "the beast and the kings of the earth, and their armies gathered together to make war against him," Christ, "and against his army," the Lamb. Whatever the powers of the earth have disagreed upon before, they will now "have one mind," and that mind will be developed in tremendous hostility to the new power. But the same prophecy informs us of the result of the conflict. . . The Lamb shall overcome them and they shall be slain by the sword that proceedeth out of his mouth . . . This is how Jesus and his brethren will get possession of the kingdoms of this world — by war.

J. Thomas

Why A Judgment Seat?



Whilst the signs of the times dramatically indicate that Christ is at the door, and thereby stimulate the greatest excitement, they are also a salutary warning of our responsibilities in Christ. For the world, Christ's return means Armageddon; for ourselves, it means the calling to account of our stewardship. The subject of judgment, therefore, is one of greatest importance and should exercise our minds as the time draws near. Christ exhorts: "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). It is significant that in his apocalyptic account of world events leading to Armageddon Christ should break off to issue a warning to his brethren of their involvement in impending judgment.

A Vital Subject

IN a dramatic, unmistakable manner, world events indicate that we are living in the epoch of Christ's return. We often emphasise this in our public addresses. We speak of Christ's return and Armageddon, hardly pausing to consider the events that will separate the two. But the events that precede Armageddon are most significant for the household, overshadowing in importance all other incidents of history vital though they may be. Brother Thomas wrote:

"In the work of the 'time of the dead' every individual saint who has died since Abel in all countries of the earth, has first to be awake from his sleep of death, and made to stand bodily upon his feet. After this, they are to be gathered together from all parts to the general convention, which brings them into the presence of Christ. In this gathering, the few living saints that may remain have to be

visited by his messengers, and to be caused to report themselves to the King; for one who well knew what he spoke, says, 'we must all appear before the tribunal of Christ.' Now to accomplish all this will consume time; but it will, doubtless; consume more time in disposing of the business of the Court. For every one gathered to that grand assize will be called upon to give an account of himself. Of this there can be no doubt, for Paul says again, 'everyone of us (saints) shall give account of himself to the Deity.' This relation of experiences will consume time; and one would conclude no little time. Some will doubtless be very brief, having little to say; while others will be even 'speechless;' but some will have a longer account to give, as in the case of Paul and others like him. Then there will be the verdicts with all their attendant circumstances; for after the accounts given, come the personal recompenses; for they appear at the tribunal that they may 'receive in body the things according to that they have done whether good or bad.' For what a man sows *in body* he must *reap in body* — 'he that soweth to the Spirit, shall of

the Spirit reap life everlasting.' Saints who have sown to the flesh, and there have been many such, will, in this 'time of the dead,' be left in the body recently created from the dust; and of that body they will reap corruption that will utterly and finally destroy it. 'This is the Second Death.' But Saints, who have sown to the Spirit, in 'denying themselves of all ungodliness worldly lusts, and in living soberly, righteously, and godly in the world,' will also in this 'time of the dead' not be left in the body recently elaborated from the dust. That body will reap of the Spirit incorruptibility in being quickened in the twinkling of an eye, by which it will become Spirit-body and so conformed to the body of Jesus Christ." (*Eureka* vol. 2 p. 724-725).

Again, in *Eureka* vol. 3, p. 384:

"The judgment of the household of Christ intervenes between the resurrection, and the ascending of Yahweh's Hill. This is evident from Psalm 24; where in answer to the question, 'Who shall go up into the mountain of Yahweh? And who shall 'rise into' the place of his holiness?' — it says, 'The innocent of hands and the pure of heart: who hath not lifted up his soul to vanity, and hath not sworn to deceit'. This implies previous scrutiny".

The Inevitability Of Judgment

Anticipations of divine scrutiny merit our constant and thoughtful consideration. How we permit our lives to be moulded now, in these days of opportunity, will decide our eternal destiny. There is need on the part of us all to ponder the *reality* of the coming judgment. Paul wrote: "It is appointed unto men once to die, but after this the judgment" (Heb. 9:27). In the absence of Christ's coming there is nothing more inevitable than death; but in the light of Bible teaching, just as inevitable will be the resurrection and the judgment. However, because we are very familiar with death, but not with resurrection and judgment,

the inevitability and actuality of the latter are not apparent to us as is that of the former. Let us realise, however, that in view of the signs, Christ's coming appears so imminent that we may escape death (1 Cor. 15:51), but we will not escape the judgment. Hence the Judgment that may appear so vague to us could be more real and imminent than death itself!

Accordingly, the fact of impending judgment is an element of the Signs of the times that we must not ignore. Its revelation will be awesome, first to the saints, but ultimately to the world. No human imagination today can grasp in all its immensity and reality, the incredible convocation soon to be called! We know it must take place, but it is difficult to make the fact a concrete reality. Nevertheless, the facts of it are in the Word to be gathered together. We have been forewarned of its inevitability together with the necessary qualifications to ensure satisfactory verdict (Jer. 9:23-24; John 12:48; 17:3).

The Purpose of Judgment

Seeing that Yahweh knows all things, the need and purpose of a Judgment seems redundant to some. What purpose is served thereby? In fact, a very important one, as set forth also in the atoning work of the Lord Jesus Christ. It is, as Paul taught, that "no flesh should glory in His (God's presence)" (1 Cor. 1:29). In fact, the Judgment Seat will humble us, and in so doing provide the means of perfecting our character for the bestowal of life eternal. Why did

God require the crucifixion of the Lord as an element of salvation? He manifested perfect obedience, and yet had to die in that manner. Why? To demonstrate that the wonderful character he revealed was not due to giving way to the flesh, but by denying it to serve God. And more than that; it showed the flesh unaided could not manifest the qualities of God, so that his perfect character was the result of him effectively using the means provided him of God: "God was in Christ reconciling the world to Himself" (2 Cor. 5:19). He set aside the demands of the flesh throughout his life of obedience, praying: "Not my will but Thine be done." His death climaxed that fact, and illustrated the point of his teaching: "The flesh profits nothing" (John 6:63), and "There is none good but One, that is God" (Matt. 19:17).

It is to the extent that we build Christ (the manifestation of God — John 17:4,6,26; 2 Cor. 5:19; 1 Tim. 3:16) into our lives that we will have "hope of glory" in the age to come (Col. 1:27).

This is the principle that will be exhibited at the Judgment Seat (see Gal. 5:24). Flesh will be thoroughly humbled and made ready for whatever destiny is determined. The fact that "God manifestation not human salvation" is the purpose of Yahweh will be dramatically demonstrated. The Judgment Seat will show that God is not so much interested in saving people as in making people worth saving! As justice and mercy will be blended in perfect judgment "every

mouth will be stopped", and both approved and condemned will be compelled to recognise the truth and value of what will be accomplished. It will be acknowledged that "mercy and truth are met together; righteousness and peace have kissed each other" (Psa. 85:10).

What The Judgment Will Reveal

Paul declares that "we must all appear before the judgment seat of Christ; that every one may receive the things in body, according to that he hath done whether it be good or bad" (2 Cor. 5:10). What do these words signify?

The word "appear" is from the Greek *phaneroo*, and signifies *to be manifested*. This implies much more than merely appearing at the Judgment Seat. A person may appear in a false guise or without a disclosure of what he truly is. He may be "walking in a vain show" displaying, as did the Pharisees, an appearance of piety which is but a cover for hypocrisy. The Judgment Seat will cause a person to be revealed in his true character. The expression appears in John 3:21:

"But he that doeth truth cometh to the light, that his deeds may be made manifest (*phaneroo*), that they are wrought in God."

In view of the imminence of Christ's return and the certainty of judgment, we are reminded of the question posed by Peter: "What manner of persons ought ye to be in all holy conversation and Godliness . . ." The manner in which we today respond to that query will determine our destiny for eternity.

W.J.M. (Woodville).

THANK YOU!

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Youth Aliyah Fund

As we hope to present Cheques to the Youth Aliyah Organisation in Israel, and at the same time outline the cause of our interest in the development of Israel, we appreciate donations received from the following: G.L.; W.P.; Y.D.; L.C.

Mailing of Literature

We are currently mailing budgets of literature to the country districts of South Australia, Western Australia, and New South Wales. This means that the Truth is being brought to the attention in areas where no Ecclesias exist. Some thousands of budgets have been mailed, and we acknowledge receiving material assistance from the follow: L.L. (SA), Anonymous (S.A.), N.F. (W.A.).

MORMONISM: OF GOD OR MEN?

Some fifty thousand of these booklets have been printed. Many Ecclesias have their own supplies of the *Herald of the Coming Age* and where this is the case, readers are able to obtain copies locally. In that regard, we recommend that a small supply be obtained and held in the home to present to any Mormons who may present themselves at the door. As is pointed out in the booklet, this sect is the quickly growing body in Australia, and as custodians of the Truth it is our responsibility to refute their teaching.

Should further supplies be required orders can be placed with Logos Publications, or any agent as listed on the inside front cover.

Supplies are also available in USA from the Detroit Christadelphian Library, 14676 Berwick, Livonia, Mich. 48154, USA.

In South Africa, supplies are available from E. Duckworth, Box 1606, Pinetown, Natal, South Africa.

ISRAEL, EGYPT, RUSSIA AND CHRIST'S COMING

Supplies of this booklet in the *Herald of the Coming Age* series are again from the centres listed on the inside front cover of *Logos* or the Christadelphian Library, Detroit, as noted above.

Cost from Australia is 500 copies — \$42.50 (USA, N.Z., Sth. Africa), \$48 (Canada); £18.50 (U.K.). In Australia the cost is \$25.00 Please add postage.

THE HOLY SPIRIT AND HOLY SPIRIT GIFTS

A few copies of this book remain. They are offered at the reduced price of \$1 including postage in any part of the world.

BAPTISM: ESSENTIAL TO SALVATION

For some time we have been unable to supply this booklet; and we now propose to reprint. Should special covers be required on the part of individual Ecclesias we shall be happy to incorporate them in our printing. We would appreciate receiving any such orders immediately. The subject is vitally important, and the booklet is attractively produced.

THE EIGHT SIGNS OF JOHN

By the time this issue of *Logos* is in the hands of readers, this book should be available. It will be attractively produced in hard covers, and will be illustrated. The subject is an interesting one, and we feel confident that it will be well received by readers. Cost will be \$4 plus postage.

STORY OF THE BIBLE VOLUME 1

Cost of this book has now been established at \$7 plus postage. As the book is nearly 400pp. and is produced in hard covers, the postage is considerable, amounting to approx. \$3.50 per single copies. It pays, therefore, to purchase in bulk, or to obtain copies locally from *Logos* agents. Over half the printing of this book has been disposed, and there is no prospect of reprinting.

LOGOS TOUR OF BIBLE LANDS 1981

This tour is completely booked out, and is scheduled to leave from Australia on 21st March per Thai Airlines. We have selected Thai from Australia because of the excellent co-operation received which we feel sure will be reflected in the flight itself. We like to give credit where credit is due, and though we have never flown Thai before, we must say that the courtesy and assistance shown locally has been most helpful. In Amman we will meet up with participants from Canada and USA who will fly direct via Royal Jordanian Airline. Here, again, Mr. L. Smith, the manager of the Sydney branch, has been extremely helpful, and most cordial relationships have been established in consequence. Touring will involve Biblical sites in Jordan, Egypt and Israel. The tour will also visit Hongkong, and conduct a campaign in the Philippines. In regard to the latter, special project books have been printed for the children of the Sunday Schools, and considerable money assistance has been extended to the brethren of Bayambang and Manila for the proclamation of the Truth. We appreciate the co-operation of members of Ecclesias whose voluntary contributions have helped to make this possible. We trust that the blessing of Yahweh will rest on both the tour and these efforts.

OUR VISIT TO ISRAEL

This book is lavishly illustrated and provides a guided tour of the Land, discussing the places visited from the standpoint of the Bible. It is a valuable acquisition to the library of those interested in the Land and the Book. Price \$6.

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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Our policy is to follow the apostolic advice to “contend earnestly for the faith which was once for all delivered unto the saints” (Jude 3-4). We aim to set forth the Truth in its purity and where necessary, reveal Error for what it is.

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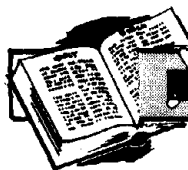
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Honour Where Honour Is Due!

NO one claims that Brother Thomas was inspired. In our generation inspiration was not required. What was necessary was one who was competent, bold, and truth-loving, to make clear and to enforce what inspiration had already provided. Brother Thomas fitted that category. In a God-guided, yet natural manner, he was manipulated along a course that led him to the Truth. It was not disclosed to him all at once, but by degrees, and to a large extent through the force of opposition. Many benefits have come to us through the painful and stormy experiences endured by him. Among such are the direct and fearless expositions that flowed from his pen. When it is borne in mind that he did not have the aids we possess today in the form of concordances and so forth, it is truly amazing to consider the scope of his grasp of the Bible. What question is there of any moment that came not under his notice? In our simplicity we sometimes imagine that we have hit upon some truth that was unknown to him, only to find eventually that he had already considered it. What has been found most valuable is to take an allusion, or a suggestion, from "Elpis Israel" or "Eureka" and to build upon it by searching the Word. We have found that both exciting and enlightening. Sometimes we have thought that he is wrong in a point of exposition, only to find that further research reveals the mistake was on our part. Nevertheless, we should not give slavish deference to what he wrote, but use his expositions to further our understanding of the Word. This we will find to be of great personal profit. Unfortunately we have found that sometimes lip-service is given to the expositions of Brother Thomas, whereas, in fact, the one indulging in such has not properly read, or mastered the expositions he applauds. Apostolically we are instructed to "give honour where honour is due" (Rom. 13:7), and particularly to those "who have laboured in the word and doctrine" (1 Thess. 5:1). Certainly, Brother Thomas was foremost in that regard; but the

"honour" should not take the form of fulsome praise, but in the thoughtful study of his expositions with Bible in hand. To that end, some fifty years ago we helped to establish "Elpis Israel" Classes throughout Ecclesias. They performed an invaluable service. Young teenage brethren and sisters were set the pleasurable task of analytically reading the book, in the light of the Bible examining the truths revealed. The impact was tremendous. Ecclesias were developed out of such classes; the faith of members was increased thereby. We learned to think and expound for ourselves under the guidance of our Brother. We found his writings not only sound in exposition, but stimulating and invigorating in style of expression. There is an urgency and a virility about his expositions that are compelling in their influence. We believe, therefore, that such books should be studied today in similar manner. More than lip-service is needed. In this age of superficial reading and of news served up in snippet form, there is a need for expositions in depth, and of thought given to the Word. "Think on these things" is an Apostolic command (Phil. 4:8). Books that do not make us think are useless in the building up of faith. It is to the extent that we "chew the cud" that we will be pleasing to the Father, and something substantial is necessary to do that. It is not wise to be always on the "milk of the word" (Heb. 5:11-14), admirable though it is for those who need to grow (I Pet. 2:2). There is a need to read the writings of the pioneers, and to encourage others to do likewise. Such an exercise will produce fruit in due season.

HPM

PARTISANSHIP

Blindly to follow man is a sin. To do so may be agreeable; it may save trouble; but Christ objects to it. Partisanship is of the flesh. It was this that led to the disorganised meeting at Corinth — "While one saith, I am of Paul, and another, I am of Apollos; are ye not carnal? Who then is Paul and who is Apollos, but ministers by whom ye believed" (1 Cor. 3:4,5). It is Christ alone who can give us eternal life. Other men can help us to secure it but only in so far as they are faithful to what Christ has said. The Bible has been appointed as our unerring guide. By it we are expected to test the ways and opinions of men. Christ truly wishes us to follow good men, but we need the Bible to point them out. Ability to distinguish good men implies a knowledge of the Word. A perfect man is one who can discern good, and follow it independently of personal likes and dislikes. Let us not put our trust in men. The wisest and the best slip and fall. This the Bible and experience show.

A.T.J.

Feast Of Unleavened Bread

“Now the feast of unleavened bread drew nigh, which is called the Passover.” In these words, three Gospel writers introduce the Memorial Feast instituted by the Lord for his disciples. The significance of this is suggested in the following article.

Feasts Of Yahweh

FROM the beginning, Israel was provided with an impressive basis of Faith. The Divine set of instructions in Exodus 20 was prefaced with the commanding declaration:

“I am Yahweh thy God, which brought thee out of the land of Egypt, out of the house of bondage” (v. 2).

The people were to remember their privileged position — their high standing before Yahweh, and the wonderful liberty which they had received. No longer were they subjected to bondage without hope; no longer the bitter drudgery: gathering straw, making bricks, building dwellings they would never occupy. No longer was there any need to cringe before the whips of hard-faced taskmasters, or to groan under the weariness of incessant hard labour without hope.

They were liberated to worship their Creator in truth.

What did the worship entail? Among other things were these necessary requirements:

“Three times thou shalt keep a feast unto Me in the year. Thou shalt keep the feast of unleavened bread seven days, as I

commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt; and none shall appear before Me empty . . . And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field. . . . Thou shalt not offer the blood of My sacrifice with leavened bread” (Exod. 23:14-18).

Life was to revolve around the laws of Yahweh, epitomised in three Feasts: *Passover* recalled their deliverance; *Pentecost* testified to the results of present labour; *Tabernacles* saw the ultimate Divine blessing in the completed harvest. Thus Israel had to remember (Passover), perform (Pentecost), and anticipate (Tabernacles).

What were they to remember?

They were to remember that amazing night in Egypt, when Moses instructed them concerning the means of salvation. Yahweh, he declared, invited Israelites to partake of His goodness. So important an occasion was it that the calendar began anew (Exod. 12:2), and explicit details of instruction were given to the people: “In the tenth day of this month, thou shalt take to

yourselves, every man a lamb. . .”
The institution of the Passover is recorded in Exodus 12:2-11.

They were to observe, so as to *remember*:

“I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment. I am Yahweh” (v. 12).

They had to *perform*:

“And the blood shall be to you for a token upon the houses where ye are”.

They were to *anticipate*:

“And when I see the blood, I will pass over you . . .” (v. 13).

Fulfilled in Christ

Salvation came to the faithful in Israel that night, and led the way for succeeding generations to rest in hope of the wonderful provisions of the Passover Angel. It was no meaningless ritual. It was pregnant with instruction of spiritual significance. Every jot and tittle of the occasion held a wealth of spiritual stimulation to those who would partake of its treasures. Today, we see it fulfilled to the very letter in the Passover Lamb of Yahweh's grace:

“For even Christ, our Passover, is slain for us” (1 Cor. 5:7).

He was without spot and blemish; one in whom no sin was found. There was no leaven in his offering, for “thou shalt not offer the blood of My sacrifice with leavened bread” (Exod. 23:18). His blood was efficacious to save for, through its means (Heb. 13:10), he rose again from the dead to eternal life. We are able to place it on the doorposts and lintels of our hearts as witness to the Angel of Death, who at the Judgment Seat, will yet

again pass-over those upon whom it is found.

The Passover merged into the seven days of unleavened bread (Exod. 12:15-20). Dire punishment was the lot of those who perverted Moses' instructions. Every household in Israel had to diligently inspect their premises to avoid contact with leaven during that period. In Deuteronomy 16:3, unleavened bread is described as “the bread of affliction,” for it recalled the urgency of Israel's departure from Egypt. The people were unable to bake with leaven because of their haste to leave Egypt, and had to live on unleavened bread for several days. Thus it became a symbol of restraint in contrast to the luxury and corruptibility of leavened bread. This “bread of affliction” provides sustenance for the walk of faith from Egypt.

Leaven and Unleavened Bread Compared

Unleavened bread is baked from unfermented dough. It is made from meal from which all water has been extracted by the action of fire. Paul presents it as a symbol of “sincerity and truth” (1 Cor. 5:8). Jesus warned his disciples against the “leaven of the Pharisees and Sadducees” (Matt. 16:6), and by implication urged his followers to spiritually partake of unleavened bread, in purity of doctrine and restriction of personal indulgence. An Israelite, partaking of unleavened bread following Passover, should have been reminded that he had been “purchased by the blood of the lamb”, and that he should render back to the Purchaser a

life of simplicity, sincerity and purity of action.

Leaven is a ferment which causes dough to aerate and swell. It becomes light and puffed up: a symbol of pride. The following facts illustrate the symbolism:

Leaven is an element introduced from without which causes a change within, hastening the corrupting processes.

Like sin, at first it is not openly manifested, but works silently and stealthily.

It is spread by contact of particle with particle suggesting the polluting effect of contact with that which corrupts.

It is widely diffusive, one particle of leaven being able to change any number of particles of flour.

It acts like a plant, spreading, increasing, growing in strength as it comes into contact with the particles of flour, and thereby increasing its propagating power.

Paul likens leaven to "malice and wickedness" (1 Cor. 5:8). Sin is a dangerous influence, affecting both the sinner and others in its course, unless thoroughly checked. Because of the spiritual significance of leaven, Israelites, at Passover time, had to carefully search for it and exclude it from their homes.

"Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand Yahweh brought you out from this place: there shall no leavened bread be eaten . . . Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters" (Lev. 13:3,7).

Israel was taught that there must be no compromise with Egypt. Instead the people were called upon to carefully examine their lives and exclude anything associated with "malice and wickedness", anything calculated to swell them with pride or arrogance.

This exhortation likewise per-

meated the offerings:

"No meal offering, which ye shall bring unto Yahweh, shall be made with leaven, nor any honey, in any offering of Yahweh made with fire" (Lev. 2:11).

Leaven was strictly excluded from offerings on the altar. The effect of fire on leaven throws it into commotion, causing it to swell and froth, and generally presenting a repulsive appearance. How strong is the lesson! Malice, wickedness, and fleshly pride are evils wherever they are found, but more so when associated with divine worship. Can a person, puffed up with pride, offer acceptably unto Yahweh? He cannot. Pride is one of the things that God particularly hates (Prov. 6:16-17; 8:13; 14:3; 16:18). The offering upon the Altar, like our presence before the Table, must rise to Yahweh as a "sweet savour", pure and pleasing unto him.

When Leaven Could Be Used

Leavened bread could not be offered upon the Altar, but it may be consecrated to God: not by burning, however, but by "heaving", that is, lifted up to Him as a present. Cakes of leavened bread could be given up as part of an offering of thanksgiving (Lev. 7:11-14). Similarly, during the Festival of Pentecost (Lev. 23:15-17), two loaves baked with leaven, were offered.

There is a fitting symbolism in this, appropriate to the circumstances of the offerings. Whilst the *ideal* was set before them in the unleavened bread, the *fact* is that all offerers sin. Therefore, their lives as a whole had an element of leaven in them. Did that mean that they could not

offer? No! Hence the leavened bread offered with the sacrifice of peace offering in thanksgiving, represented the spontaneous expression of devotion from those whose lives were not entirely free of sin, but who were conscious of the goodness of God, and desired to offer what they could. Yahweh in His goodness was pleased to accept the offering. So, though we may be conscious of sins committed, and though we recognise the ideal represented in unleavened bread (Christ) and try to reach up unto it, we offer Yahweh what we can.

Similarly with the offering of Pentecost. Previously, after Passover, a single sheaf was waved before Yahweh, as a symbol of the risen Lord. He was without sin, and active before God, hence the "waving". But at Pentecost, two leavened loaves were similarly offered. The "two" represented the duality of Jew and Gentile believers. They are "loaves" in being the product of the sheaf, showing that the Ecclesias come from him. They are "leavened" to denote that believers are not without blemish, as was Christ. They stand before God, not as sinless sons, but as forgiven saints conscious of their imperfections. The ideal was before them in the Passover Lamb, as it is before us in the Lamb of God, but the leaven in the loaves reminded them of the weakness of their humanity to which they succumbed. Nevertheless, the lesson of leaven reminded them that they should ever strive to eradicate sin from their lives. Otherwise, the contamination

will spread, both in their own lives, and throughout the Ecclesia.

A Little Leaven

How much leaven was needed to change a large lump of dough? Only a minute fraction! How much of the world's influence can we permit without the danger of being affected? Personally? Ecclesially?

Paul declared: "A little leaven, leaveneth the whole lump" (Gal. 5:9). Moses commanded: "Ye shall put away leaven out of your houses" (Exod. 12). This age-old instruction took on deeper meaning for the Lord Jesus, as he approached the moment of sacrifice. He knew well the Scripture, and what it required of him. Mark commences the final period of his ministry with the stark statement: "And the first day of unleavened bread, when they killed the passover . . ." (Mark 14:12). Minute preparations were made by the disciples at the request of the Lord. At the time, the whole city was engaged upon a like preparation. To many it was merely a repetitive ritual, something they "did". To others, it was a time to "be seen of men". A minority saw it as an important occasion in their lives.

The Apostles were receptive to the law, but lacked a full appreciation of its import and fulfilment in the Master. They sought the coming glory, but forgot the "present affliction" of which unleavened bread spake. Nevertheless, they diligently "made ready" the house, scrupulously inspecting the premises to remove all traces of leaven.

The problem remained, however, that leaven still lingered in their hearts. So Christ warned in that Upper Room:

"Verily I say unto you, One of you which eateth with me shall betray me . . . The Son of man indeed goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! good were it for that man if he had never been born" (Mark 14:18-21).

Consider Judas and leaven; consider Peter and his boasts; consider all the Apostles. The fire of trial was to test them, and under its influence, the leaven would swell and froth, and create a repulsive appearance. Christ said of Judas, "Good were it for that man if he had never been born!" Of the others, "You will all be offended in me this night!" The fire would reveal the leaven for what it was.

"And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup . . ." (vv. 22-25).

The bread spoke of sincerity and truth — seen to perfection in the Lord. This was the basis of the salvation of the disciples. He brake the bread, and shared it with them. There was the sense of participation, of unity and brotherhood. That is, if they ate

with understanding and resolve to conquer the flesh. Otherwise they ate to their condemnation.

There was wine in the cup:

"This is the blood of the new covenant, which is shed for many" (v. 24).

The wine of the covenant was the token of a dedicated life, the offering whereby the Angel of Death would pass over. The Lord celebrated the greatest Passover of all time. The true Lamb "without spot and blemish" was being offered. There was no leaven with him! He was a true Son of his Father. He was the first sheaf of the Creator's hand, the "bread of life," to become the firstfruits of the resurrection, and who even in death, would not see corruption. In him the night of Moses and the night of Jesus joined together. The New Covenant completes the Old, and provides the One Sacrifice for all time. In the Lord Jesus, we see the principles of the Passover, Pentecost and Tabernacles combined: "We remember what he has done on our behalf; we determine to perform what he has requested of us; and we anticipate the time when we shall eat and drink anew in the Kingdom. G. E. M.

SPIRIT GIFTS

The Spirit was bestowed upon certain of the Saints to qualify them officially that they might exercise the gifts for the public benefit — for the binding up of the body of Christ. Paul tells us how long this arrangement was to continue. "Till," says he, "we shall come into the unity of the Faith, and of the knowledge of the Son of God — unto a perfect man: into a measure of the stature of the fulness of Christ." This limits the gifts to the above Apostolic Saints; that is to those contemporary with the Apostles but who may have, nevertheless, outlived them many years . . . Between the Apostolic Age and the Resurrection Era is a long interval — a dry time. The gifts answered their purpose and then ceased. Baptism of Spirit was for confirmation of the word preached by the Apostles, and for the perfecting of the Saints who were to do public service. J. T

The Shadow Of His Wings

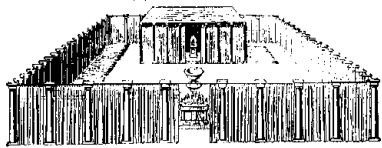
"Yea, in the shadow of Thy wings will I make my
refuge, until these calamities be overpast. . ." —
Psalm 57:1

*He found them in a desert place,
the apple of His eye . . .
He watched o'er them and bore them up —
an eagle soaring high
He spread abroad His wings o'er them,
to cherish and to care
He loved them as a Father doth —
He did their burdens bear.*

*But did they keep His law, His Word
and walk in Righteous ways?
Did they keep beneath the wings
and offer Him their praise?
Alas, unto strange gods they turned —
the way of Truth forgot
He sent them far away from Him,
to land they would know not.*

*Could their gods hear when in the night
their voices rose on high?
A wailing sound of dying men,
the tears, the mournful cry?
But Yahweh heard, and soon will send
His son for their release
Jerusalem will reign again!
— in love — in truth — in peace.*

THE TABERNACLE



IN THE WILDERNESS

Symbolism Of The Incense Altar

“Christ hath given . . . a sacrifice to God for a sweet smelling savour” — Eph. 5:2.

Christ's Offering

There were many features connected with the Incense Altar that symbolised the Lord Jesus Christ as the meeting place between Yahweh and His people. He was, like the shittim wood, especially chosen human nature prepared by Holy Spirit conception, and birth of the virgin Mary. By the influence of the Word and the guidance of the Holy Spirit, he developed before Yahweh, manifesting a faith that was purified by trial (cp. Matt. 4:1-10; Luke 4:1-3; Heb. 5:8-9), and revealing a character that reflected to the glory of his Father (John 17:4). He manifested this moral perfection as he served in the antitypical Holy Place: the Ecclesia. His obedience during his wilderness existence on earth finally led him to the cross, and through the sacrifice there made, to the glory he manifests in the Most Holy in heaven.

By these means he became the one in whom, and through whom, God's people can approach Yahweh in prayer. Israel had no direct communication with Yahweh. He had rejected them as a nation following their rejection of Him. But as many of them as were willing, were able to turn to Him through His son, by identifying themselves with him as the Altar. This required self-sacrifice, however, and few were prepared to offer an acceptable offering of that kind.

The service, and the character of the Lord, were beautifully typified in the Altar of Incense. His submissive obedience to the will of His Father was as fragrant incense to Him (Eph. 5:2): a pleasant and acceptable savour that has permeated the true Ecclesia throughout its wilderness wanderings to this day. As a result of his acceptable sacrifice in the antitypical Holy Place, the Father saw fit to raise His son from the dead and clothe him with His own eternal, immortal nature (Phil. 2:9).

The Gospel records provide ample evidence of Christ's use of prayer, of which Incense is the symbol (Rev. 5:8). His prayers

included the essential ingredients of acceptable supplication. There was the sacrifice of tears (Heb. 5:7), such as is graphically portrayed by Luke (Ch. 22:42-44). There was the fire of zeal manifested as the energy of dedication with which his prayers were offered. There was the element of healing as he pleaded for others in their sickness or death (John 11:41-44).

Yahweh's acceptance of His son's fragrant life and service was marked by his passing through the "veil" on the Great Day of Atonement, and, as our Great High Priest, moving into the Most Holy of His Father's presence (Heb. 9:11-12). He is there as the anti-typical Incense Altar through whom the prayers of all the saints are caused to ascend to his Father (Heb. 9:3,4,24).

Our Offering

"We are unto God a sweet savour of Christ" 2 Cor. 2:15.

The pattern thus established by the Lord was followed by his disciples: the first century Ecclesia. In recording their practice, Luke in Acts sets it in the concept of the four-sided encampment of the Wilderness Ecclesia (Acts 2:42). He refers to the Lampstand ("apostles' doctrine"); the Table of Shewbread ("breaking of bread"); the Incense Altar ("prayers") and the Holy Place with these priestly duties ("fellowship"). All are appropriate illustrations of what our Ecclesias should now be, for that was the pattern then.

When it is remembered that the Holy Place corresponds to our present Ecclesial associations; that the service we offer consists of fellowship and of manifesting the light of the knowledge of God's Word, we should readily see the important part played by Prayer in our acceptable offering to our Heavenly Father. That service, as it ascends to Him, must be a reminder to Him of the service, life and character, of His own son (Eph. 5:2; 2 Cor. 2:14-16 — in which the word "savour" is better rendered *fragrance*). Notice, also, that there must be a "fragrance of knowledge" (v. 14) the Lampstand; a "fragrance of Christ to God" (v. 15) the Altar; "a fragrance of eternal life" (v. 16) the Shewbread.

We are called (Acts 15:14; 1 Pet. 2:9) into the Ecclesia to present our spiritual offerings (1 Pet. 2:5). Among these is the incense of prayer (Psa. 141:2). And those prayers are acceptable only if they are offered through the Christ-Altar. That is the nearest we can come in our approach to Yahweh. But it must be exercised in the spirit of the High Priest's routine which he carried out twice daily in association with the Lampstand and the Table of Shewbread.

The movements of the High Priest in the performance of his daily routine, reveal the pattern we need to follow:—

- * Having washed hands and feet in the Water of the Laver —
- * He caused the Light to shine more strongly —
- * Then with his censer containing live coals from off the altar of burnt offering —
- * And with finely-ground incense —
- * He approached the four-sided (but yet one) golden table at the veil —
- * And placed the golden censer upon the top of it, thus making it a true altar.

- * So the Ecclesia was now the altar,
- * And the Priest thus merged himself, as it were, with the Altar.
- * He then poured the incense upon the glowing coals —
- * And its contact therewith resulted in a sweet-smelling or fragrant vapour —
- * Which filled the whole Holy Place-Ecclesia and
- * Ascended acceptably before the Throne of Grace as one Ecclesial voice that was pleasant to Yahweh.

The privilege of prayer is to be associated with the reading and study of the Word, our Lampstand. But prayer is acceptable only when it is offered in faith and through the Lord Jesus Christ.

Then the ascending incense-prayer rises as one "voice" from the Ecclesial Altar and its horns (that is, of Christ and his members — saints). This may be further illustrated by reference to Rev. 8:3,4; 9:13 where the angel, the Altar and the censer are all symbols of the saints.

A Prophecy Of the Golden Incense Altar

The references in Revelation show the altar to be the symbol of the saints of all ages whose faith has been tried and refined as pure gold.

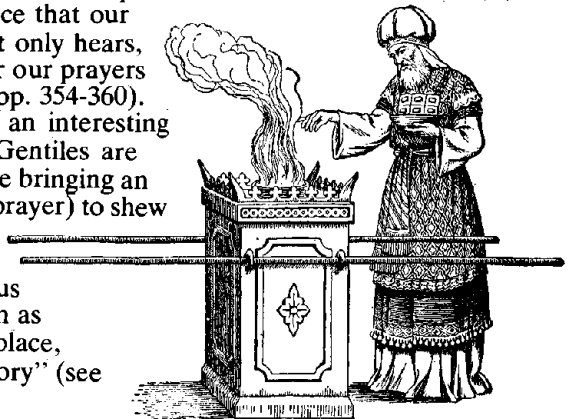
The four horns and the four sides of the altar represent such faithful ones united in the hope of Israel (i.e. the four-sided encampment); they are the one chosen family of Yahweh.

The incense symbolises the prayers that all the saints have offered, ascending as one voice before the Father in heaven as a "sweet smelling savour" of Jesus Christ, from the "altar" that is located "before His Throne".

In acceptance of, and response to, such prayers, Yahweh will avenge His own of their enemies (Luke 18:1-8); avenging His own elect of all ages (Rev. 6:10).

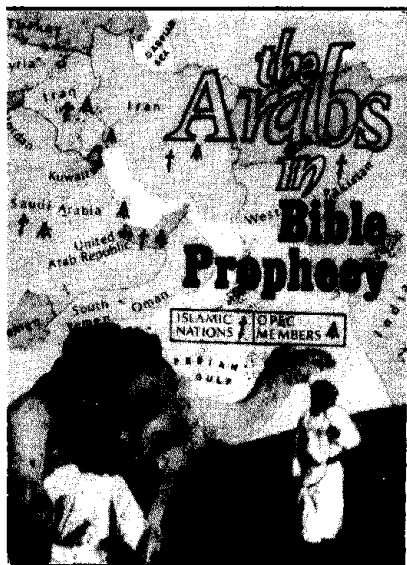
The prayers of the saints preceded the events of Rev. 8:3,4; 9:13 and give us assurance that our Heavenly Father not only hears, but will also answer our prayers (see *Eureka* Vol. 2, pp. 354-360).

Isaiah presents an interesting prophecy in which Gentiles are pictured in the future bringing an offering of incense (prayer) to shew forth Yahweh's praises. He will accept them and thus glorify His Kingdom as His future dwelling place, the "house of His glory" (see Isa. 60:3,6,7).



The altar of incense

K. Cook (Yagoona)



The Arabs Today

Once a great nation that threatened to overrun all Europe, the Arabs ultimately declined to become divided and antagonistic among themselves.

Fulfilling Prophecy

THE symbolism of Rev. 9:1-12 was graphically fulfilled in the wars of the Saracens. The very language of *The Apocalypse* depicts their appearance: golden turbans, bearded faces, innumerable cavalry, polished steel breastplates or cuirasses, scorpion-like artillery (see Rev. 9:7-10). They are described as locusts, and the very name of such in Hebrew *Arbeh* is similar to *Arbi*, the name for Arab. Like the locusts, the Arabs devoured the territories they invaded.

Nevertheless, *The Apocalypse* declared:

“It was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads” (Rev. 9:4).

This command suggests a particular hostility manifested against the clerics of priest-ridden Europe. And that was Sar-

acenic policy. Abubeker the successor of Muhammed commanded his troops in the following manner:

“Destroy no palm trees, nor burn any fields of corn. Cut down no fruit trees, nor do any mischief to cattle, only such as you kill to eat . . . You will find another sort of people that belong to the synagogue of satan, who have shaven crowns, be sure you cleave their skulls, and give them no quarter till they either turn Mohammedans or pay tribute”.

Abubeker extended the Arab Empire throughout the Near East, North Africa and portion of Eastern and Western Europe. The rest trembled in fear of its fate. So God’s purpose was fulfilled. Such is the remarkable way in which Almighty God “declares the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure” (Isa. 46:10).

God had promised Hagar that

Ishmael would develop into a great nation; and three thousand years later events vindicated the prophecy. Under the influence of Muhammed, the Arabs became one of the greatest nations on earth. Yahweh used it as a scourge to punish and humble the apostate "christian" nations of Europe.

Decline

From 300 years (AD 632-932), the descendants of Ishmael, as a "great nation", enjoyed the spoils of war and conquest. At the termination of that period, as predetermined by Almighty God, tribal hostility, that had fragmented them before the days of Muhammed, again undermined the unity of the people. Treachery, murder and parricide became common, and some 304 years after the death of Muhammed, the sceptre of the east was taken from the Arabs and given to the Turks.

But the influence of Muhammed continued to expand. The Turks, Persians and other nations came under the spell of the Koran, until its proselytes extended throughout India, Africa, Asia and the Far East. Mecca, Medina and Jerusalem became holy places to the Muslims, whose religion likewise taught the return of Jesus Christ to reign upon the throne of David in the ancient Israelitish capital.

It is amazing that Judaistic Jews, Muslim Arabs and Christadelphians all look to the establishment of the Messiah promised of Yahweh. The Jews see him as a son of David; the Muslims acknowledge him as the one born

in Bethlehem but view him as a lesser prophet than Muhammed. Christadelphians, alone, acknowledge the truth (John 1:14). Of Jerusalem, Yahweh has declared: "This is My rest for ever: here will I dwell; for I have desired it" (Psa. 132:13-14). And to that place will Arabs ultimately ascend to "show forth the praises of Yahweh" (Isa. 60:6). In that day they shall set aside the fallacy of Mohammedism, and "they shall come up with acceptance on Mine altar," saith Yahweh, "for I will glorify the house of My glory" (v. 7).

The Arab Re-awakening

During the golden era of Saracenic rule, the Arabs, guided and inspired by the teaching of their great "star" Muhammad, made the Middle East a culturally warm, prosperous and enlightened centre, a great contrast to the dark ages of so-called "christian" Europe. But the shadow of the Abbasid Caliphate of Baghdad in the 9th century, followed by the uprising of the Seljuk and finally the Ottoman Turks in the 15th century, saw a yoke of desolating servitude clamped upon the peoples of the Middle East, including the Arabs.

The divine purpose in them now completed they reverted to their original divided state: wild and independent tribes wandering the deserts of Arabia, and dominated by the Turks.

The first stirrings of renewed Arab independence were religious in nature. From among the Sheikhs in Arabia, at the close of the 18th Century, arose Abd Al Wahhab, who raised a call for a

return to the ancient purity of the Koran. This cry coincided with the decline of the Ottoman Turkish Empire: an event prophesied by Christ in Rev. 16:12, in the symbolic language of the drying up of the river Euphrates. This important national event was a divinely predetermined act to prepare "the way of the kings of the East" (v. 12), an expression designating Christ and his followers as the rulers of the age to come (Psa. 2:6-7; John 18:37; Rev. 5:9-10).

The close of the 19th century saw not only the rise of Arabic self-identity, but also the simultaneous rise of Zionism; the Jewish dream of a national home in Israel. These two separate national growths, and the conflict of interest they aroused in the Middle East, and throughout the world, comprise the key to the present apparent insoluble crisis between the Israelis, the Arabs and the whole world.

The Arabs base their claim to the land upon their descent from Ishmael, Abraham's first-born son; the Jew does so upon descent from Isaac, Abraham's beloved son, unto whom God gave the promise of the land (cp. Gen. 26:3-4; Heb. 11:9). The Christadelphian does so upon the spiritual heritage granted in Abraham (Gen. 22:17).

Yahweh, as the Owner and Disposer of all the earth, has set the bounds of habitations of the individual nations (Acts 17:26). Within those limits, He has bestowed the bounty of nature, rain from heaven and fruitful seasons. These are His witnesses, not only that He IS, but also that He

WILL BECOME "a rewarder of those who diligently seek Him" (Heb. 11:6).

The revival of modern Israel is the great sign that the restoration of all things, "which God has spoken by the mouth of all His holy prophets since the world began", is at hand (Acts 3:21). Then Israel will constitute the "first dominion" of an empire of nations (Micah 4:8). Then the Arabs, with all peoples, will be joined to Yahweh through Israel, to become in truth His people:

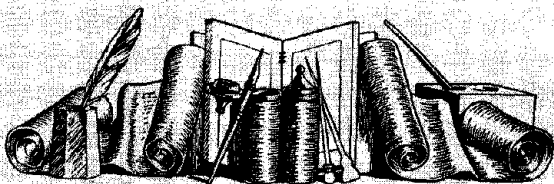
"And many nations shall be joined to Yahweh in that day, and shall be My people; and I will dwell in the midst of thee (Israel), and thou shalt know that Yahweh of hosts hath sent me (the Messiah) unto thee" (Zech. 2:11).

God will restore all people to their own lands in blessings of righteousness, peace and harmony (Jer. 12:15-17), under the just and wise rule of His glorious Son. The Arabs will be settled in the land to be granted unto them. This will be eastward of the Promised Land (see Gen. 24:6), into Arabia proper (Isa. 21:13-15) which will no longer be arid desert, but shall "blossom as the rose".

Israel, the Arabs, and all nations that prove amendable to the appeal of Christ (see Isa. 60:12), will be welded into a global family of fraternal brotherhood, conquered and converted by God's Son to God's ways of righteousness to daily express in prayer and praise their adoration and thanks to the King of Jerusalem (cp. Psa. 72:15,17).

In anticipation of that glorious time, we can pray with heartfelt meaning: "Even so, Come Lord Jesus."
W. Excell

LOGOS COMMUNICATION



IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS NEAR & FAR

Midwest Bible School (USA)

"Last year saw us returning to Hanover College in Hanover, Indiana after an absence of thirteen years. It was the site of our first school in 1962. Needless to say it brought back many fond memories, so much so that it is the intention to put together a slide review of the previous schools. If any readers have slides they care to loan to the effort, Bro. Noel Peare, listed in the A.L.S. Diary, would be happy to borrow them. If all works out satisfactorily, we then could make the set available for review by brethren around the world.

"We are grateful to all who laboured on our behalf, and especially to our heavenly Father, without Whose grace the School never would have been.

"We plan to hold our school at Hanover College once again in 1981. The dates are July 25 through August 2. We would be more than pleased to receive reservations for the occasion." — J. R. Scaramastro (USA).

(If our memory serves us correctly, we were at the first School held in 1962 at Hanover College. Ed.)

Story Of The Bible

"We received our copy of *The Story of The Bible*

which we rate a first class book. We notice that the postage was \$3.10, and though we ordered it on the pre-publication price, we would like to pay this additional amount. There would be little profit remaining after paying postage to that extent! — T.S. (Old).

(Your action is deeply appreciated, as is the action of those who have done similarly.... Ed.)

Patience

"I have just received *Logos*, and could find nothing more fitting to me at the moment than the wonderful advice on *Patience*. We need to manifest it in life, for we have much at times to try our patience" — K.B. (Vic.).

(It is valuable to remember that it is "the trial of our faith" that shall shine forth as gold in the age to come, and not faith in the abstract... Ed.)

The Lee-Mansfield Debates

Bro. R. Elton, 16 Calderwood St., Bald Hills, Qld. 4036 advises that he can supply tapes of these debates. Further information can be obtained from him at the address above.

Watching and Waiting

"We look forward to receiving *The Story of the Bible*. Indeed we enjoy

all your publications; they help us in these times. The days are evil, and we pray each day that our Messiah will return soon, and find us watching and waiting; and, in his mercy, grant us a place in his Kingdom." — J.M. (USA)

("Even so, Come, Lord Jesus!"... Ed.)

Closing The Gap

"The spiritual uplift I received when reading *Logos* both for news of the Brotherhood and exhortation makes me feel so much closer to my brothers and sisters around the world. Thank you for your efforts; keep up the good work; and may God bless those labouring with you." — A.R. (USA).

(Thank you! We feel drawn to our readers when we receive encouragement as from your note... Ed.)

Asleep?

"It would appear, from all predictable signs, that current events indicate the imminence of the coming of the Lord. Believers would have to be sound asleep not to recognise this, and how soon we may be caught away to the Judgment Seat of Christ.

"Our Lord warned: 'Because iniquity shall abound, the love of many shall wax cold' (Matt. 24:12). We need to guard

against this. We would therefore encourage you, as has been your policy in the past, to warn the brethren of the tendency of drifting into a state of lukewarmness, by adopting the moral posture of the world. We appreciate the exhortations of *Logos* to that end, the article entitled *Critical Days* being a case in point.

"Daily reading of the Word, prayer and private study in the home are the obvious antedotes." — T.O. (USA).

(The great danger of these days, as we see it, is in the continuity of the signs. After a while, we tend to take them for granted, and their urgent appeal no longer strikes home to the extent that they should. . . Ed.)

Appreciation

"I have enclosed subscriptions to *Logos*, *Expositor* and *Herald of the Coming Age*. Consider the balance of the money enclosed as a contribution to aid wherever needed. What a blessing to have the Word of God as a solace in this age. By it we can comprehend the significance of current events, and appreciate that the end is near." — P.G.C. (USA).

(Your generosity assists us to maintain and extend the work to which we have put our hands, and which now extends to many parts of the Ecclesial world. The latest area is in Guyana. We have arranged for literature to be sent to aid the Truth in that area. . . Ed.)

Russia Triumphant And Europe Chained

"We notice that the work of Bro. Thomas: *Russia Triumphant and*

Europe Chained has been several times cited in *Logos*. Is there any possibility of purchasing a copy of this work?" . . . B.R. (NZ).

(The reference is to a comment made by Brother Thomas in his magazine, and is not found in any independently published book. We may reproduce the article later. . . Ed.)

Free Copies

"I was deeply touched by your comment in a recent *Logos* that the magazine will be sent free to those who cannot afford it. I hope that the generosity of readers will continue to make this possible, and that those who are in this position will not be too proud to ask — for the spiritual strength derived from the periodicals is of great help in these last evil days. We are indeed thankful to our heavenly Father that our financial burdens have been lifted, but we know that through the brotherhood there are many who are under great stress in that regard. Please use the enclosed donation to help the work." — B.M. (NSW).

("Logos" is forwarded to any who cannot afford the subscription price, and also into countries where it is not possible to remit money. The generosity of readers enables us to extend a helping hand in various directions, and we thank you for your assistance to that end. . . Ed.)

American and Canadian Readers Please Note

We have received a number of cheques marked "Australian Funds Please". We deeply appreciate the action that

dictated the senders to do this, as of course, dollars in Australian currency are worth more than in USA or Canadian currency. But, in fact, such cheques are not negotiable, unless on a bank cheque; the banks will not recognise them on personal cheques. Therefore it is better to send cheques in the currency of origin. If you want to add to the amount do so, but in the currency of your country. Further, we have received letters advising that Money Orders have been sent. However, in certain instances, these have been long delayed, or have not been received by us at all. We recommend that the best way for readers in USA or Canada to remit is by personal cheque, as such is negotiable in Australia. That is not the case with other countries, and therefore it is best there to remit to our local agents.

Effort In The Philippines

"We hope the enclosed cheque is not too late for you to be able to use the money in the special effort in the Philippines for the benefit of the brethren and sisters there.

"If you have the time, we would be interested to learn of the details of what it is designed to do, God willing.

"We pray that Yahweh will be with you on your journey, and bring you back safely." — G. & K.K. (S.A.).

(We have answered your letter, but feel that other readers may be interested in learning what we hope to do, God willing. The Logos Tour is

scheduled to arrive on the Friday evening. On Saturday, a coach trip will cover the 300 miles round trip to meet with the brethren and sisters in Bayambang — the largest group in the Philippines. A communal meal will be enjoyed, and the afternoon will be given over to a Fraternal Gathering. A special project book has been prepared by Sis. Eunice Russell, and has been airmailed to the Philippines for the children to complete; and specially inscribed prizes are being prepared for them. The project is on the Life of Abraham, and that will be the theme of the studies throughout.

On the Sunday, the Tour will pay for a coachload of members from Bayambang to make their way to Manila for the Memorial Meeting. In the afternoon, a Public Lecture on: *World Events Herald's Christ's Imminent Return* is scheduled to be given. It will be advertised in the Press, and conducted in the Forum Hall, an air-conditioned hall in the centre of the city. A communal meal at a Manila restaurant will be enjoyed by the members of Bayambang, Manila and visiting tourists.

Monday evening will be a study for the brethren and sisters, and interested friends on the *Life of Abraham*. Tuesday evening will be an evening of questions and answers for the local members. All costs — advertising, meals, suppers, hall hire, travel etc., will be met by the Tour with the assistance of donations received by Logos Publications.

In the past, the efforts have been productive of

great good. We seek the prayers of brethren that this one may be equally profitable — to the visitor, as to the locals . . . Ed.).

Brush With The Communists!

We are indebted to Bro. E. Baird of NSW for a copy of *The Tribune* a Communist paper issued from Sydney. The article makes reference to the distribution of *Herald Of The Coming Age* throughout the country towns of South Australia in the following manner:

Anti-Russian Campaign Underway

Adelaide: People in SA country towns found hard-hitting pamphlets in their letter boxes last week with the astounding declaration that "war with Russia is inevitable". *Raving bigotry*

The 18-page pamphlets were delivered by the post office for the politically active Christadelphian religious group.

They quoted the *Bulletin*, the *Australian*, the Bible, a Seventh Day Adventist book, an ancient historian Herodotus, Henry Kissinger and the

Jerusalem Post to convince its readers that Russia will invade the Middle East, beginning "a struggle to the death between East and West".

Complete defeat

The pamphlets promise that a "complete and final defeat" of Russia will result from Christ calling upon all nations to submit to his rule. This kingdom will "break in pieces" its opponents.

People who saw Superman II may recognise that part of the plot.

— Bruce Hanna

We replied to the Editor with the following letter:

Dear Sir,

Our attention has been drawn to the article by Bruce Hanna in your issue for 21/1/81 (p.7) entitled *Anti-Russian Campaign Underway*, and we desire to correct a false impression given.

The article refers to "the politically active Christadelphian religious group." The Christadelphians are not politically active, and have no desire to influence the course of history by use of the polling booth. They are, however, interested in facts, and how those facts conform to the requirements of Bible prophecy.

Three facts emerge from an unbiased consideration of the evidence:

1. Russia is vitally interested in the future of the M.E.

2. Russia would not hesitate to involve the world in war if it would advance its policies or program. The ruthlessness of its invasion of Hungary and Afghanistan illustrate that.

3. Bible prophecy clearly predicts World War 3, and shows that

Russia's Bid for
World
Domination

Sure Sign
of
Christ's
Coming

Russia will be a major contender for world domination.

The Bible clearly reveals that Christ is to return in power to the earth, to put down all forms of human rule (both Capitalism and Communism) and replace it with a divine form of Government that will supply to humanity what it needs to live in amity with one another and in conformity with God's requirements.

As the book to which the article makes reference clearly shows, Christadelphians, on the basis of Bible prophecy, have set forth these principles long before Communism dominated Russia, and the present antagonism between east and west, together with the frightful preparations for war in which Russia takes the lead, were in evidence. These developments help to illustrate the veracity of what was then set down by Christadelphians — not on the basis of current events, or of political bias, but because it is clearly predicted in the Scriptures of Truth.

Your paper reports on the frightful record of violence, bloodshed, antagonism and hatred manifested throughout the world. This in spite of the agitation of Communists, Socialists, Democrats and Capitalists over the years. Surely that witnesses to the ineffectiveness of your own policies, and the need of a "more excellent way". The Bible, with the way of Christ set forth therein, is the only practical and sure method of establishing in the earth a system of things

that will glorify God and act to the welfare of humanity. That system has never yet been tried, for it is not revealed in the apostate forms of religion that disgrace the earth at the present time. It will be established under the reign of the Lord Jesus Christ, and for his coming Christadelphians not only wait, but would do their best to encourage others to do likewise. Would you care to accept an advertisement offering free copies of the booklet referred to by Mr. Hanna, so that your readers may have an unbiased estimate of the book and our beliefs?

Yours sincerely,
H.P. Mansfield — Editor

Across The Mighty Deep

"In remitting my subscription I desire to express my deep appreciation of the contents of *Logos*. You have no idea of the times it has strengthened my faith, and has acted like a refreshing drink to one who is weary. I am so grateful that there are brethren who are capable of encouraging others by their good understanding of God's word, and who gladly share it with others.

"I often think, as I read, of how we are separated by thousands of miles, and do not know each other personally, and, in all likelihood will not meet in this life. Yet we are one in our Hope, and, God willing, may meet in the Kingdom.

"In your insert announcing the proposed 1981 Bible Land Tour, the photo of yourself and the

Yemenite Guide with Mt. Sinai in the background, reminded me of the privilege I had of seeing the same when in 1978 I was on a tour of the land with a group. I can still relive that trip in mind. The daily readings are so much more interesting having seen so many of the places mentioned.

"My heartfelt thanks to you and all those who in any way assist you in the Master's work. I pray both you and they may be strengthened to continue the work until the Lord's return. Feel free to use the amount over the cost of my subscription in anyway you choose." — N.G. (USA)

(Our group of workers appreciate your kind expressions. We are glad that the magazine is able to draw together in fellowship those in widely separated countries. I, personally, fully endorse your comments regarding Mt. Sinai. Though I have frequently visited the Land, it never palls on me; I am emotionally moved on every occasion that I visit it. The fact that the "eyes of Yahweh" are constantly over it is also a significant fact. Today, of course, Mt. Sinai is in the hands of the Egyptians, and we must proceed through a checkpoint to reach it. The Yemenite guide shown in the brochure is a specialist on the Sinai, and was with us only during the time we were there. I found it quite strenuous climbing the mountain that occasion, but kept at it by recalling that Moses was 80 years of age when he climbed it seven times! . . . Ed.)

Mutual Consideration In Marriage

The Debt Incurred In Marriage

WITH great delicacy and understanding, the celibate Paul set down for the guidance of the Corinthian Ecclesia what each partner to a marriage owes to the other. His words are practical, providing an insight to marital responsibilities outstanding in one unmarried. He writes frankly so that there is no misunderstanding of what he means, and yet delicately as to give offence to none. What he recommends flows on naturally from his warning of v. 2:

“To avoid fornication, let every man have his own wife, and let every woman have her own husband. Let the husband render unto the wife due benevolence; and likewise also the wife unto the husband. The wife hath not power of her own body, but the husband; and likewise also the husband hath not power of his own body, but the wife. Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting, and prayer; and come together again, that satan tempt you not for your incontinency.”

The R.V. has *her due* instead of “due benevolence” reading *opheilen*, “due”, instead of *eunoia*, “good will” or “benevolence”. *Opheila* signifies a debt that is due to another, as in Matthew 18:32; Romans 13:7. As a debt that is due, Paul instructs that it should be paid to

the one who claims it.

It is clearly obvious that Paul is referring to sexual intercourse between husband and wife. His recommendation is that such intimacies should continue though one or both parties to the marriage have embraced Christ. Indeed, he declares, to do so is a debt that each owes the other, and therefore both are bound to pay. It may be that one or other of the partners in a marriage may be so lifted up by lofty ideals in Christ as to feel that such action is no longer becoming. Paul makes it clear that such a thought is not in keeping with the very purpose of marriage as designed by God. Each partner in a marriage has an obligation, a debt, to the other, and payment should be made. It is part of the “bondage” to which one submits to in marriage, and so long as it continues, the debt should be honourably acknowledged.

Marriage Preceded the Fall

God designed marriage in Eden before sin entered the world; hence the relationship of a man to his wife, and vice versa, is part of that “very good” state that then existed. Moreover, the very expression used in Gen.

2:24 denotes the most intimate of relationships:

"A man shall cleave unto his wife; and they shall be one flesh".

Two expressions in that statement are deserving of attention. They are *shall cleave* and *one flesh*. No other word in Hebrew could add more force to what is implied than that rendered "cleave"; it signifies to be glued to, to be soldered, inseparably joined. And when it is further declared that they "shall be one flesh," it implies that the first man and women were more than figuratively one; they became united as one physically as well. This is shown beyond any doubt by Paul's usage of the same expression in 1 Cor. 6:16 to denote intercourse.

Therefore, before sin entered the world, Adam and Eve were invited to enjoy the closest physical intimacy possible between two married persons. That still remains the case today. Paul wrote:

"Marriage is honourable in all, and the bed undefiled; but whoremongers and adulterers God will judge".

There is nothing debasing or evil in normal marriage relationships when conducted properly. On the contrary, the intimacy permitted can become the physical expression of the tenderest affection. Nevertheless, the debt due to each partner in a marriage may dictate the need for restraint on the part of one, as well as that of consideration of the feelings of the other. Paul gives no scope for demands in such relationships. The bond is one of mutual consideration. In that regard he introduces a very important rule of conduct. Whereas elsewhere he

upholds the headship of the husband, and requires the submission of the wife, in regard to these relations, here he sets both on the same level, both have equally lost their authority or right over their own body, both have transferred that authority equally to the other.

This means, that in the requests for payment of the debt, the greatest consideration and thoughtfulness needs to be extended by each to the other. One cannot assert authority over the other, for there is an equality there that does not appertain to other relationships.

Extremes To Be Avoided

In Corinth, Paul faced two extremes. There were those who were claiming that "liberty" in Christ, allowed them to act as they desired. They turned liberty into licence, and were prepared "to do evil that good may come" (Rom. 3:8). He already had acted against a blatant case of wickedness as described in chapter 5. On the other hand, there was in evidence a false asceticism which went to the other extreme and demanded total abstinence in the married state as in other things. Paul dealt with this in writing to the Ecclesia in Colosse (see Col. 2:21).

Of course the debt due to one another in the married state is not limited to the relationships dealt with in this chapter. There needs to be a sharing in many directions: the upbringing of children, the truth in the home, the ambitions and ideals of life. The husband has the responsibility of providing the normal needs of

life (Exod. 21:10); and the wife has the responsibility of loyally supporting him in what he does (1 Pet. 3:5-6). But in these matters the husband should assume the greater authority. Peter summed up the matter:

“Ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered” (1 Pet. 3:7).

The word “knowledge” is from the Greek *gnosis*, and denotes a state of understanding developed from enquiry or investigation. It suggests that the husband does not please himself, but by enquiry ascertains the needs of his wife, and seeks to satisfy those needs as he dwells with her. He is told to recognise her as the “weaker” vessel, and therefore should assume the greater responsibility in the household, whether it be the management of its affairs, the home policy as far as the Truth is concerned, or the correction and guidance of the children. As the “weaker” vessel, she is in need of help and protection. She, on her part, contributes that grace, warmth, sympathy and ministration to a home that gives it its real flavour and character. In such a marriage, the beauty and femininity of the bride is matched by the strength and masculinity of the husband, so that both provide what the other needs, and learn to co-operate each in their particular fields.

In doing so the husband renders “honour” unto the wife. The word does not merely express the idea of holding her in esteem, for it is from a Greek

word that expresses something of greatest value for which a price has been paid. His bride is a man’s most valuable possession and the price he has paid for her is the price of his freedom. He is no longer his own exclusively. He has incurred a debt that will continue as long as life. He has voluntarily assumed a state of bondage in marriage, as the convert to Christ does in his baptism (Rom. 6:16). As a bachelor he could please himself; now, in his plans, whether they be for the Truth, the home, or in business, he must take into account the debt due to his wife.

Binding The Marriage Together

If these simple principles are carried out by both parties, a marriage will not flounder. Its success depends largely upon mutual consideration, a thoughtfulness for each other. When two persons are brought together in such a close relationship as husband and wife, friction is bound to occur sometimes, due, mainly, to impatience on the part of one or the other, or lack of communication between both.

Why do marriages drift apart? Because the simple rules laid down by Paul in Ephesians 5:21-33 are not properly carried out. Instead of being submissive, the wife gives herself to nagging. Instead of being self-sacrificing in his love, the husband becomes overbearing and demanding. Both are breaking the commands of Christ; both are contributing to the breakdown of the marriage, even if, for sake of appearance, they continue to live together.

Very often, a marriage needs something outside of the two parties concerned, in order to succeed. The Truth provides those who have "married in the Lord" with the third party to the marriage. If both parties give themselves completely to the work of the Truth the marriage will be cemented together through the mutual interest that husband and wife have in the Truth. As they work together in its service, they will learn to love together, for each will be dependent on the other. Children, too, provide another binding link. However much the parents may argue with one another, let them be united before the children, and as one in their policy of upbringing. Many a marriage has been kept intact by the mutual love for the children. Hence, an aid to a successful marriage is to find a worthy object outside of each other that will unite both in a common endeavour.

Waiving The Debt For A Time

Paul advances one exception for the temporary waiving of the debt:

"Except it be with consent for a time, that ye may give yourselves to prayer and come together again, that satan tempt you not for your incontinency" (1 Cor. 7:5).

The exception is for religious worship. This is similar to the command under the Law (Exod. 19:15). On such occasions, temporary abstinence is desired that wholehearted dedication may be given to worship. By such abstinence both recognise the greater claims of God. They love Christ more than husband or wife. Paul, of course, is speaking generally, and therefore makes

no reference to sickness or other circumstances that might likewise make such abstinence desirable. On those occasions, however, abstinence is a matter of necessity; whereas here he is writing of a voluntary waiving of the debt due to each other. But notice that he recommends the resumption of such relationships at the conclusion of the time.

Let Paul's instructions both here and to the Ephesians (Ch. 5) be carried out, and no marriage will founder. It may have its moments of discord, but they will prove both temporary and relatively unimportant. Let sisters remember that it is personality not appearance that gives real beauty (see 1 Pet. 3:1-6); let brethren remember that responsibilities to wife and family curtail the freedom that, as bachelors they had for other things, including the work of the Truth. Let both attempt to carry out the will of God according to the terms and conditions laid down in the Word (Eph. 5:22,25), and no snags or hidden rocks will irreparably damage that marriage. If a marriage is in danger, *both* are contributing to it, and *both* must make effort to solve it. The wife must ask herself, Am I submissive? and the husband must ask himself, Do I overlook failings as Christ does in his love for his bride? Am I prepared to die for her? If the questions are answered truthfully and frankly the replies will be illuminating!

We have never known a marriage problem to arise in which both parties have not contributed to its development. The mutual accusations seldom tell

the whole story. In this, the Bible is eminently practical in its advice and instructions. Though unmarried, Paul wrote by divine inspiration, and so was able to advise in a plain straightforward manner, free of humbug and of an idealism that is impractical in its outworking. In an age when unhappiness abounds because

flesh is turning from the sane teaching of Scripture, and humanity acts like animals instead of reflecting the "likeness of God", Paul's words need both to be pondered, and acted upon. The implementation of them will add both to the happiness of the home and the greater fervency of our worship. HPM.

The Edenic Covenant In The Gospel (6)

The Serpent And The Woman's Seed

A consideration of passages based on the Edenic Covenant.

The New Testament, like the Old, is also filled with allusions to the great foundation promise of Genesis 3:15.

Temptation In The Wilderness

19. *Matthew 4:1-11; Luke 4:1-13*: The wilderness temptation of Jesus, which followed immediately upon his baptism, is recorded in detail by both Matthew and Luke. Mark only briefly alludes to it (1:12,13), adding, however, something which Matthew and Luke both omit, that he "was with the wild beasts". This detail serves to stress that Jesus was reliving the temptation experience of his first parents, but with a big difference. Whereas they had been placed in a lovely garden of delights, where the animals were peace-

ably subject to their human masters (Gen. 1:28), Jesus was placed in a fierce wilderness, among wild beasts (compare Psa. 91:13): their attitudes toward man changed by the fall itself.

Matthew and Luke each record different sequences of the three temptations. It is suggested that Matthew's is the chronologically correct one because of the precise *thens* (Matt. 4:5,10) and *again* (v. 8). But in view of Luke 4:2, it is not unreasonable to suppose that each of the temptations were considered and suppressed by Jesus more than once during his 40-day wilderness sojourn. So Luke's different sequence should not necessarily be thought of as incorrect.

Luke seems to have arranged the three temptations for reasons

other than mere chronology. In his sequence there is a clear echo of both Eve's temptation and the Apostle John's commentary on temptation:

Luke 4	Genesis 3:6	1 John 2:16
Jesus is tempted to . . .	"When the woman saw that the tree was . . ."	"All that is in the world. . ."
1. Turn stones into <i>bread</i> (vv. 2-4).	1. "Good for <i>food</i> . . ."	1. "The lust of the flesh. . ."
2. Obtain the kingdoms of the world by worshipping the "devil" (vv. 5-8).	2. "Pleasant to the <i>eyes</i> . . ."	2. "The lust of the <i>eyes</i> . . ."
3. Cast himself down from the Temple pinnacle (vv. 9-12)	3. "To be desired to make one <i>wise</i> . . ."	3. "The <i>pride</i> of life . . ."

The three scenes express all the possible sources of temptation. As John wrote, these three are "all that is in the world". There may be many subtle variations of worldly temptation, but they differ little from these main categories.

The first temptation played upon the lusts (the natural hungers) of human nature; the second temptation, upon the natural desire for power; and the third, the just-as-natural desire to be thought well of, to be worshipped and honored.

These three temptations epitomize the three shortcomings of natural man, those three things in which human nature is wont to glory: wealth, might and wisdom (Jer. 9:23)! The three classes of leadership in Israel easily fitted into these categories.

1. The chief priests, Sadducees, the Herodians were the wealthy of the nation. They were content to subordinate every principle to the acquisition and maintenance of their wealth. They wanted "bread" and lots of it!

2. The Zealots wanted the kingdom. They desired to throw

off the grievous yoke of the Romans, and grasp power themselves.

3. And the proud Pharisees, outwardly "righteous", had succumbed to the most subtle of the temptations. They loved to be seen and admired of men as "wise" and "righteous".

All these temptations Jesus faced in turn. Whereas each had played its part in luring Eve into sin (Gen. 3:6), each was expressly considered and repudiated by the Lord. In that wherein she had failed, her "seed" (Gen. 3:15) succeeded. She brought sin into the world; so that it coils, serpent-like, in the bosom of each of us, and its sting brings death. But her descendant Jesus, unlike Eve, did not grasp at equality with God (compare Gen. 3:5 with Phil. 2:6). Instead, he humbled himself and became obedient even unto death, knowing that — if he overcame where she had fallen — God would highly exalt him, at the *proper* time (Phil. 2:9).

A Generation Of Vipers

20. *Matthew 3:7; 12:34; 23:33:* The Pharisees were reprov'd as

“vipers”. They manifested the carnal mind, or thinking of the flesh, as generated in our first parents by the serpent’s untruthful reasoning. Therefore, those who are unenlightened by God’s truth are the “serpent” *in the flesh*, a generation, or offspring, of vipers. Such language is used once in Scripture by John the Baptist (Matt. 3:7), and twice more by Jesus, against the established leaders of Israel.

Their minds were contrary to the will of God. Like the first serpent, who was their “father” (John 8:44), they attempted to entrap their victim (in this case Jesus) by subtility (26:4). Their sophistry, however, availed them nothing. He saw through their subterfuges and condemned them for what they were:

“Ye serpents, ye generation of vipers, how can ye escape the damnation of Gehenna?” (23:33).

Control Over Serpents

21. *Luke 10:19*: Sending forth the seventy to preach, Jesus told them: “Behold, I give unto you power to *tread on serpents and scorpions.*”

This promise can be understood either literally (compare Mark 16:18) or figuratively — the serpent being symbolic, and “Satan” (Luke 10:18) being indicative of Capernaum (v.15). Perhaps both ideas have their place. However, no matter which, the words of Jesus are obviously based upon Gen. 3:15. The “seed of the woman” has power to crush underfoot the serpent, and he has committed that power also to his servants. Symbolically, in their own lives now, his followers must “tread upon” the “serpent”

in their own natures. And in the future, they will be empowered from on high to tread underfoot, without harm, both literal serpents and the political and religious institutions of which the serpent was the symbol. The promise to the seventy in Luke 10:19 was the earnest, or pledge, of all this.

The Devil As a Parent

22. *John 8:44*: “Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.”

Jesus employed personification here to define the spiritual pedigree of the “Jews” (v. 22). In the beginning, the serpent spoke the first lie, “Ye shall *not* surely die” (Gen. 3:4). This lie, believed and acted upon by Eve, brought sin and consequently death into the world. Thus the serpent became the father of liars in the same sense as Jubal became “the father of all such as handle the harp and organ” (Gen. 4:21).

According to Jesus, men can have only one of two fathers: They can be the seed of Abraham (John 8:33), but *only if* they do the works of Abraham (v. 39) for fleshly descent is not enough. *Or* they can be the seed of the serpent (vv. 41,44), if they do his works, i.e. lying, subtility, murder. In seeking to kill the true “seed of Abraham” (v. 40), these Jews were admitting that they belonged in the other family.

So it is with us. Merely having

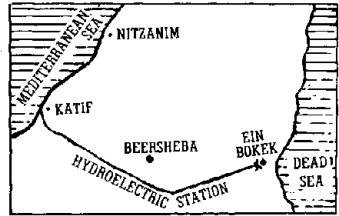
a "name to live", and coming into the Abrahamic covenant *nominally*, is not enough. We must do the *works* of Abraham before we can claim to be his spiritual seed, and thus sons of God and heirs of God's precious promise given through Abraham. If we

profess to follow Christ, while betraying him and denying him with our actions, then we have demonstrated that the Diabolos, the "serpent", is our true father, and we will never be "free".

George Booker (USA)

A DEAD SEA POWER CANAL?

Due to heavy drain on the water of the River Jordan, the southern more shallow portion of the Dead Sea is rapidly drying up. This has been accentuated by the Israeli and Jordan Potash works on its western and eastern shores. But now a scheme has been devised for the building of a canal from the Mediterranean to the Dead Sea to replenish these failing waters, and also to provide hydroelectric power. The Dead Sea is approximately 400m., or 1200 feet, below sea level, so that the fall in levels would provide sufficient strength of water for electric generating potential.



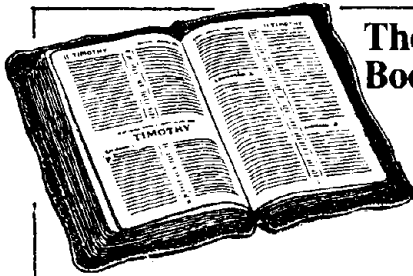
Israel has invited Jordan to co-operate in the development, which, it is thought, will take at least eight years to complete. The canal is scheduled to commence at the Gaza Strip, and move through Arad, emptying its water into the Dead Sea at approximately Ein Bokek. The cost has been estimated at between \$680-720 m., but it is believed that it would be financially viable because of the tremendous savings on energy costs and water replacement.

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We hope, however, that the canal will never be built! Not that we would deny Israel having more electric power (it could do with greater illumination, particularly from the Light of the world — John 8:12), but in anticipation of the imminent return of the Lord, and the vast changes that are to be brought to the area at that time. In that day "living waters shall go out from Jerusalem", and moving east shall replenish the waters of the Dead Sea, healing them (Zech. 14:8; Ezek. 47:1-2, 8-9). The vast earthquake that will change the contour of the whole country (Zech. 14:4,10), will cause these waters of Jerusalem to flow, and they will so alter the waters of the Dead Sea as to permit fish to live therein (Ezek. 47:10).

This vast change will type the influence of the Lord throughout the earth. He, together with the elect, comprise the symbolic Holy City (Rev. 21:9-10), and in that day, living waters, in the form of the Truth will flow out therefrom to provide for the healing of peoples, and to transform the Dead Sea of nations, into waters of life (Rev. 22:1-3; 4:6). Israel's problems, physical, political and personal will not be solved until that day.

We may bear in mind that it was the destruction of Sodom that brought death to that inland sea (Gen. 13:10); and it will not be before the influence of Sodom is removed from the modern world that it will be healed again (see Rev. 11:8).



The Bible's Challenge to the Book of Mormon



Alleged Inspiration Refuted

Alterations To The Book of Mormon

The Book of Mormon, it is alleged, is God's final sacred book to mankind, and (unlike the Bible), was transmitted free from error because it is an inspired translation. Consider the following statement:

"It is noticeable that we make no reservation respecting the Book of Mormon on the ground of incorrect translation. To do so would be to ignore attested facts as to the bringing forth of that book. Joseph Smith the prophet, seer, and revelator, through whom the ancient record has been translated into our modern tongue, expressly avers that the translation was effected through the gift and power of God, and is in no sense the product of linguistic scholarship" (*The Vitality of Mormonism*, James E. Talmage).

This means that Joseph Smith's translation was inspired directly by God and must therefore be without error, and that the original manuscript of Smith's translation must be the authoritative one, since it came directly from God. Not a single change may therefore be permitted in the original translation, as this would deny the theory

that it is without error. The fact is, however, that there have been over 3,000 changes to the Book of Mormon since the original edition of 1830 was published. These amendments include not only grammatical corrections, but doctrinal changes as well.

Consider the following:—

1. 1830 edition of *Book of Mormon*
"And it came to pass that when my father had read and saw. . ." (*1 Nephi 1:14*).

1950 edition of *Book of Mormon*
"And it came to pass that when my father had read and seen. . ." (*1 Nephi 1:14*).

2. 1830 edition
"thy power, and goodness, and mercy is over all the inhabitants of the earth" (*1 Nephi 1:14*).

1950 edition
"thy power, and goodness, and mercy are over all the inhabitants of the earth" (*1 Nephi 1:14*).

3. Does the following sentence sound as though it has been inspired by God?

1830 edition
"And when Moroni had said these words, he went forth among the people, waving the rent of his garment in the air, that all might see the writing which he had wrote upon the rent . . ." (*Alma 46:19*).

1950 edition.
"And when Moroni had said these

words, he went forth among the people, waving the rent part of his garment in the air, that all might see the writing which he had written upon the rent part, and crying with a loud voice . . ." (*Alma 46:19*).

4. 1830 edition

"And the angel said unto me, behold the Lamb of God, yea, even the Eternal Father!" (*1 Nephi 11:21*).

1950 edition

"And the angel said unto me, behold the Lamb of God, yea even the Son of the Eternal Father!" (*1 Nephi 11:21*).

What we have quoted above is sufficient to reveal the sham of the claim of unerring accuracy and inspiration of the translation of the *Book of Mormon*. God would not inspire a translation in which both grammatical and doctrinal corrections have had to be made.

The Bible's Challenge

The Church of Jesus Christ of Latter-day Saints is founded upon the claim that Joseph Smith saw God, whereas the Bible clearly challenges this claim when it states regarding God, "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honour and power everlasting Amen" (1 Tim. 6:16).

Another fundamental teaching of the Mormons is that of continuing revelation from God. They believe that every Mormon is capable of receiving private revelations from God, and that whenever the Prophet issues a new revelation, Mormons are expected to seek prayerful confirmation of his messages. "If after many tries a Mormon still disagrees with a Prophet's revelation, then he doesn't have to accept it. But he does have to

keep his decisions to himself". (Professor H. Nibley). Whatever became of the Scripture's appeal for unity in purpose, in mind, in speech, and in deed amongst the believers (John 17:11,21,22; Eph. 4:4-13)? In 1 Cor. 1:10, the Apostle Paul appeals to the believers at Corinth, that they might "all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment".

Furthermore, the Bible indicates that there is no need for continuous revelation, for the Bible itself is the final and complete revelation of God to man. In Heb. 1:1-2, Paul describes God's revelation through Christ as climactic and definitive. Jesus Christ was the exact expression of the will of God, and was therefore the culmination of God's revelation to man. The entire New Testament echoes this fact, and so when the Apostle John completed the Apocalypse in approximately A.D. 96, the entire revelation of God was completed (1 Cor. 13:10-13; Eph. 4:8-16).

Bible Teaching Contasted With Mormon Teaching

It is asserted that the *Book of Mormon* "corroborates the Bible completely", but the facts of the case are entirely contrary to this statement. The *Book of Mormon* does nothing of the sort. In fact it blatantly contradicts the clear and fundamental teaching of the Bible. We shall endeavour to highlight some of these contradictions, bearing in mind that what follows is a very general

cross-section of Mormon teaching — much more could be brought forth and many more contradictions pointed out.

1. *The Book of Mormon* teaches, as does all Christendom that man possesses an immortal soul. The Bible teaches that the soul of man is mortal.

2. Mormonism teaches that heaven is the reward of the righteous. The Bible proclaims that the "meek shall inherit the earth".

3. Mormonism teaches that the devil is an evil personage, a fallen angel, whose endeavour is to lead all mankind into sin, misery and death. The Bible reveals sin in the flesh as the devil.

4. Mormonism teaches the pre-existence of Christ. The Bible reveals him as the seed of Abraham and David (Matt. 1:1).

The Book of Mormon refers to a Triune God. The Bible teaches that God is One.

5. Mormonism claims that God was once a man as men are now. He married, progressed from being a man to God, and procreated spirit children! "God himself was once as we are now, and is an exalted man and sits enthroned in yonder heavens" (Joseph Smith). "As man now is, God once was; as God now is, man can become" (Mormon aphorism).

The Bible treats that as blasphemy (see Rom. 1:25).

6. Mormonism claims that Zion will be in Independence Missouri in the U.S.A., and that this is the land of promise. The Bible clearly defines the Land of Israel as the Land of Promise (Gen. 13:14-17).

7. Mormonism teaches universal resurrection. The Bible teaches a resurrection only of those who comprehend the saving truths of the Gospel (Psa. 49:12-20; Isa. 26:14; Dan. 12:12).

8. Mormons will resort to violence and force. This is evidenced by the wilful destruction of the *Nauvoo Expositor's* press as ordered by Joseph Smith, and the *Mountain Meadow Massacre* (1857) in which a group of non-Mormons was slain in Utah by a Mormon army.

The Bible prohibits the use of violence and force at present (Matt. 5:44).

9. Mormons teach that there are two kinds of marriages, one of which is regarded as a marriage for eternity, i.e. celestial marriage. A celestial marriage

must be performed in a Mormon Temple, and people so married have been sealed to each other for eternity. In the celestial kingdom to come they can continue to produce an endless stream of children as partners in an eternal marriage. Those not married in a Mormon Temple will be single in the life to come, and will live there as angels, not as gods.

All who obtain this exaltation will have the privilege of completing the full measure of their existence and they will have a posterity that will be as innumerable as the stars of heaven." (*Doctrines of Salvation* 11:44). Those whose marriage is celestial shall receive glory, "which glory shall be a fulness and a continuation of the seeds forever and ever. Then shall they be gods, because they have no end.." (*Doctrines and Covenants*, Section 132 Verses 15-20).

The Bible completely repudiates such a doctrine clearly teaching "they which shall be accounted worthy to obtain that world, and the resurrection from the dead neither marry, nor are given in marriage: Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection" (Luke 20:34-36).

10. Mormonism teaches that there is hope of salvation after death for those who have died without having heard the gospel, and thus unable to obey the law of baptism. This is achieved by baptism for the dead. "The living may be baptised for the dead. Other essential ordinances may be attended to vicariously." (*Mormon Doctrine Plain and Simple*, page 48).

The Bible shows that death is a reality and that the dead are unconscious (Ecc. 9:5). It repudiates the conception of vicarious baptism (Acts 8:37).

The *Book of Mormon* is a false book, it is a complete and total sham, and may be summed up in the words of one Mormon writer:

"This book must be either true or false . . . If false, it is one of the most cunning, wicked, bold, deep-laid impositions ever palmed upon the world, calculated to deceive and ruin millions who would sincerely receive it as the word of God, and will suppose themselves securely built upon the rock of truth until they are plunged with their families, into hopeless despair." (Orson Pratt).

The Bible's Challenge

The Bible stands supreme as the only authentic word of God. Its teaching challenges that of the *Book of Mormon*, and reveals it as a compilation of fraud and sham. But the Bible's challenge does not end there, for the Bible extends a challenge to everyone of us. All honest-seekers for Truth are challenged to *search* the scriptures and by so doing they will find Truth. The Lord Jesus Christ said in John 5:39, "*Search* the scriptures; for in them ye think ye have eternal life; and they are they which testify of me." In the original Greek the word he used for "search" is *ereunao* which means, "to seek out, to trace", and it is used of a lion who "scours the plains and traces the footsteps of the man who had robbed him." It is also used of dogs who trace their game by the scent of the animal's

foot. Hence the idea, to track, trace, investigate, to search by uncovering (Gen. 44:12; 1 Kings 20:6; 2 Kings 10:24; Prov. 20:27); and to search minutely, to explore (cp. Judges 18:2; 2 Sam. 10:3).

Again in Acts 17:10-11 we are informed by Luke concerning the Bereans, "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and *searched* the scriptures daily, whether those things were so." The word that Luke here used for "searched" is the Greek *anakrino*, which means to "divide up, separate, make a distinction, come to a decision; hence, to estimate carefully, judge of, sift" (Bullinger).

This is the challenge the Bible issues. Our destiny depends upon how a person meets it.

K. Papowski (Qld).

ISRAEL'S POPULATION

Israel's government statistician predicts that about 4 million people will be living in Israel by October 1981, with 650,000 of them members of minority groups.

In 1980 the population was about 3.85 million, of whom about 620,000 were non-Jews. At the end of 1979 the population of the West Bank was about 700,000, and some 432,000 people lived in Gaza and Northern Sinai, excluding El-Arish, which was returned to Egypt. The total population for Israel and the territories is thus about 5 million.

According to the annual report, some 10,000 Israelis leave the country every year, and about the same number of residents of the territories go to live abroad.

In 1979 there was a slight decrease in the rate of exit from Israel: between 8,000 and 9,000. The definition of "leaving" is an uninterrupted absence abroad of four years or more.

The rate of population increase in Israel (including East Jerusalem) for 1979 was 2.5 per cent — 2.3 per cent for Jews and 3.5 per cent for non-Jews. The main cause for the Jewish rate of increase was immigration, which rose by 13,000 to 37,500 in 1979.

Jewish Origins of Baptism

Baptisms On Pentecost

Shavu'ot is known as Pentecost the festival on which, according to the New Testament the Holy Spirit came upon Jesus' followers, and 3,000 people in Jerusalem repented and were baptized.

Where and how could such a number be baptized in Jerusalem? Since the people were Jews, the logical place would have been in a *mikve*, or ritual immersion pool.

Archaeological excavations have uncovered many such immersion pools in the last few years: at Masada, Qumran, Jericho, and in the excavations, under Prof. Benjamin Mazar, south of the Temple Mount.

What does baptism mean for Christians? Briefly stated, baptism symbolizes the total identification of the believer with his Lord's death, burial, and resurrection to new life (Romans 6:3-11). This new life may be viewed as a "new birth," or being spiritually "reborn" (John 3:1-16). J. Jeremias and others find the same imagery in the Babylonian Talmud's statement that "the proselyte who converts is like a little baby who has just been born." (*Yevamot 22a*). Finally, baptism may symbolize a spiritual "washing" or cleansing (Titus 3:5).

On the day of Pentecost, did the early believers in Jesus use the *mikva'ot* south of the Temple Mount with apostles as witnesses? Could they have also used others discovered on the slope of the hill toward Zion Gate? Perhaps. Alternate suggestions are *Birkat Yisrael*, just north of the Temple compound, or the Pool of Bethesda, or the Pool of Siloam (Shiloah).

Jewish Rite of Baptism

Early Jewish ritual immersion was a self-administered, complete submersion before rabbinical witnesses. Every portion of the body, including the hair, had to go under the water. This of course, is still the requirement for Jewish proselytes and for all Jews (according to *halacha*) at certain times. Approximately 30-40 *mikva'ot* are in use in Jerusalem.

In Jewish practice, only the person undergoing the ritual bath actually entered the water, while rabbinical witnesses stood at the edge of the *mikve*. Minor tractate *Gerim* states (1:1-4): "A man is present at the immersion of a man; a woman is present at the immersion of a woman." At least since the Middle Ages, the person entering the pool had to be naked. Since two rabbinical witnesses had to authenticate the immersion of a convert, special

arrangements were necessary to preserve a woman's modesty. The rabbis stood outside the door to the *mikve*, which was opened by a female attendant at the exact moment that the woman convert was completely immersed. When the top of the head was seen to be submerged, witnesses could testify that it had taken place.

Who entered the water in Christian baptism? A study of baptistries found in excavations at Avdat, Emmaus, Mount Nebo, and elsewhere, clearly showed there was room for only one person. Prof. Dale Moody (*Baptism: Foundation for Christian Unity*), and others believe that the candidate, upon confession of repentance and faith, knelt in the water and then completely submerged him or herself.

Infant Immersion

When did the practice of infant baptism begin? Only in the third and fourth centuries is there clear historical evidence that Christians were baptizing infants. Origen, about 231 C.E., made infant baptism the basis of belief in original guilt. Augustine, at the end of the 4th century C.E., taught that each baby was born with inherent guilt from the sin of Adam. Baptism was essential for the removal of this "original sin," a doctrine which has dominated the churches for centuries. Some have insisted that faith is necessary for any baptism to be efficacious. In the case of infants, it is the faith of the church on their behalf.

In the Latin and Western tradition, the practice became one

of placing a few drops of water on the baby's head. In the Eastern Orthodox churches, the infant is immersed. The Armenian Orthodox immerse the child three times "in the name of the Father, Son, and Holy Spirit," as do the Ethiopian Orthodox. This is followed by "chrismation," an anointing with oil to symbolize the gift of the Holy Spirit.

John Calvin, the 16th century Protestant reformer, emphasized that infant baptism fulfilled the same function as circumcision in Jewish tradition. It was a sign of the covenant relationship with God (Col. 2:9).

A storm of debate over infant baptism has been carried on by such scholars as Joachin Jeremias, Karl Barth, Oscar Cullman, Kurt Aland, G. Beasley-Murray, Dale Moody and others.

Knowledge Necessary

For Baptist and others of the Free Church tradition (opposed to a "state church" or recognition of a state religion), there has been a strong emphasis upon baptism as a voluntary sign of an inner experience of repentance and faith. Consequently, they do not practise infant baptism. For them, no one is a Christian simply because his parents were. Once a person has made a personal commitment of his/her own volition, then baptism by immersion is encouraged.

John's baptism in the Jordan River's certainly has significance for Christians, but specifically Christian baptism began at *Shavu'ot* or Pentecost, here in Jerusalem — perhaps in *mikva'ot*.

STORY OF THE BIBLE

Orders are coming in freely for this book, and we advise that supplies are obtainable from Logos agents, as follows:

Bro. E. S. Cherry, 33 Bellwood Road, Northfield, Birmingham B31 1QB, U.K. at £4.50 including postage. (Tel: 021-475 2335).

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It is cheaper and speedier for you to obtain your copies from the above centres.

THE CHRISTADELPHIAN EXPOSITOR

Number Four of Volume Seven of this periodical has been mailed. It brings our exposition of the Book of Numbers up to Chapter 11. The next volume should complete the exposition of Numbers, providing a study in depth of that portion of the Holy Scriptures.

If any have not received their copies, would they please contact us immediately, so that we may correct the omission. The next number of this periodical will commence Volume Eight, and hence subscriptions are due. Should any non-subscriber care to obtain all the copies relating to The Book of Numbers, these can be supplied on request.

WORSHIP IN THE AGE TO COME

We are currently preparing this book which should be ready in a few weeks' time. It comprises Brother Sulley's exposition of The House of Prayer For All Nations, plus additional matter from the pen of Brother Thomas and other writings. It should provide a useful addition to the Christadelphian library.

CREATION OR CHANCE

Supplies of this issue of *Herald Of The Coming Age* are currently available, and provide an answer to the current court case in California, USA, where the theory of evolution is under attack. We also propose to issue shortly a revised issue of our booklet against Evolution.

YAHWEH ELOHIM: THE MEMORIAL NAME

The devotional outline of the Names and Titles of Deity is currently available at \$1.20. USA or Canada — \$2.

ACKNOWLEDGEMENTS

We thank donors for their generosity in materially assisting the work in which we are engaged. There has been some heavy calls on this in recent weeks, and we are pleased that the means have been to hand to assist. We acknowledge amounts from the following:

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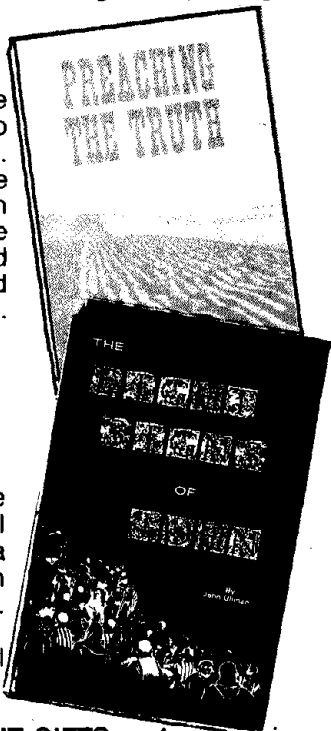
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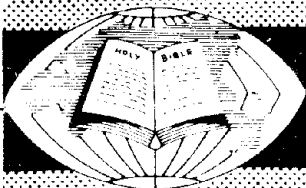
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Do what is right, be valiant for the Truth, teach it without compromise, and all lovers of the Truth will approve you; for all others, you need not care a rush!

-- J. Thomas.



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A Chat With Readers

“Israel Hath Forgotten His Maker”

HOSEA summed up the apostasy of Israel in the words above (Hos. 8:14). But how had Israel declined to that state? Had the people repudiated Yahweh? or His word? or ceased to make mention of His name? Not in the formal sense. Their boast was: “The temple of Yahweh are we!” (Jer. 7:4). But what they resisted was the indwelling power of His truth. The rebuke of Yahweh was: “My people are destroyed for lack of knowledge”, and because of that the people had “forgotten the law of their God” (Hos. 4:6). They offered their sacrifices, but in a spirit of substitution: “I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings” (Hos. 6:6). They sacrificed their animals, but not their flesh. They failed to acknowledge that their offerings were to be representative of their dedication, and that they should be consumed with zeal for Yahweh, as the burnt offerings were slowly consumed by fire upon the altar. In fact, though they tendered their services at the Temple, they denied Yahweh in the real, practical sense: in *heart* they said there was no God. If they required help, to an idolatrous nation they flew for it. If they sought counsel, to man they went. God, to them, was unreal: a superstition. Israel’s history was remarkable, miraculous, but they were untouched by it. “I have written to him the great things of My law, but they were counted as a strange thing” (Hos. 8:12).

Israel had not only forgotten the law, but had forgotten the Lawgiver. Israel had not surrendered some highly spiritual or metaphysical religion, had not abandoned some finely-spun and hardly intelligible theory, but had actually forgotten his Maker in the practical sense, and had supposed himself to be the product of his own ingenuity. He was a self-made man, so that God, as a living reality, was not in his thoughts. He attended the Temple, but

there was no power, no dynamics in his religion. It did not move him.

To such abasement may the mind of man come to in any age! First a doctrinal position is surrendered; then a practical duty is abandoned; then a moral obligation is denied; then God is dismissed from the higher ranges of thought; and finally the mind forgets that it ever had a Maker at all! This is the downward path; the inevitable decline. "Let him that thinketh he standeth take heed lest he fall." Men do not generally give up their religion as a whole, instantly; but little by little: a line at a time, a point in a day. It commences with small things, by the relaxing of a standard, the doubting of a doctrine. The standard abandoned, the doctrine dismissed are not important in themselves. They are minor matters, and it is reasoned that they will never keep one out of the Kingdom. But the attitude manifested can be the beginning of a downward career that can result in tragedy.

This is an age of declining standards, an age of disrespect, an age of contempt for God and His word. There is a casual approach to religion that tends to drag God down to the level of humanity. The result is an abandonment of standards once accepted without question, and a blunting of the point of doctrine, so that it loses its power. When a person under Moses desired to approach Yahweh in worship, he could only do so acceptably when he recognised the condescension of Yahweh in permitting him to do so. He had to be suitably attired (Num. 15:38). He had to recognise the exclusive, Israelitish nature of the hope. He had to present his offering through the appointed channels: the Levites and Priests. There is need to remember all this in our gatherings for worship. They are not mere, casual, social functions. They should be preceded by due preparation of mind. They are occasions when we are permitted to enter into the presence of the King of heaven. For that we should be suitably clothed and suitably prepared in mind; and our children should likewise be brought up to recognise the solemnity of the occasion as they are able.

At one time we lived in isolation with no Ecclesial contact. Those who have volumes of *Logos* going back before the war, will see the Editor's address given at Nurrung and Yankalilla! These are country districts of South Australia, and were very isolated in those days! But came the time for the Memorial Meeting, and we would dress for the occasion! Our neighbours, if

they ever saw us (which we never recall them doing), would have thought us strange. But, in fact, we were in the presence of the King, and as those who are commanded to an audience with an earthly monarch dress in conformity with the honour, so we saw nothing strange about doing so then.

But today there is often detected a casualness in dress of those gathered for worship. In some Ecclesias, Sisters are to be seen without appropriate headgear. Sometimes the communal approach to the Father in prayer assumes a familiarity that, to us, tends to break down the exalted holiness of the One we worship. We realise that this is not intended, but, on the other hand, it does nothing to elevate Him either. But let us recall the example of Israel. Apostasy (in doctrine or deed) never develops because it was originally intended. It comes from giving way on little things. A person becomes a trend-setting in a fashion that he claims is harmless, but others view him, and decide that his action in that direction, grants them liberty in another direction. And it is not long before there is an abandonment of attitudes, or a relaxing of the point of doctrine, that can become dangerous. The antidote is in ourselves. We can provide an example in appearance and dedication that is stimulating to others, and will contribute to the maintaining of standards that will keep the influence of the world at bay as far as our Ecclesias are concerned. Our duty, as soldiers of Christ, is to "please him who hath chosen us" to be such (2 Tim. 2:4). Would Christ be pleased if we disturb an ecclesia by introducing or following a trend of fashion? Is not the motive behind any such weakness that of self-advertisement? And in doing so, have we forgotten our Maker in what He would have us do? We need to give serious thought to this, bearing in mind the words of Paul: "Happy is he that condemneth not himself in that thing which he alloweth" (Rom. 14:22). Paul did not insist upon his "rights", but was prepared to abandon them if his indulgence therein disturbed others. He set an example for us to follow.

HPM

Let those who have "become obedient" to the faith remember that baptism into the one hope of the calling to the Kingdom and glory promised, is but the first step to immortality. Henceforth they serve mammon at the peril of their lives. Friendship with the world places them in hostility to God. The Kingdom is for those who illustrate their faith and perfect it by their works; for which the great father of the faithful's belief of the gospel was counted to him for righteousness or remission of past sins, his father was made perfect afterwards by his works.

— J. Thomas.



Life's Little Day

*Life's little day — how brief it is!
— no sooner come than gone;
We all are but of yesterday,
— time marches on and on.
We take a pause, and, glancing back,
on years long since gone by;
We wonder where the years have gone,
and say: "O my! O my!"*

*We bring to mind familiar scenes,
— the days of long ago;
Of places we have visited,
in going to and fro.
Maybe of happy childhood days,
the carefree days of youth,
And then, we wake up with a shock
— they're gone for aye, forsooth!*

*In this soliloquising mood,
what lessons can we learn?
Why this! Anticipate the day
when it will come our turn,
To breathe our last and then go hence,
to think and plan no more;
Like going out into the night,
or passing through a door.*

*So while the light of day is ours,
give ear to Wisdom's voice,
And make the way of life in Christ
our one and only choice,
And striving thus to live each day,
with conscience good and clear,
We'll end, when death's dark vale draws nigh,
in peace and hope, not fear.*

— C. W. (U.K.).



The Assurance Of Faith

“Built on the foundation of the apostles and prophets”; such is Paul’s description of the position occupied by true believers. Such is the position we occupy in the Truth as distinguished from the position we occupied in times past and the position occupied by the multitudes around us.

Building On Sand

MOST who are of the world are built on no foundation at all. They are content to let mortal life drift out, “taking their chance,” as they express it — which is no chance at all. Others are built on a human foundation, like the Swedenborgians, for example. Emmanuel Swedenborg had dreams — vivid dreams, coherent dreams, but still dreams — the mere tremors and vibrations of the brain pulp inside his skull. They were not like the visions of the prophets and apostles — related to external facts, attested by independent witnesses, supported by a powerful body of collateral circumstances, confirmed by miracle, and inwoven with a nation’s history. They were merely the powerful impressions of an insulated brain — like Mahomet’s vagaries — the subjective experiences of a man — a physiological phenomenon — a human drift cloud, a reed shaken with the wind. Emmanuel Swedenborg has gone to the

grave, and his dreams have perished with him. All who are built on him are built on a merely human foundation — a foundation of sand — no foundation at all.

Others are built on their own opinions, like the Unitarians, who think the Bible a good book in its way, but not to be set up as the guide of their consciences or the standard of their faith. They prefer to be judges of the Bible rather than that the Bible should be judge of them. So they stand, built upon his own opinions, which will prove but a foundation of shadow and mist — no foundation except such as the mirage is to the traveller in the desert.

Others again, a large body of people, like the multitudes that belong to the Church of England, are built on mere names and words. They are nominally built on the right foundation, but not really so. They say “Bible,” but they do not know it or submit to it. They say “Peter,” “Paul,” “John,” “James,” “Andrew,” etc., with the Papal prefix of

“St.,” but they have no acquaintance with these teachers, reject what they taught, and live in daily disregard of the commandments they delivered. The names are mere outside labels for a system of things which inside is a mere hollow of chaotic vapour. To be built on words and names is not to be built on the real foundation. The real foundation is the foundation of the apostles and prophets — a foundation consisting of what they declared from God.

A True Foundation

This foundation is in all senses a real and strong foundation. It is a very different foundation from our own feelings and opinions, or from a system of views and observances “received by tradition from our fathers.” Let us realise how actual and divine it is from the sample case before us in the reading this morning — the first chapter of John.

The chapter commences, “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled, of the Word of Life — for the Life was manifested, and we have seen it and bear witness.” It is a long time since these words were written, but their significance has not altered with the lapse of time. The truth which they expressed at the moment of utterance is as true now as when they were first inscribed in wet ink on the parchment that received the first epistle of John. Let us strive for a moment to realise what that significance is,

that we may see how strong is the foundation on which we are built. The endeavour requires us to go back to the moment when the letter was first written — when the Greek characters were first inscribed at the dictation or by the hands of John, for we may throw away all uncertainty as to whether it was John or not. It is not our century alone that says John; the eighteenth century says John, the seventeenth century says John, the sixteenth century says John, and so, back and back, every century right away to the very century when John was living, says John. This is absolute proof that it was John; for it was never known, and is, in fact, impossible that any book or document should be universally imputed to a man who had not written it, back to the very age when he was living.

So it was John that wrote these words. Let us lay this down to ourselves as a fact not to be disputed. We shall see how powerful an element it is in the strong foundation on which we are built. The enemy knows how important the question of authorship is with regard to all the apostolic writings, which is the reason why they try to throw a veil or raise a dust over it by treating it as a doubtful scholastic question of authenticity. It is no scholarly question at all, but a question of robust common sense, involving the vilest of issues.

Discoursing with John

Imagine ourselves, then, present at the writing — an old man is before us either sitting at a

table writing, or telling someone else sitting at a table what to say. He writes or says, "That . . . which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled" — we beg leave to interrupt him for a moment. "Is it really so, John? Did you really hear, see and handle the matters you are writing of?" He would answer, "Certainly"; as the letter proceeds to say: "The life was manifested and we have seen it, and bear witness and show unto you that eternal life which was with the Father and was manifested unto us." We might respectfully interpose: "In what way manifested? Was it a matter of mental illumination which might be delusion, or was it a manifestation outside yourselves that others could have seen?" He might respond, "As I have said, it was something we saw and heard and handled, and therefore outside ourselves." We might reverentially enquire, "What shape did it take?" He might refer us to his gospel narrative: "There was a man sent from God whose name was John (the Baptist). . . . He was not the light, but was sent to bear witness of that light . . . The Jews sent priests and Levites from Jerusalem to ask him, Who art thou? He said, I am the voice of one crying in the wilderness, make straight the way of the Lord, as said the prophet Isaiah, and they asked him, why baptizest thou? He answered . . . There standeth one among you whom ye know not . . . That he should be made manifest to Israel, I am come baptizing with

water. . . . The next day, John seeth Jesus coming unto him and saith, Behold the Lamb of God that taketh away the sins of the world."

Upon which we might suppose ourselves asking: "Then the manifestation was in form of a personage that actually appeared, and walked, and talked, and ate, and drank?" To which John could only say, "Oh yes; have you not heard of the thing that happened in Judea 60 years ago? You should read the accounts written by the other apostles. It does not rest with me alone; far from it, the things done were done before the eyes of 'many witnesses'" (Luke 1:2; Acts 13:31). Christ was born in Bethlehem in fulfilment of what had been foretold by the prophets. He was born "not of the will of the flesh nor of the will of man but of God." He was the son of God by the power of the spirit upon Mary his mother. He grew up to be a man, and at 30 years of age was introduced to Israel by John the Baptist, who did not know him, but who had said beforehand that the Spirit of God would openly descend upon the man who was the Son of God. This actually happened, and identified him for us who were disciples of the Baptist. The Spirit of God not only descended upon him, but abode upon him, and impelled him forthwith into a work of travel throughout the land of Israel, in the course of which he delivered such teaching, and performed such miracles as never were seen or heard in connection with man before. I and others were his disciples and

travelled with him. We were from the beginning eye-witnesses and ministers of the word. We heard all he said, saw all he did, and handled him many a time. I had the happiness to be loved by him, and leant often on his bosom at table. At last he was taken by the chief priests, whose anger he excited by his condemnation of their ways; and being brought before the Roman Governor on a charge of treason, was ordered to be crucified. He was actually crucified, to our grief and dismay. I stood by his cross and saw him die. His body was given up to two influential men, and deposited in the grave of one of them — Joseph of Arimathea. He had told us all this, but we had not realised it, and we “knew not the scripture that he should rise from the dead.”

Did he rise, then?

Truly: this was the crowning manifestation of that eternal life which was with the Father. He appeared alive to us on the third day, and on many days afterwards by many infallible proofs, and at the end of forty days took leave of us, as he had said in his last words to us he would. He told us He would send the Holy Spirit upon us to abide with us, and direct us in the testimony which he said we should have to deliver in all the world for him, and that the Spirit would give us power to work works similar to his in confirmation of our testimony to his resurrection. He said we must wait in Jerusalem for the fulfilment of this promise. We did so wait, and we had not to wait long. In about ten days after

his departure, being assembled on the occasion of the Feast of Pentecost, the Holy Spirit came upon us all, and enabled us to speak with tongues we had never learnt, and to perform other miracles in attestation of our witness to the resurrection of Christ. From that day to this, we have been busy proclaiming his name throughout the world. Most of the apostles are dead, but you will find the result of their labour in existence in all the leading cities of the Empire and communities of believers in Christ, who meet regularly in his honour and memory, and are waiting for his return from heaven. I am writing to some of them, and this is what I am saying: “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of Life.”

A Strong Foundation

Thus you see, in being built on John, we are built not on John only, but on the foundation of many witnesses — a foundation of fact and truth — a foundation not of one apostle, but of all the apostles, and not only on them, but necessarily also on the foundation of the prophets, for the work of the apostles cannot be separated from the prophets whom Jesus said he had come to fulfil. Thus the work of the apostles goes back to and embraces the work of God for a thousand years before their day, God's word with Israel from the day He brought them out of Egypt by Moses to the day when

the angelic host announced the birth of them, who was the end of the whole work of righteousness to every one that believeth.

So, in building on the foundation of apostles and prophets our foundation is strong. Great is our privilege in knowing these things in a day when impenetrable fog overspreads the religious world! Great also in a certain way is the price we have to pay; shall we rebel against the ordinance that appoints affliction commensurate with the privilege? We are despised and detested and denounced for no other reason than that we adhere to the foundation of the apostles and prophets, as against all the shams and subterfuges of the time. It is unpleasant experience, but we can bear it if we keep our eyes open to the truth. If we take our eyes off the actuality of the truth, we shall cease to be able to bear it, and shall be in danger of being at last among those of whom Jesus speaks in the parable of the sower, "They endure for a while, but by and by, when tribulation or persecution ariseth because of the word they are offended."

Fellowship On The Foundation

John opens before us considerations powerful to strengthen us in our determination to adhere to Christ in the midst of all the difficulties. "That which we have seen and heard declare we unto you that ye also may have fellowship with us: and truly our fellowship is with the Father and with His Son Jesus Christ, and these things write we unto you that your joy may be full."

The fellowship here referred

to is a joyful thing — not possible of being seen in all its significance till the veil is removed that meanwhile separates from the Father's presence. It is a very different thing from the "fellowship" of ecclesial phrase, which is often a sheer endurance and great trial of affliction — as intended for the discipline of the true children. True fellowship is a state of being a fellow of, a state of being in close companionship and congenial intimacy with another. It amounts almost to identity. Association is a pure satisfaction bordering on ecstasy; separation a cause of the reverse experience. The grounds of it lie in identity of view, taste, feeling, principle, and aim. It is because there is little of this identity, that there is little of pure fellowship in the present evil state. There may be any amount of association without true fellowship, though true fellowship craves association. There may be nominal fellowship that is sincere enough without being real. The obligations of duty may lead to it without the heart tasting the sweets of it, for lack of the mutuality of the conditions out of which it springs. This is speaking of the fellowship of probation, but this is all preliminary. The true fellowship which the apostles have been sent to create, is that fellowship with the Father and with His son Jesus Christ, which will be triumphantly established in a multitude upon the earth at last on the basis of incorruptibility of nature. The mind turns to this with solace and comfort in the midst of the terrible evil of the present state. It lies ahead like

the bright and hospitable shelter of home at the end of the weary traveller's journey over the storm-swept moor. It is a vision of light and holiness and joy. The "general assembly and ecclesia of first-borns" will be an assembly of picked men and women from every age, who have victoriously fought their way through the obstructions and discouragements that beset the path of righteousness in "Time's dark wilderness of years." Their corporate relation one to another, in the strength and grace of spirit nature, the intensity of divine intelligence, the sweetness of all-prevailing and spontaneous love, and the constant joy of everlasting life — is so glorious as only to be fully symbolised by the splendour of the New Jerusalem, descending from God out of Hea-

ven, blazing with His glory in all the glowing hues and tints of stones most precious. We can enter into the abandon of delightful imagery, which informs us that "the city has no need of the sun, neither of the moon to shine in it, for the glory of God enlightens it and the Lamb is the light thereof . . . and there shall be no night there and they need no candle, neither light of the sun: for the Lord God giveth them light, and they shall reign for ever and ever." We can heartily join in the exclamation: "Blessed are they that do His commandments, that they may have right to the tree of life and enter in through the gates into the city." May it be our privilege to have a place in that glorious fellowship.

R.R.

CHRIST'S SACRIFICE

To love God and understand His love for us, we must understand the meaning of Christ's death. We love God after we realize that He first loved us. "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth His love for us, in that while we were yet sinners, Christ died for us." (Rom. 5:6-8).

Christ's death was made necessary by Adam's sin which condemned all mankind to mortality (Gen. 3:19). Since Christ was a descendant of Adam, he also was mortal. Hence Christ redeemed himself, as well as others, by his death. "God . . . brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant" (Heb. 13:20).

Forgiveness of sins is offered through Christ's sacrifice. ". . . the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). Forgiveness is not offered to anybody. Only those who believe the gospel receive forgiveness of sins: ". . . and by him all that believe are justified from all things . . ." (Acts 13:39). We must also obey Christ to the best of our ability if we are to have our sins blotted out. "And being made perfect, he became the author of eternal salvation unto all them that obey him . . ." (Heb. 5:9). We receive forgiveness of sins if we believe and obey the gospel.

Popular opinion falsely states Christ died instead of us. If that is true our debt to God is paid in full, making the forgiveness of God unnecessary. Why would God need to forgive a debt paid in full?

Christ's death set us the example to give our whole lives to God. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Lk. 9:23).

(3) Showing Restraint

“But I speak this by permission, and not of commandment” (v.6).

Paul’s Concession

PAUL was a very understanding man. He did not allow an ideal to blind him to the practical realities of a matter. The ideal in Christ is something to which one might aim, but not necessarily reach. It requires complete self-sacrifice, with all feelings sublimated to the requirements thereof, in order to do so.

And many things can stand in the way of success. Mental limitations, physical disabilities, habits that have so developed as to become addictive, circumstances of life, and so on. As Paul explained to the Corinthians: “we have this treasure in earthen vessels” (2 Cor. 4:7), in clay bodies of desire that often take possession of us in the most awkward manner, calling forth the words of Christ, “The spirit is willing but the flesh is weak,” and the warning of Paul: “Let him that thinketh he standeth take heed lest he fall” (1 Cor. 10:12).

Therefore, having made the recommendation relating to sexual restraint described in v. 5, Paul adds:

“But, I speak this by permission, and not of commandment”.

The Greek word *sungnome* signifies a concession, and it is so rendered in the *Diaglott*.

What is the concession? Paul’s *command* is “defraud ye not one another”; his concession is the relaxation of this command as may be mutually agreed upon as a temporary measure for the purpose of more devout worship as expressed in v. 5. Paul is at pains to stress that such withholding is a matter of mutual arrangement and agreement, and must not be viewed as a command. According to Vine, the word *sungnome* denotes a joint opinion, mind or understanding, implying that it is something mutually agreed upon. A concession is an exception, and Paul now makes it clear, that normal requirements of service to God do not free a husband or a wife of his or her responsibilities to the other. Both are “under bondage” to each other in these matters, and are not to please themselves; the only concession, or exemption, being a mutual agreement to abstain for the purpose indicated.

Some imagine that once they have accepted Christ, they should rise above considerations of sex. The Bible does not teach this. Marriage was ordained in Eden, before sin entered the

world, and the *command* given Adam and Eve at that time was to "subdue and replenish the earth". This requirement is expressed in the very word used to define marriage: "a man shall cleave unto his wife, and they shall be one flesh" (Gen. 2:24). It would not be possible to express the nature of the union in stronger terms. There is no other word in Hebrew that could add any greater force to what is implied by that which is rendered "cleave"; it is to be *glued to*, to be *soldered*, inseparably *joined*. And when it is further declared that they "shall be one flesh", it shows, that the first man and woman, *before sin entered the world*, were more than figuratively, or spiritually one. This is revealed beyond all dispute by Paul borrowing the very expression used in Genesis, "one flesh", to describe a sexual union (1 Cor. 6:16). Such relationships, together with the considerations to be shown to the partner of a marriage, are part of the "bondage" that a man or a woman takes upon themselves in the married state.

The exception, or concession, to the requirements of the bondage is that previously described by Paul in v. 5.

Restraints of Marriage

Paul pursues the subject of intimate marriage relationships with a refined reticence and delicacy of expression which is a great contrast to the crudity of so-called sex education today, and particularly that which is often advanced in the schools for the enlightenment of impression-

able young teenagers. He now suggests that the ideal is not the cessation of marriage, or the abandonment of the more intimate aspects of it, but the self-mastery of sex, and freedom from temptation in that regard. He declares:

"For I would that all men were even as I myself" (v.7).

There is general confusion as to the significance of this statement. According to some readings of the Greek text, the conjunction "for" should be rendered *yet*. Paul was unmarried. Does that mean that he would that all remain unmarried? By no means, for he has already stated that it is profitable for some to be married (v. 2). And the expression *all men*, includes all, whether married or not. He would that both married and unmarried be like he was. This does not relate to a state of celibacy, or living in that way though married, but to complete sexual self-mastery and self-control. All should strive to be continent, to be restrained, in such desires.

Paul, certainly, was not married at the time he wrote these words (cp. 1 Cor. 9:5). Some believe that he had previously been married, for marriage was regarded as a duty by law-abiding Jews. A rabbinical precept declared that a Jew who had no wife is not a man. Accordingly, it is thought that Paul had once been married but had been widowed. It is inferred from his comment to "the unmarried and widows" that he classed himself among the latter. It matters little whether this suggestion is true or not, for, in any

case, Paul was "married" unto Christ (2 Cor. 11:1-2), and his devout love for his Lord occupied all his considerations. He was utterly dedicated and devoted.

Others of the Apostles were married, and were like him in their personal control and dedication to the Truth (1 Cor. 9:5). Self-control is valuable in the married state as it is in the state of celibacy. It is necessary if the recommendation of v. 5, discussed last month, is to be adopted.

Developing Self Control

Some have a gift of self-control greater than others. The expression "would" in this verse is from the Greek *thelo* "to wish" or "desire". Paul's use of the term is tacit recognition that all have not the gift of restraint in these matters. Therefore, if Christ is to be served properly, each should take heed to that fact, and guard against any evil habit developing. The Apostle's warning in v. 2 shows that he realised that such is possible. Hence, for some, marriage is desirable, and they can better serve the cause of the Truth with the aid of a loving and understanding partner.

However, such partners are limited. There are some who cannot find one suited for his or her needs, or, because of circumstances, are not free to marry even if they found someone who is willing. What are they to do? Paul indicates the answer by describing continence as a gift of God: "Every man hath his proper gift of God, one after this manner, and another after that" (v. 7).

Let us first interpret the pass-

age. The word "proper" signifies one's own possession, and signifies "his own gift of God". These gifts vary. Paul had the gift of continence to such an extent that he best served the Truth in a state of celibacy; Peter, on the other hand, possessed a gift of God in his wife (1 Cor. 9:5; Prov. 18:22). The freedom Paul's celibate state afforded him, enabled him to give himself to the work of the Truth without consideration of a partner in marriage; but Peter was "under bondage" to his wife, and hence had to take thought of her in any plans for the furtherance of the Truth. No doubt he received the utmost consideration and co-operation from her, but, nevertheless, it did impose limitations. Therefore, Paul's "gift of God" was in one direction; and Peter's in another. Both provided examples for brethren to follow whatever state they might find themselves.

The Greek word rendered "gift" is *charisma*, and denotes a gift of grace, and therefore, a gift of God. He is the "Giver of every good and perfect gift" (James 1:17), including those that enable brethren to better face up to the problems, frustrations, and trials of life. Paul classes among the gifts available from Him that of continency. This charismatic gift of self-control is valuable both in the married as in the single state. But how is it derived? The miraculous gifts of the Spirit are not available today because of the withdrawal of the Holy Spirit power as bestowed upon the Apostles at Pentecost. But there are "gifts of grace" (cp. Rom.

12:6) that do not depend upon the effluence of the Spirit from heaven. For example, Paul told the brethren in Rome, that he longed to visit them in order to "impart unto them some spiritual gift" (Rom. 1:11). How was he to do that? Obviously through his instruction of the spirit-word. Spiritual education was the means he would adopt to develop that gift. Again, the Atonement is described as a "gift of grace" (Rom. 5:15). How is it granted? Obviously by instruction.

The teaching of the Word, therefore, is a means of imparting gifts from God to those who seek Him. Even the gift of continence, of self-control, to which Paul refers. As the mind is filled with the Word, and faith is developed thereby, a person's attention will be directed Godwards and Kingdomwards instead of selfwards, and he will find added strength to battle against the flesh. It is acknowledged that the difficulties can be great, and for some greater than for others. But the answer to the problem is in the study of the word, prayer to the Father, and filling one's life with activity in the Truth.

Prayer and the word will not be sufficient in themselves. A person who finds his state a problem to himself needs to seek activity as well. He must rigidly control his thoughts (and this can be done by filling his mind with "things that are true, honest, just pure, lovely" and so forth), and give himself to the work to be done. He needs to become affirmative in his approach to his

weakness, and endeavour to get on top of it. To allow his mind to linger over it is fatal, for soon it will dominate all his thoughts.

We live in an age of frightful immorality, when the printing press is used for the widespread circulation of the most suggestive material, well calculated to feeding the mind with the most evil desires. And invariably thought is precursive to action. Pornography is rife and permissiveness is widespread. Moreover, there is a form of humanist philosophy that actually teaches that it is wrong to deny oneself if a consenting partner is available; and this is circulated among academic institutions, often with Governmental approval. In consequence, licentiousness is on the increase, children out of wedlock are common, immorality is considered by many as normal. This was the problem in libidinous Corinth; it is the problem facing Ecclesias today. Ruthless determination in crushing such desires is necessary if one is to conquer them. And with the means at our disposal any weakness can be conquered. "This is the victory that overcometh the world, even our faith" (1 John 5:4). And faith creates a living reality of hope, presenting the future to our minds as something true and tangible (Heb. 11:1). With the mind constantly directed towards that glorious consummation, and with personal determination aided by prayer, the word and personal activity, we will obtain a "gift of God" that will enable us to conquer whatever circumstances of life may trouble us.

HPM

LOGOS COMMUNICATION

IN WHICH THE EDITOR HELDS CONVERSATION WITH READERS NEAR & FAR

Euroka

"Could you advise me about the cost of Euroka as I would like to purchase a copy?" — E.W. (NSW).

[We are slowly but surely reaching the stage when we hope to commence printing Euroka. We will be printing it in large type so as to be easier reading, and we feel sure that you will be advised to await the publishing of this new set. We should make an announcement shortly. Ed.]

A Blessing

1980 was a year of turmoil and strife, and conditions are worsening. Perilous times are now certainly with us, though we are blessed in with the knowledge that Christ is at the helm. However, in spite of the trouble and distress of these times, the Bible has the encouraging answer, and Logos helps by drawing attention to its pages. It provides a healing balm for the many sores that arise through man's disobedience, and his inhumanity that still makes countless mourn. We therefore ask that God may bestow you and your associated staff with the strength and means to continue to wait until the coming of the Lord, and as we prepare ourselves for the day when we shall meet the Lord. So may God keep you in His care, may He make His face to shine upon you, and be gracious unto you, giving you

Grace

(Canada)

"What a delightful band of fellowship and love is created by our mutual endorsement of Yehosh's truth. This is a wonderful experience despite the difficulties and weariness of the way. As we contemplate the coming of the Lord, we are enabled to 'lift up our heads, for our redemption draweth nigh.' May he soon come, in our prayer at this time. Ed.]

Psalm 121

I was thrilled to read the comment of your correspondent on Psalm 121. This statement has baffled me for a long time. — M.M. (Ont.).

[As Paul contemplated the glorious revelation of Yahshua, he was constrained to exclaim: "O the depth of the riches both of the wisdom and knowledge of God!" As now have implied, that is our reaction also at the wonder of the Word as unfathomable. Ed.]

Marriage And Divorce

I was very interested in your article on marriage and divorce entitled *Not Under Bondage*. In view of conditions, I am glad that I am not growing up in today's world. For the average person there remains no standards to go by, and therefore difficulties increase for those who are God-fearing, especially if they have to live and

W.F.

work among unbelievers. One query: If a devoted person accepts the Truth and desires to marry again, would they break God's commands by so doing? I asked three different brethren and received three different answers. One brother claimed that baptism wiped out the past leaving him free to marry again. — A.R. (Ont.).

[Baptism does not wipe out the past, it covers over the sins of the past. This does not leave us free to sin again! Some sins defile a person physically, and baptism does not effect a miraculous change. The correct way to live with his weakness. The same is true of an evil habit that may have been contracted before baptism. Though baptism covers the sin, it does not destroy the habit. The baptized person must live with it and try to overcome it. Associate a person married, had a family, and was divorced before accepting the Truth does baptism wipe out his children? If not, does not the fact of his marriage remain? I know that opinions of brethren differ regarding this subject, but I feel that Paul's words in 1 Corinthians provide a safe guide, as we hope to show. Ed.]

Are We Permitted Schizophrenia?

I read with curiosity your article *The Road of Perfection* (Jan 1981).

My observations on it are these:

"You are correct on quite a few points.

"But can we afford to throw 'the first stone'?

"You have an excellent intelligence-gathering system which might have something to do with the below observation:

"I suspect that you are a paranoid schizophrenic as you have a continual dislike, often manifesting itself almost in hatred, of the ecclesias you described.

"Regarding the welfare of the ex-brother you described: if you are so concerned why do you not try and retrieve him and endeavour to bring him back to the truth?

"Where is your *agape* love?

"Yours fraternally, an observer!" (NSW).

(Normally we do not publish anonymous letters, but we have broken our rule in your regard, because, obviously, you are in need of help. Firstly, what makes you imagine that we have not attempted to win back to the faith any of those who have drifted? We have done so with patience. Secondly, we do not hate any Ecclesia. We have a deep love for those who embrace the Truth, and great sorrow in our hearts

Thank You — To The Victoria Sunday School (Canada)

It was the great pleasure of the Editor and his sister wife to visit the Sunday School in Victoria, Canada, last year, and their double pleasure to receive the following delightful card from the young people they met on that occasion.

for any division of any kind. But there is something more vital than mere sociality or fleshly friendliness, and that is a full endorsement of Truth, and a manifestation of it in action. "Logos" is dedicated to that end. If that is an evidence of the sickness you describe, then we are very sick! . . . Ed.).

A Service

"In connection with several public preaching efforts, maps of the Middle East (1980) were developed. It occurs to me the maps might be useful to others. So I am enclosing: (1) a black & white (B & W) line drawing map and (2) a color slide of a color map.

"Perhaps their use will enhance a pamphlet, an article, or a lecture announcement etc.

"Both can be cropped, reduced, or otherwise modified by the printer. The arrows on the B & W maps can be opaqued out. Color could be added to the B & W map.

"The colour slide map offers the more advanced printer the quality necessary for his colour separation process; he can work

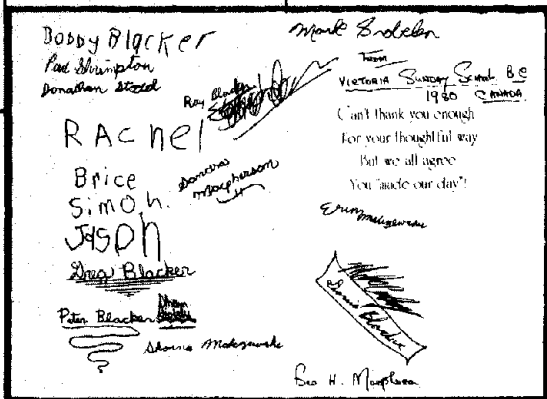
(at least in the USA) directly with the 35mm slide. The color map could also be rendered in black & white or in a 2-colour run.

"The color map was created for a television film animation sequence. 'Threatening' white arrows flashed on Afghanistan's border; Afghanistan turned 'red' (USSR take-over); the camera moved toward Israel as Russian arrows flashed on her neighbors. Some of this could be captured in a series of slides for those giving lectures.

"If you wish further information about (1) owning the slide series or (2) owning the color film clip (16 seconds in length), please contact me. A cost of duplication will be quoted.

"May God grant us to preach freely in the remaining last days." — HAS (USA).

(Readers may find these maps useful in the proclamation of the Word. Any interested should contact Bro. H. A. Schlottman, 8840 Capricorn Way, San Diego, Cal. 92126, USA. Ed.).



Disaster

"We have just returned from viewing some of the 30,000 acres of fire-blackened land containing some 2½ thousand dead sheep! The fire is said to have started behind a railway cottage at Hallett, by lightning! The words of James come to mind: 'Behold, how great a matter a little fire kindleth!' James, of course, spake of the tongue, a very weighty exhortation indeed. It is also obvious how great a matter the fire of the Spirit-word can kindle, and will do so yet; though that fire is not unto death, except to the flesh, but to life eternal.

"I heard John Fleming over the air claim that Moses was not allowed to enter the Promised Land because he broke the tables of stone! So much for these preachers of religion! On the other hand, we would like to say that we appreciate the labours of all involved in publishing *Logos* and other matter from Eureka Press. We believe it is important to expound the Word, and maintain the standards of doctrine and conduct outlined therein in spite of a constantly changing environment. You have this foremost in your endeavours, not forgetting the hour is late. Perhaps those of our number recently laid to rest will not remain like that much longer. Even so, come Lord Jesus." — R & A.T. (SA).

(The illustrations of James are true to fact. A careless tongue, like a careless spark, can produce a fire that will quickly consume and destroy that which has occupied many years to produce.

We need to exercise extreme care, recalling that James warned that no man can tame the tongue. However, strengthened by God, Christ did so; and with the same help, we too, in measure, will likewise learn to curb it (Ed).

Greetings From Britain

"I have just returned from overseas having spent two and a half months in UK. During our stay, we visited quite a number of Ecclesias in England and also had a very enjoyable weekend in Scotland with the Dunfermline Ecclesia — a very sound and active Ecclesia. I had the privilege of attending a number of *Elpis Israel* and *Eureka* Classes in the Birmingham area, and also one evening at Heywood in Lancashire. It was indeed good to be amongst those in a far off land whose hopes are shared with ourselves. Whilst there are many problems in U.K. we were encouraged by the number of Brethren and Sisters who are turning to the writings of Brother Thomas in these critical days. Also we had a very pleasant day at the Bournville Ecclesia where I spoke one Sunday. We were entertained for the day by Bro. & Sis. Syd Cherry who send their greetings to you. We also had the privilege of meeting Bro. Arthur Pennington at Bournville who is looking forward to his forthcoming visit to Australia. Bournville Ecclesia asked me to convey to the Australian Ecclesias their fraternal greetings in the One Hope. Perhaps you could arrange for this to be transmitted through Lo-

gos.

"Our visit to Britain emphasised to us the terrible problems confronting the world and in particular Europe at this time. The increasing extent of violence, racial television, unemployment, permissiveness, industrial and economic instability, was brought home to us. To some extent Australia is remote from some of these problems and we do not appreciate how well off we are. Ecclesially, also, we are living in critical times. It behoves us all to rededicate ourselves to the study and application of the principles of the Word that the Lord's coming may not find us unprepared. I am afraid there is much indolence, apathy, inertia, complacency, as well as a turning away from sound doctrine — and that in an age when we have more evidences of the truth of the Word and the Bible based anticipations of the prophetic word by our Pioneer Brethren. As 1981 advances let us with renewed energy work in the Master's Vineyard lest we be found unprepared." — H.T. (Tas.)

(Preparations for Bro. Pennington's visit to Australia are well under way. He will travel from Northern Queensland in the tropics, to Southern Tasmania, nearing the South Pole! But whether north or south, we are confident his visit will result in mutual refreshment in the tropics, and mutual warmth in the south! Bro. Pennington will also visit New Zealand and the Bible Schools in Australia. A list of subjects has been printed, and any interested may obtain a copy from

Brother John Knowler who is co-publishing the year on behalf of "Logos" Publications in the absence of the Editor (over page Ed.)

John Fleming Advertisement

"Thank you for your letter in relation to the advertisement in answer to John Fleming's comments. We consider the witness was an excellent and effective one, and reflected a good co-operation between the suburban Ecclesians. A cheque is enclosed to assist in meeting the costs. — Brighton Ecclesian.

(John Fleming a local radio and newspaper commentator attacked those who claim that events in the M.E. confirm Bible prophecy. The attack was very pointed towards us, and we replied in a large newspaper advertisement costing over £200, setting forth the Truth and inviting Mr. Fleming (who prefers to be called "Father"), to a public debate. Support from Ecclesians in the Adelaide area more than covered the cost of the Advertisement. We appreciate the generosity of the Ecclesians. The surplus received was used in further advertising the Truth. Ed.)

Thanks Received

"I have wanted to say, 'Thank you' for your visit to our Ecclesian. I found a great deal of help from the series of talks you gave, as I do from Logos, which always seems to include an article particularly applicable to some subject upon which I need help. Meanwhile the signs are stimulating.

Turkey is now seeking financial support in order to bolster her opposition to USSR. This surely is significant" — M.H. (W.A.)

(A) students of prophecy realize, the time is approaching when the USSR will attack Turkey. Hence relations between the two countries are significant. However, Daniel 11:41-42 declares that the King of the North (Russia) will move against Turkey like a whirlwind — suddenly and overwhelmingly. The attack will doubtless take the world off guard, and perhaps the Brotherhood as well, for at such a time the Lord will remove "as a thief" — Rev. 16:13. How wise for us to be vigilant and watchful. Ed.)

Man Received

"Please find enclosed a note submitted for publication in Logos. Please feel free to edit as you see fit, and advise me if the matter is acceptable." — M.C. (Vic.)

"The note has been received, and we hope to use it at a later date. So sorry that pressure of time does not permit us to answer personally at this moment. Ed.)

Co-operation

"I have been received Logos for only 2 months, and I have found the contents most helpful. I now turn to the Bible with greater understanding. In addition, I have the tapes of your studies at the English Bible School, and these also I have found helpful. I now thrill in the study of the Bible, whereas, previously, I was getting so bored I can see now that I needed the

Word of the Word.

"I am enclosing a letter from Yasmin, a young friend in Sri Lanka. Would you please help her? She is a little Australian girl who came over to England to help an Arab family from Beaufort Australia with their two children. I befriended her when she was here, and she came to many meetings for the spoken English very well. Her parents also speak English. Whilst here she not only attended the meetings, but also, the little Arab children went to the Sunday School. Yasmin also attended the Missionary Meetings. She declared that she would love to join us, but she had to go back home. You can see from her letter that she is now married, and would like to learn more of the Truth. Would you please contact her, and send her some literature in an attempt to reach her the Truth. Mention my name to her, but otherwise she may feel it is just another religion. I did say I would assist you. As far as I know there is no meeting in Sri Lanka. It would be lovely to start one through our little friend." — S.W. (U.K.)

"We have forwarded literature to Yasmin, and we hope that the message of the Gospel will reach her. We suggest that you also write to her and tell her to be sure and write us. Ask her to write as she personally, marking the letter by their way so that I can sure to receive it. Otherwise, while I am absent from home (and I travel a fair amount) it may arrive, and I may see her. Ed.)

The Serpent And The Woman's Seed

References in the Acts of the Apostles to the Edenic Covenant.

Bruised In The Heel

23. Acts 9:5; 26:14: Luke recounts three times the miraculous conversion of Saul: "Saul, Saul, why persecutest thou me? it is hard for thee to kick (*laktizo*) against the pricks (*kentron*)."

Laktizo (which only occurs in these two passages) signifies literally to "lift up the heel". The *kentron* was a goad used on cattle, but the word also signifies a *sting*, as of a serpent! Other than the two verses in Acts, *kentron* appears twice in Paul's joyful exclamation: "O death, where is thy *sting*? . . . The *sting* of death is sin" (1 Cor. 15:55,56).

The only other instance is Rev. 9:10, a description of the Apocalyptic "locusts" with their tails like scorpions, and "*stings* in their tails".

The most obvious meaning of Christ's words to Paul was that it was as useless for him to resist the power of the gospel as for an ox at the plough to kick against the master's goad.

But there is a deeper meaning. The Pharisee Saul, steeped in the law, proud of his own "righteousness", had undertaken to crush underfoot the "serpent" of sin. His endeavour to destroy the in-

fant ecclesia of Christ was the next logical step for a man who put all his trust in the law. To such a man, the religion of Jesus of Nazareth was an evil "serpent" to be trodden upon.

However, Saul discovered on the road to Damascus that Jesus was no "serpent" who could be crushed by him. Jesus had *once* been the "serpent" lifted up on a stake (Num. 21:9; John 3:14,15), but no more was that so. He was now alive for evermore, his victory over sin and the grave complete. In his intense pursuit of the Nazarene's followers, Saul had placed himself squarely in opposition to this marvellous fact; he was attempting to "tread underfoot the Son of God" (Heb. 10:29).

And in trying throughout his early life to conquer the sin-power by his own strength — lifting up his own heel against its "sting" — Saul was foredoomed to failure. He was failing to recognize that the despised prophet of Nazareth had already accomplished what the Pharisee could never do — bruise the serpent's head! The only thing left for the proud young Jew was to humble himself, and accept in

faith the forgiveness of sins through Jesus Christ: "Lord, what wilt thou have me to do?" (Acts 9:6).

Truth Versus Philosophy

24. Acts 13:6-12: The missionary efforts of Paul and Barnabas on the island of Cyprus brought the gospel to the attention of the Roman proconsul, Sergius Paulus. The proconsul was a "prudent" man (v. 7) who sought truth, but was unfavorably influenced by Elymas, an apostate Jewish sorcerer (vv. 6,8).

As he listened to Barnabas and Saul, Elymas (or Bar-Jesus) began to fear the loss of his position and influence. So, interrupting the two preachers, he began to engage them in debate. This assault was so rude and blasphemous (and coming from a "wise" Jew, who should have known better!) that Paul severely rebuked him:

"O full of all subtilty, and all mischief, thou child of the devil (diabolos), thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, thou shalt be blind, not seeing the sun for a season" (vv. 10,11).

Immediately the Apostle's words took effect, and the blinded Elymas began to stumble about, groping with outstretched hands for someone to lead him. Sergius Paulus was impressed by the spectacle, and believed in the gospel being preached to him.

"Bar-Jesus" signifies *son of salvation*. Rejecting the wonderful heritage implicit in such a name, the false Jew had become a devotee of the fallacies of human "wisdom". His acquired

name, Elymas, or *wise one*, reflected his new philosophy. He was a typical representative of the Jewish race in its apostasy (of which Saul of Tarsus *had* been a prime example!) Elymas was a "child of the devil", a description recalling Christ words about the Jews: "Ye are of your father the devil, and the lusts of your father ye will do" (John 8:44).

All these references are directly traceable to the serpent's "seed" of Gen. 3:15! Compare also the serpent's "subtilty" (Gen. 3:1) with that of Elymas (Acts 13:10)!

Like the Jews described by Christ, Elymas had lost sight of the characteristics of a true son of Abraham. Like the Jews, he had become an "enemy of all righteousness" (Acts 13:10), an enemy of the gospel (Rom. 11:28).

Elymas' main concern was the preservation of his source of *wealth* (the munificence of Sergius Paulus), his *power* over the proconsul (who was himself an important man — so much the better!), and his *pride* at his own presumed "wisdom". In short, Elymas was motivated by the "lust of the flesh, the lust of the eyes, and the pride of life" (1 John 2:16)!

The sentence of blindness passed upon Bar-Jesus suggests, in this typical parable, the spiritual "blindness" decreed upon Israel because of their rejection of God (Deut. 28:28; Isa. 6:10). However, just as the sorcerer's blindness was temporary ("for a season" — Acts 13:11), so Israel's blindness will be temporary: "Blindness in part is hap-

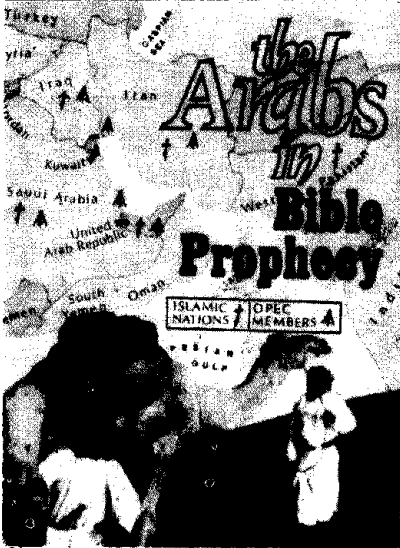
pened to all Israel, *until* the fullness of the Gentiles be come in" (Rom. 11:25).

The final act in this miniature "play" is the conversion of Sergius Paulus — which surely signifies the initiation of the *Gentiles* into the hope largely abandoned by Israel. The opposition of the apostate Jew provided the very opportunity for the Gentiles to believe!

This one incident, then, sets the pattern of Paul's work as a

missionary to the Roman world: the unbelief of the Jews and the faith of the Gentile. Thus is summarised, the broad outline of two thousand years of ecclesial history. It appears that, in recognition of God's expanding purpose with the Gentiles, and the instrumental part he was to play in it, Saul of Tarsus then and there adopted the new name "Paul" from his Gentile convert.

George Booker (USA)



The Petro-Dollar Versus The Jewish Shekel

The political resurrection of Israel, and the immigration of Jewish people to the land of their forefathers, is the outstanding sign of the imminence of Christ's return (Psa. 102:16; Rom. 11:15). But related thereto is the divine decree: "I will make Jerusalem a burdensome stone for all people" (Zech. 12:3).

Conflict In The Middle East

DURING World War 1, secret agreements between the Arabs and Britain gave the former hope of estab-

lishing an Arab empire throughout the Middle East. But these conflicted with the promise incorporated in the Balfour Declaration of 1917 that also offer-

ed to the Jews a National Home in Palestine.

The rise of Zionism, with the establishment of the Jewish State in 1948 against every expectation and forecast of man, brought a very real challenge to Arabic nationalism.

Further: Joel predicted that at the same period as Yahweh "brings again the captivity (i.e. return and deliverance) of Judah and Jerusalem" (Joel 3:1), He will "gather all nations into the valley of Jehoshaphat" (*Yah's judgment*), to the north-east of Jerusalem. The armies so gathered will be representative of the Gentiles as a whole, and upon them will be poured out His judgments (vv. 9-16).

Therefore, the enigma of the M.E. is solvable only as decreed by Bible prophecy, which is as "a light shining in a dark place" (2 Pet. 1:19).

The Oil Weapon

With the opening of the 20th century, oil became of increasing importance to the industrialised world. At the end of World War 1, search for it began in earnest. Arabia, with almost a bottomless pit of it, brought to the Arabs a far more effective weapon than their ancient scimitar ever was: the petro-dollar. With the formation in 1960 of Opec — *Organisation of Petroleum Exporting Countries*, the scalpel-petro-dollar sliced with speed and sureness into the bodies of the foreign oil consortiums. In consequence, the domestic and business lives of men throughout the world were affected, and inflation commenced to rise. The petrol pump

became a symbol for Arab wealth which now far exceeded that of their Saracen forebears. With this immense wealth, Arab influence began to grow in the board rooms of many Western business houses. The Arab propaganda machine became "oiled" with the result that the Arab petro-dollar and the Jewish Shekel fought many battles in the national halls of power.

"The Whole World Lieth In Wickedness" — 1 John 5:19

All mankind is alienated from God by "wicked works" or "ignorance" (Col. 1:21; Eph. 4:18). Most reject the light of God's truth with which the Lord illuminated the world. One of his fundamental doctrines is: "Salvation is of the Jews" (John 4:22). Israel is the channel of God's purpose with the nations; Jerusalem has been, and will yet become, the metropolis of God's reign on the earth. His truth will again shine forth therefrom, to the humbling of all national aspirations:

"He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations" (Isa. 25:7).

The removal of this veil of ignorance and error will bring enlightenment to all nations, moving them to recognise and proclaim: "Surely our fathers have inherited lies, vanity, and things wherein there is no profit" (Jer. 16:19).

Petro-dollars, shekels, oil consortiums, military might will all be reduced to their profitless vanity in that day, and the imperishable jewels of truth, holiness and righteousness will shine forth with unhindered splendour,

manifested through the Lord Jesus Christ and his glorified brethren (Mal. 3:17; 4:2; Matt. 13:43; 2 Thess. 1:10). They will shine forth as bright stars in the political heavens of that day (Dan. 12:3).

How important that His "incorruptible" seed which "abideth forever" should be properly sown in our hearts (1 Pet. 1:23; 1 Tim. 2:4), that we may attain unto the glory of Christ in that day (Phil. 3:21; 1 Cor. 15:53).

Divine Intervention

Meanwhile, the Arab may with his petro-dollars, try to checkmate Zionist aspirations and gain control of the economies of the industrial Western nations, but petroleum and dollars are exhaustible things: they come to an end, and are unable to deliver from the greater pit: the grave, personal and political.

Ultimately, the Arabs will be compelled to rest upon the God of Israel for their help. The beautiful prophecies that speak of their conversion and restoration, the transformation of their deserts into gardens of green, stately and noble trees replacing the sandy wastes are very moving.

Yahweh will intervene to establish His purpose. Through Isaiah He declared:

"I have long time holden My peace; I have been still, and refrained Myself; now will I cry like a travailing woman: I will destroy and devour at once" (Isa. 42:14).

For a little over 1,940 years, God has "holden His peace". His voice was heard in the ministry of His son, who spoke "the words of God" (John 3:34). His "doctrine" was God's (John

7:16); and in the name of God, he pleaded and reasoned with the people (John 8:42-43). Christ was God's truth and light, but men "loved darkness rather than light" (John 3:19). Finally, both Jew and Gentile joined to silence this voice in death (Acts 4:27). But God raised him from the darkness of the tomb to His glorious light (Acts 2:24,36), and gave him all power and authority on earth (Matt. 28:18).

So Christ is moulding history. He will come "as the lion of the tribe of Judah" (Rev. 5:5), as a "mighty man", as he is described in Isaiah 42:13-14:

"Yahweh shall go forth as a mighty man, He shall stir up jealousy like a man of war; He shall cry, yea roar; He shall prevail against His enemies".

At this time, God's severity will be revealed against all nations, the forces of nature will be unleashed against them (v. 15), and His goodness will be revealed in the blessings that follow (v. 16).

The Arabs At Armageddon

Ezekiel states that the Arabs will be active at Armageddon. He predicts that "Sheba and Dedan" (both descendants of Abraham and Keturah — cp. 1 Chron. 1:32) will be united with the western powers in war against the massive "cloud" from the north that will overspread the land (Ezek. 38:13,9). The names of the nations forming this huge "cloud" are also found in Genesis 10 which deals with the descendants of Noah's three sons. They comprise the modern nations of eastern and western Europe together with others, under Russia as their leader. The

time of the invasion is the "latter days" (Ezek. 38:16). This is an expression used by God to describe the time of Christ's return, the time of the resurrection (Dan. 11:40; 12:1-2; Job 19:25-27), and the time of the setting up of the Kingdom (Dan. 2:28, 44).

In this "latter day" period, the confederacy from the north will invade the land, but God will intervene through His son. The result will be:

"Thus will I magnify Myself, and sanctify Myself, and I will be known in the eyes of many nations, and they shall know that I am Yahweh" (Ezek. 38:23).

The Arabs, involved in this war, will be among those nations that will recognise God, and submit to His son.

The Arabs Converted By Christ

Referring to the establishment of God's power in the earth, Isaiah declares:

"Sing unto Yahweh a new song, and His praise from the end of the earth" (Isa. 42:10).

This wonderful, willing worship of song and praise, directed to God by the nations consequent upon the establishment of His power and glory in the earth, is participated in by the Arabs. We read:

"Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doeth inhabit."

Kedar was a son of Ishmael (1 Chron. 1:29). His modern descendants (the Arabs) in all their cities will be moved to praise Almighty God because of what He will accomplish. Their eyes will be opened to the Truth, they will be converted, and their hatred for the Jew removed.

Humbly they will recognise their conqueror Christ, as the greatest of the prophets, and Monarch of the world.

His glorious rule of righteousness and peace will strike a cord of response in their hearts so that they will "give glory unto Yahweh, and declare His praise in the islands" (Isa. 42:12). Instead of the scimitar, petro-dollar or oil weapon, they will proclaim the praises of Yahweh the God of Israel. No human power will ever persuade the Arab to do this, for it is a divine work, accomplished through Christ, God's beloved son.

The Arabs will learn that Yahweh is a God full of love and goodness. His judgments will be blended with perfect justice. As a wise Father, He will administer the rod for the benefit of His creation, and the wild and independent Arab in concert with other nations will respond to this:

"For when Thy judgments are in the Earth, the inhabitants of the world will learn righteousness" (Isa. 26:9).

How wonderful is God! how grand is His love, His desire to save "all men"! Christ, as a glorious light to the Gentiles, will remove the blindness of ignorance, open the "prison houses" of sin, remove the financial, social, religious and personal problems under which men groan, and through His son bring joy, righteousness and peace to the earth (Rev. 5:13).

The 72nd Psalm captures this glorious day in these wonderful words:

"Daily shall he be praised; men shall be blessed in him: all nations shall call him blessed" (Psa. 72:15,17).

The Arabs are likewise represented as bowing down to the great King of peace, the Lord Jesus Christ; v. 10.

"The kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him" (v. 11).

The Deserts To Blossom As The Rose

This wonderful change in the disposition of the Arabs, will be matched by the manner in which their desolate land will "blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon (i.e. the Cedar) shall be given unto it, the excellency of Carmel (verdant pastures) and Sharon" (Isa. 35:1-2).

The deserts will spring forth with garments of green, the noble cedars will spread their lofty branches to provide welcome shade, in a land that has known only burning heat, scorching winds, and desolation for centuries. This will be a work of the living God. He will cause springs and rivers to open in the deserts, as we read:

"I will open rivers in high places and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the Cedar, the Shittah tree, and the Myrtle, and the oil tree; I will set in the desert the Fir tree, and the Pine, and the Box tree together!" (Isa. 41:18-19).

So from the depths from whence the Arabs have extracted the black gold, God will bring clear, pure, sweet waters, to do that which all the Petro-dollars have failed to do: change the face of the desert for the joy of mankind, clothe it with diverse and noble trees, spread upon it a

carpet of green. Oh reader, what a time of release, a time of gladness, a time of joy, as man will turn to His Creator, humbly submitting to God's Son, bowing down to him, his heart, so desolate in the past, now a responsive ground of fruitfulness. What a transformation when desolate regions of the earth, are clothed with garments of green, the grandeur of God's goodness. Earth will then irradiate to the glory of Him, Who in the beginning said, "Let there be light". That light will be in the future a glow of pure happiness, administered by him who is "the light of the world" even the Lord Jesus Christ.

And what will be the effect of this on mankind? Isaiah declares:

"That they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it" (Isa. 41:20).

With the desert blossoming as the rose, flocks of sheep and herds of cattle will gladden the scene. And these, with other gifts, will be conveyed by the Arabs to the King of the Jews reigning in Jerusalem.

"All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth (the first son of Ishmael — 1 Chron. 1:29) shall minister unto thee; they shall come up with acceptance on Mine altar, and I will glorify the house of My glory" (Isa. 60:7).

What an amazing transformation when the Arabs will make pilgrimage to Jerusalem instead of to Mecca, there to honour Christ as the King of the Jews, and to present their offering upon the altar in Jerusalem. The fallacies of Islam will be set aside for the glorious principles of the

Hope of Israel, and they shall extend themselves to honour the people and King whom they once despised:

“The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come; they shall bring gold and incense; and they shall shew forth the praises of Yahweh” (v. 6).

The Arabs, no longer wild and undisciplined, no longer hating

Israel and terrorising other nations, will be converted to the Truth, will adore their Creator, praising Him for His goodness, and seeking the blessings of His worship as they enjoy the results of Christ’s administration.

May that day soon dawn; may it soon come!

— W. Excell (Tea Tree Gully)

The Restoration Of Israel

Armageddon And The Subsequent War Of The Great Day Of God Almighty

This article, published by Bro. Thomas in 1852, shows how clearly the prophetic Scriptures enabled him to detect things to come. Subsequent events have vindicated it completely.

Final Downtreading Of Jerusalem

THE battle of Armageddon, which breaks the image, is of the Lord’s coming; the war, which reduces its fragments to chaff, is *after* his return. Ezekiel speaks of the battle in particular; and in the conclusion of his prophecy announces the result of the general war, which is not only the comminution of the whole image, but the full accom-

plishment of the work of restoration, as expressed in the words, ‘I have gathered them unto their own land, and have left none of them any more there’ in the enemy’s country. ‘They that dwell in the cities of Israel’, who go forth to burn the weapons and bury the slain, are precisely the survivors of that colony residing in the land at the time of the battle, to save whom the Lord strikes the blow. The salvation of this third part of the Advent vic-

tory is the beginning of deliverance to the whole nation. It must have been pre-advientually settled in the land, or it could not be there to witness the fight. It would be very incongruous for there to be so great a carnage, and all the survivors fled, and no Israelites at hand to put Gog's multitude under ground. The circumstances of the case evidently necessitate a pre-advientual settlement to some extent.

True; the Jews were to be 'led away captive into all *the* nations' (*ta ethnee*), but it does not say that they were *all* to continue captives in exile, without remission, till the times of the Gentiles were fulfilled. They were led away by the Roman power into all the nations of that dominion; but not into 'all nations', and 'all the world', in the modern Gentile sense of those phrases. It is Jerusalem that is to be trodden down of the Gentiles until the fulfilment of their times. A little transient good fortune to the city in no way affects the verity of this. Jerusalem, in the days of the Saracens and Crusaders, became the throne of a kingdom which continued many years. 'King of Jerusalem' is one of his Austrian Apostolic Majesty's titles, derived from his ancestral relation to that Kingdom. Hence, as in the days of Pontius Pilate, the Jews acknowledged 'no other king but Caesar'; so now, Caesar, the imperial chief of 'the Holy Roman Empire', claims the same sovereignty. His 'rights' will in due time be assumed by the Russo-Assyrian Gog, whence comes his present sensitiveness in regard to the eastern question;

so that none, be he Jew, Turk, or infidel, can become Emir, Bey, or King, of Judea without having the autocrat for his inveterate foe. But Britain will see to this in due time. I refer to Jerusalem's middle-age royalty here to show that her transient independence is quite compatible with a continuance of the Gentile times.

But a colony, with Jerusalem for its provincial capital, is still a Gentile dependency. A Jewish colony surrounded by the Ottoman, the Russian, the Persian, the Arab, and the Egyptian, could not sustain itself unless protected by a strong maritime power. It must therefore be like Judea under the Persians of old, a province of a Gentile dominion until the Lord shall come. But its prosperity under the power shadowing with wings (Isa. 18:1) will soon pass away. The Assyrian river will overflow it even to the neck, and breach the very walls of the Holy City, which Sennacherib could not do; for '*the city shall be taken*' (Zech. 14:2). The worst of the Gentiles then trample it in the dust. Its brief colonial well-being will have vanished like a dream; and have given place to a barbaric degradation, evincing that the '*wickedness*' of her captors is indeed '*great*' (Joel 3:13); for 'the houses shall be rifled, and women ravished', and half of its inhabitants sent off as prisoners by the enemy. This semi-deportation of the people by the chief of the 'all nations' assembled at the siege characterises the future capture of the city.

Zechariah prophesied after its

Chaldean overthrow, and during its restoration under the Persians. He must, therefore, have referred to a future overthrow. His prediction could not have been fulfilled under Titus, because *all* the people who remained were led away captive; and the city was wholly destroyed: whereas the prophet intimates that the city will not be destroyed, in saying that 'the residue of the people shall not be cut off from the city'. The city therefore remains, and half of the Jews with it, earnestly desiring their Messiah to appear, and deliver them if ever they did. There has been no siege since the Roman armies (who were the Lord's hosts for the destruction — Dan. 9:26, explained by Matt. 22:7) destroyed it, in which the Jews withstood a Gentile assault; it can therefore only be a future event, and contemporary with the going forth of the Lord to 'fight against those nations'. He did not fight against the Romans; but on the contrary, fought against Judah and Jerusalem until they were destroyed utterly: but in the future siege he will fight against the Gog-armies of the nations '*as when he fought in the day of battle*' (Josh. 10:11), in victorious defence of Jerusalem and the Jews of the third part.

Divine Intervention

It is 'then' — after the coming capture of the city garrisoned by Jews and their protectors — that the Lord goes forth with his mighty ones (Joel 3:11; 2 Thess. 1:7), and stands with his feet on the Mount of Olives, the place from which he ascended to 'the

right hand of power'. His electric tread evokes an earthquake that divides the Mount, as a mountain was divided on the west of the city by the earthquake in Uzziah's reign. All these things characterise the siege and capture as one unexampled in the history of the world. The deliverance of Jerusalem and the fall of Rome are the glorious incidents that mark the fulfilment of the Gentile times; and until they happen no arithmetical calculation of the 1335 days can be admitted which does not stretch forward to that desirable consummation.

It is readily agreed, that there are but two gatherings of Judah from captivity, and one of the Ten Tribes, which is *subsequent* to Judah's second; for 'I will save the tents of Judah first', saith the Lord. But the colonisation I speak of, will not be a gathering of *the tribe of Judah*. The great bulk of the tribe will be shut up in the nations subject to Gog — the north and the south, which '*keep back*', and refuse to '*give up*'. But there will be sufficient for British policy forthcoming from other parts. The Lord saves the Tribe of Judah, while Elijah is fulfilling his mission with the Ten; which will be perfected by the reunion of the Twelve into one stick in Messiah's hand, by the Lord himself (Ezek. 37:16-28).

Restoration of Davidic Throne

When I spoke of M. Rothschild adorning his brows with the diadem of Judah's kings, on the hypothesis of the news being true that he might assume the title of emir, bey, or king, in the event

of purchase being made, I did not refer to the crown of David, which none *can* wear but one of David's lineage, and that one will not be Zedekiah, but Jesus, the only living descendant of David, who is both David's Son and Lord. Judah has had kings not of David's lineage. For 129 years Judah was governed by Jewish Kings of the tribe of Levi, the Asmoneans; whose race gave place to the Gentile dynasty of Herod. These were Kings of Judah, reigning over Judah's commonwealth until the sceptre departed from it; but who wore not the crown or diadem of David. My remark therefore does not at all clash with Ezekiel's celebrated prophecy of the abasement of David's crown and kingdom until the appearing of the Lord to restore, and take possession of them. If Rothschild, or any other Jew or Gentile, were to become governor of a colony of Jews in Palestine with the title of King, he would be either adorning his own brows, or some power would have done it for him, with the diadem of Judah's king, in the sense in which I use the phrase. Jerusalem is traditionally, as I have shown, a precious stone in the diadem or crown of "His Apostolic Majesty" of Austria; which would be plucked from thence by any one who should assume the title and possess the power. It would be an earnest as it were of returning royalty to the Jews; and be very far from shaking the faith of any one who regarded the present but as shadows of the substance which is of Christ.

The colonisation of Judea by

Jews under the protection of a Gentile government, is neither *restitution*, *restoration*, or *regeneration*. Nothing short of a *national* establishment in the land, under Messiah and his brethren, constitutes either of them in the scriptural sense. The settlement of a colony there has no more to do with restitution than Meshullams farming in Artor's valley. A hundred thousand Meshullams in Judea would be no restoration. Restitution is not simply a return of the race, but *the setting up again of institutions that once existed there* — the restitution or restoration of the kingdom again to the Twelve Tribes; this is the re-institution, or restitution, spoken of by all the prophets from Moses to the revealer of the Apocalypse to John. No Gentile powers can accomplish this, though aided by all the Jews on earth; for the Restored Kingdom exists under *an amended Mosaic code*, whose emendation (*diothrosis*) can only be defined, administered, and adapted to the exigencies of the world by the King of Israel himself, and his associate priests and kings.

Our worthy friend of the *Advent Harbinger* is, no doubt, very anxious for the appearing of the King in power and great glory. So am I, and for more reasons than need be expressed. But we must take care not to allow our wishes, or desires, to lead us to conclusions not in harmony with the testimony and sound reason. I would have no delay; but I am compelled to confess that there will yet be some. The working out of the approaching judgment upon principles illustrated in

God's past dealings with nations, and empires, requires time —

This brief delay will perhaps be the salvation of many; for, how numerous are they who are praying for the appearing of the Lord, who have not even begun to prepare for his appearance. Let us not therefore be impatient of arguments that do not confirm us in our wishes. "Thy will, O Lord, not mine, be done!" should be pre-eminently the disposition of the student of the prophetic word. I see a war among the

powers resulting from an antagonism to French ambition, which must precede the battle of Armageddon; the Great City has also to be divided into three parts; and the Feet of Nebuchadnezzar's Image have to be fashioned into shape out of the materials that exist. This requires time; and during this time the colony is forming and prospering to tempt the spoiler to his destruction by the stone power, on the mountains of Israel.

J. Thomas, *Herald*, 1852

Answer To Question

WHY WAS CHRIST BAPTISED?

The reason why Christ was baptised is to be gathered from what he said to John the Baptist when John objected to baptize him (Matt. 3:15), "Thus it becometh us to fulfil all righteousness." The act of baptism was righteousness, because God commanded it (Luke 3:2; John 1:33). Jesus was "obedient in all things," therefore in this. If it be asked why was baptism commanded, a needless question is raised. Still, it is a question that can be answered so far as the wisdom of God has condescended to explain His procedure in the matter. Baptism is exhibited by Paul as a symbol of death and resurrection (Rom. 6:1-6). Death and resurrection is the process by which God proposes to save dying man. It was seemly therefore that the ordinance by which he is initiated into that salvation should bear the symbolical impress of that process. It has also a moral import that stands related to the physical. Sin is the cause of death. Baptism is a ritually-enacted death and burial to sin, as a preliminary to the rising again to life eternal — "freed from sin." Though Jesus was not a sinner, he was made subject to a sinful state of things in being born of a mother who was mortal because of sin. He was born into that state that he might heal it in death and resurrection. "When he died, he died unto sin once" (Rom. 6:10). Because of this, it was appropriate that he should commence his public life with an act that figuratively exhibited the process by which he was to become the Saviour of his people. R.R.

The book of life is essentially that of the Lamb slain; for there is no book registering names for eternal life, that has not been sprinkled with the blood of Jesus. The slain lamb's book of life is the Book of the Abrahamic Covenant, dedicated with the blood of Jesus, the Mediator of the New Covenant; and in this book their names are not written who are ignorant of the promises, and, therefore, faithless of the gospel preached to Abraham, and afterwards in the name of Jesus Christ.

J.T.

(2) Who Shall Be There?

Of all the people who have existed, who shall be called to the Judgment Seat of the Lord Jesus Christ? The answer to this and other questions as to the qualifications of the participants are of vital importance to all associated with the Truth.

Not All Shall Arise

THE scriptures explicitly state that not all shall come out of their graves, and, therefore, are gone for ever ("perished" 1 Cor. 15:16-18). Of this the Bible speaks clearly. Obadiah describes the fate of some who "shall be as though they had not been" (v. 16), and Solomon declares that they "remain in the congregation of the dead" (21:16). In unambiguous language Isaiah teaches, "They are dead, they shall not live; they are deceased, they shall not rise" (Isa. 26:14). The Psalmist adds, "they shall never see light" (49:20), whilst Ecclesiastes proclaims: "the dead know not anything . . . neither have they a portion for ever in anything that is done under the sun" (9:5-6; Cp. 3:19-20).

So final is the fate of this class that the Psalmist states further, they are "free among the dead, like the slain in the grave whom Thou rememberest no more" (Psa. 88:5). This conforms to the

comment of Isaiah who taught that God will "cause to perish every memorial of them" (Isa. 26:14 Roth).

Memorial Graves

However, in contrast to those that remain for ever in their graves, some do come forth to "appear before the Judgment seat of Christ" (2 Cor. 5:9). The Lord himself declared, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his (the Son of God's) voice. And shall come forth;" (John 5:28-29). In the Greek, the word *graves* is the word *mnemeion* and refers to special graves, those that are remembered by God. Some of the dead are therefore *remembered* at the appointed time (1 Thess. 4:16) and "shall come forth". Christ's teaching endorsed that of Daniel who wrote, "And *many of them* that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt" (Dan. 12:2).

Who Will Be Remembered?

It will be noticed that both the Lord Jesus Christ and Daniel spoke of some receiving *commendation* and some receiving *condemnation*. This indicates the resurrection of the unrighteous as well as the righteous "that every one may receive the things in body, according to that he hath done, whether good or bad" (2 Cor. 5:10).

What then is the criteria which discriminates between some being remembered and others forgotten, never to be resurrected? The Lord Jesus Christ supplies the answer: "He that receiveth not my words, hath one that judgeth him: *the word* that I have spoken, the same shall judge him in the last days" (John 12:48). Knowledge is the key to responsibility. A person who understands the truth becomes responsible to its obligations. Hence the Lord said to the Pharisees, "If ye were blind, ye should have no sin" (John 9:41). In other words, if they were ignorant, they would not be held responsible. Likewise James wrote, "To him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17). This responsibility falls on all who are enlightened by the word of truth, whether they obey or reject it. There is no choice in the matter. Men cannot choose to reject responsibility to God once they have knowledge. Paul declared, "the times of this ignorance God winked at but now *commandeth* all men everywhere to repent" (Acts 17:30). God is not inconsistent in His

dealings with men. In Eden, the Law was imposed upon Adam and Eve who could not ignore their responsibilities to it. A similar obligation rested upon the people of Israel who were "commanded . . . to perform" God's covenant (Cp. Deut. 4:13; Psa. 105:8-10). This declaration shows that God's covenant constituted a command to obey that they could not avoid. Obedience is a moral responsibility to all who have knowledge of God's will. It is in fact the corner stone of righteousness (Psa. 119:1-7). Thus, the apostle Paul was able to state before Felix, "that there shall be a resurrection of the dead, both of the just and *unjust*" (Acts 24:15). The word unjust in the Greek is *adikos*, and according to Strong's signifies "unrighteous". Grimm-Thayer's lexicon says the word is "descriptive of one who violates or has violated justice". Hence on resurrection morn, all of the responsible to God will be gathered together to the most sombre and awesome convocation seen upon the earth.

Let us endeavour, whilst there is still opportunity 'to wash our robes in the blood of the Lamb', (Rev. 7:14) by constantly approaching the throne of Grace in prayer and living a life in accord with Christ's pattern (Gal. 5:24).

Our next article, (God willing) will outline the three classes to be resurrected for judgment, and the method of transportation that will convey them to the site of the great Assize.

WJM (Woodville)

and I will be to them for Elohim." Then having commanded circumcision, he said, "It shall be the token of the Covenant between me and you:" and my covenant shall be in your flesh for the covenant of the Olahm," of the thousand years—Gen. 17 : 5, 8, 11.

This institution in its Mosaic practice by dwellers in the land of Canaan was purely a matter of flesh—a mark indiscriminately borne by the faithful and profane; by Judas as well as Jesus. The mere fact, therefore, of having the token of the covenant in the flesh, or of being a natural descendant of Abraham, confers no right to a joint-inheritance of the land of Canaan when transformed into Paradise. Hence the truth of what Jesus taught, that "*the flesh profiteth nothing*"—Jno. 6 : 63 ; for "the promise to Abraham that he should be the heir of the world, was not to him, or to his Seed, through the *righteousness of faith*: for if they were heirs, faith is made void, and the promise is void."—Rom. 4 : 13, 14. When, therefore, God promised the land of Canaan to Isaac, Jacob, and David, the promise was not made to them, and their Seed, not because the promise was made in flesh, and were natural descendants of Abraham (for on this principle Ishmael and Esau's descendants would have an equal right to Canaan with the posterity of Jacob), but because they believed what God promised them; and evinced their faith in doing what he commanded them: thus becoming subjects of a righteousness which is by faith.

This being the case, some other definition of a Hebrew, Israelite, or Jew, and of circumcision became necessary. Hence in the New Testament we have the terms, "Hebrew of the Hebrews," "Israelite indeed," "a Jew inwardly," and "Circumcision of the Heart"—Jno. 1 : 47 ; Rom. 2 : 29 ; 9 : 6 ; Phil. 3 : 5. These are phrases which resolve the descendants of Abraham into two classes,—Israel after the flesh; and Israel after the spirit. Referring to this division, Paul says, "they are not all Israel who are of Israel; neither because they are the Seed of Abraham are they all children: but "In Isaac shall thy seed be called" not in Ishmael or Esau. "That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed"—Rom. 9 : 6-8. Thus, Moses, Joshua, Samuel, David, Isaiah, Jeremiah, Daniel, and all the prophets, Jesus and the apostles, and so forth, were "Hebrews of the Hebrews," "children of the kingdom," "Israelites indeed, in whom there was no guile," "Jews inwardly," who were circumcised in heart and ears, while Korah, Dathan, and Abiram, the sons of Eli, Saul, Absalom, Zedekiah, Judas, Caiaphas, the Pharisees, Sadducees, and such like, were "the children of the kingdom to be cast into outer darkness;"

SPECIMEN PAGE FROM "EUREKA"
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EUREKA

On the inside back cover we have reproduced a page-section of *Eureka* to indicate the size type in which it is planned the book will be printed. We have aimed at an "easy", large-type print that aids in reading. Many, many hours have been spent in preparing the copy for publication. It will be produced on good quality paper, well bound; and it is confidently expected that actual printing will commence within the next month.

The book would have been produced before this, but we have been plagued with problems in preparing it. But now most of these have been ironed out, and with the divine blessing we hope to have the first volume ready for publication within the next few months.

The book should be a handsome volume, larger in size than any previous edition to cope with the larger print. It will be paged to match the previous copies, and will include an Index to the first volume. We are not in a position, as yet, to quote a price for this book, but will hope to do so shortly. Meanwhile, we are confident that readers will be pleased at the announcement that progress is being made on the book. We anticipate quoting a price shortly.

THE EIGHT SIGNS OF JOHN by J. Ullman

Supplies of this book have been forwarded to *Logos* agents and to a number of Ecclesias, and readers are able to obtain their copies either from an agent, an ecclesia or direct to *Logos* Publications. Cost of the book is: Aust. \$4; Eng. £2.30; N.Z. \$5.50; Sth. Africa R.4.50; USA: \$5; Can. \$6. These prices are plus local postage.

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We have had heavy calls upon our finances in the last few weeks, including an effort in the Philippines, and the mailing of literature to country towns of Australia. We therefore appreciate donations from the following:

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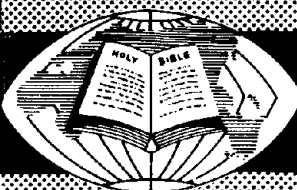
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Do what is right, be valiant for the Truth, teach it without compromise, and all lovers of the Truth will approve you; for all others, you need not care a rush!

— J. Thomas.



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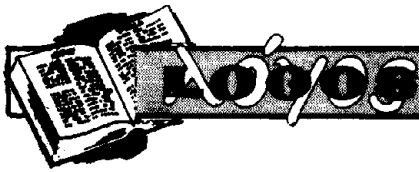
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“Hold Such In Reputation” (Philippians 2:29)

PAUL spoke the words above in describing Epaphroditus who had laboured hard in building up the faith of the brethren in Philippi. Epaphroditus was an industrious and hard-working brother; one whose great concern was the spiritual development of the individual members of the Ecclesia. He gave himself without stint in educating them in the Truth, even at the expense of personal health. When he visited Paul he threw himself into the work in which the Apostle was engaged, causing the Apostle to describe him as “my brother, and companion in labour, and fellowsoldier” (Phil. 2:25).

Paul declared that the brethren should “hold such in reputation”.

A responsibility rests upon experienced brethren to see clearly the needs of an Ecclesia, and to give themselves to supplying them. The flesh does not readily recognise the requirements. It views mere sociality and the like, when brethren and sisters mix in a relaxed attitude, as the apex of spirituality. Without decrying the value of such gatherings (and they certainly have their place), their real effect on spiritually developing individuals or ecclesias is minimal. What is required is a complete dedication of self to educating members to spiritual maturity. This is illustrated by the Apostle’s instruction to Timothy. He wrote: “Let no man despise thy youth, but be thou an example of the believers, in word, in living, in love, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation to doctrine. . . Meditate upon these things, give thyself wholly to them; that thy profiting may appear to all. 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. 4:12-16).

The charge given Timothy was to both teach and demonstrate in action what the Truth requires. He had to equip himself to help others. This is basic to our comprehension of the plan of salvation. Christ had to first save himself that he might save others; and in following his example we do likewise. If we fail in that regard we will weaken the Ecclesia of which we are members.

Sometimes we speak of the danger of so many new ones coming among us. We think they may weaken the ecclesia by their recently or scarcely abandoned alien thoughts and ways. The fear is groundless, if we take steps to counter the influence by proper example. We can provide this by expounding the word faithfully, as in exhibiting its influence. By so doing we can encourage others to do likewise and thereby become a cell of strength in the body-politic of the Ecclesia. The minds of new comers, like those of children, are impressionable — they are observant and ready to follow a lead given. There is likely to arise a far greater danger from the influence of those who have been in the Ecclesia for years, and have lapsed into an unenthusiastic and fault-finding state than from those who have just joined, and generally are afire with appreciation of the Truth. The words of Cain, "Am I my brother's keeper?" should be answered in the affirmative, and every effort made to encourage and wisely guide those who have recently embraced Christ. The writings of the pioneers should be encouraged; attendance at the meetings should be advocated; Gospel proclamation work should be promoted. And the example should be set in those directions by experienced brethren.

We live in Noachic times. The environment is evil. Standards of all kinds are being abandoned: social, moral and intellectual. Men speak of their "rights" and are desperate in their attempts to avenge and remedy their grievances, real and imaginary. So the world is given over to violence and wickedness. The Truth calls us out of that environment to a life of sacrifice and dedication, the basis of which is the teaching and way of life as exemplified by the Lord Jesus Christ. There is need to exercise care lest in our private and ecclesial life we are influenced by the turbulent or philosophical spirit of our environment. Our duty in this time of probation is to deport ourselves as Christ did. He is the ideal. He manifested the qualities of his heavenly Father in all avenues of endeavour and in all characteristics. We are called upon to do likewise. Paul followed the Lord's example, as he tells us (1 Cor. 4:12-13), and urges us to

do likewise (Phil. 4:9). He declared: "Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample" (Phil. 3:17). Those who aspire to leadership in Ecclesias need to set a high example of dedication, moving others to do likewise. We are all conscious of our failings, but we need to lift ourselves above them and "use not liberty for an occasion to the flesh" (Gal. 5:13).

Let us give ourselves to self-examination. Submit our life, our attitude, the impact of the Word upon us, the extent of our dedication to the labour of the Truth, to close scrutiny. How can we lift the standard of service: in our homes? in our Gospel proclamation? in the ecclesia? The extent that we do so can help elevate ourselves, and then others, assisting them to the attainment of eternal life at the coming of the Lord. Let us not succumb to our environment, but fight it, and lift ourselves above it. To do so is to provide a valuable example in our ecclesial life, and this will establish a chain reaction of good in the spirit of Paul and Christ. Note that Paul, on the eve of his death, called upon Timothy to commit the things that he had learned from Paul "to faithful men, who shall be able to teach others also" (2 Tim. 2:2). Among the things advocated was Paul's own example of living (2 Tim. 3:9-11). At the same time he warned that conditions would worsen for Ecclesias: "evil men and seducers shall wax worse and worse, deceiving, and being deceived" (v. 13). In view of this he called upon Timothy to immerse himself more and more in the Word, for it would motivate him to greater spirituality (vv. 14-17). However, the Word must be not only understood but applied before the true value of our search will be felt. That is our task today. By giving ourselves to it, we will not only save ourselves, but "those who hear us" (1 Tim. 4:16). Christ is at the door; let us to the task.

Editor

There was no Word made flesh until the birth of Mary's son who, in the Psalms, is styled by the Spirit "the Son of thine handmaid". The babe was created as Adam was created; the latter by the Spirit from the dust direct; the former by the Spirit from Mary's substance, and therefore from the dust indirectly. These are facts testified to by the Word unmixed with superstitious inferences and speculations. Adam the First was created for reproduction; Adam the Second for God-Manifestation to the posterity of the first. (1854).

— J.T.

Be ye therefore ready also:
For the Son of Man cometh at an
hour when ye think not" (Luke 12:40)

Are You Ready

Our public addresses constantly stress the urgent message: "Christ is coming! Are you ready?" If we are alive to the tremendous import of this message, its impact should be clearly manifested within our Community.

Awaiting The Manifestation Of Christ

IT is both comforting and encouraging to realise that, in the darkest times of human affairs, men and women of faith have anticipated and been sustained by the promise of divine intervention.

Thus, at the first advent of the Lord, there were some keenly awaiting his coming.

Among them was Andrew who conveyed the wonderful news to Peter: "We have found the Messiah!" Which implies that they had been earnestly awaiting his appearance (Jhn. 1:40-41).

At the end of the Lord's ministry, there were still those who sought the saviour of the world. But whereas at first Jews had resorted to him so gladly, at the end of his ministry the men who sought him keenly were Gentiles! "Sir, we would see Jesus", a group of Greeks enquired politely of Philip, as the Lord moved through the Court of the Gentiles for the last time (Jhn. 12:19-20). The Lord's sadness at being rejected by his own people

was relieved in measure, by the way in which those Gentiles respectfully desired to come to know him.

How sublime that on the background of this incident, the Lord should pose Isaiah's compelling questions: "Lord, who hath believed our report? And to whom hath the arm of the Lord been revealed?" (Jhn. 12:38). At the end of the Lord's ministry, the answer to Isaiah's question was: but a handful of followers!

What of his second coming?

How many will then announce joyfully to each other: "We have found the Messiah!"? And to how many will Isaiah's questions apply?

The scriptures abound with key words of warning, concerning the necessity for preparedness on the part of professing disciples who will be alive at the epoch of the Lord's return: *Watch! Awake* — *Let us not sleep* are terms which occur repeatedly.

And yet, with every prophetic sign indicating the nearness of Christ's return — the signs shining with a spectacular brilliance unequalled in past generations —

how many are eagerly anticipating the Lord's return?

Being "in the Truth" is not simply being a member of a particular body of people, it is a way of life built upon an intellectual understanding of divine revelation. This principle of the Truth as a way of life, must be manifested in regard to the Lord's return, just as much as in relation to any other aspect of the Truth. Day by day, Christ's disciples are to live their lives in earnest expectation of the Lord's coming.

Disruption To Every-day Affairs Disagreeable To Most

Man is a creature with an in-built instinct for survival. Self-preservation is one of the most powerful forces which can work within a human being.

At the same time, the average person prefers to avoid any concern at the possibility of a major disaster occurring in his life.

The increasing carnage on the roads provides a case in point. The authorities despair at the indifferent careless attitude of many motorists. The majority of folk remain disinterested and unconcerned. Others may die on the roads, but not them! This philosophy results from a combination of the will to survive, and a preference for disclaiming any identification with possible disaster.

In a sense, man's nature inclines to reject any thoughts concerning a change to his own personal world, which he would not like to occur. There may be a warning that war is impending. Most people would prefer not to think about such a possibility. And if war did occur, they would

hope desperately that they and their loved ones would survive, even though the rest of the world might disintegrate around them.

As those who await the return of the Lord, we cannot afford to exhibit such a way of thought. We are no longer clinging to the ways of this present evil world. We have repudiated such.

How could it be possible to wish for a continuation of this present existence, whilst at the same time proclaiming to the world — and to one another — that the Lord's return is near?

The two differing outlooks on life are alien to each other. The former resulting from the natural inclinations of the flesh, and a desire for self-preservation within an environment which has given us contentment. The other, a rejection of that which is natural in favour of that which is spiritual.

Preparing For Judgment

"We shall all stand before the judgment seat of Christ" is a statement of reality to all who look forward to "that day" and the "appearing" of the Lord from heaven (Rom. 14:10; 2 Tim. 4:8).

In every generation, Christ's brethren are to be in a constant state of readiness for his coming. When this hope becomes a reality, the cry will go forth: "Behold! The Bridegroom cometh!" To which the Lord has added: "And his wife hath made herself ready. . ." (Matt. 25:6; Rev. 19:7).

At that time there will be two classes of humanity assembled before him: the *ready* and the *unready*, those who are *awake*

and those who are *asleep*, those who are *watching* and those who are *not*. The former class will constitute the Lamb's Bride, the latter will be rejected.

The various terms which the Lord and his apostles used, to indicate the particular disposition to be developed in those believers who would be alive at the Lord's coming, all define the need for wholehearted dedication. Such diligence is to be revealed not only in enthusiastically fulfilling the Lord's will in everyday matters, but in exercising attentiveness in their expectation of his advent.

Believers are to be in a constant state of readiness.

Inevitably, the cry will go forth: "Behold! The Bridegroom cometh!" (Matt. 25:6). The wise virgins, having kept their lamps alight with the oil of the word throughout the long night of Gentile darkness, will go forth to meet him. In a state of readiness. The word which they will have kept alive within themselves will shed a light before their path, to the judgment seat and beyond (Psa. 119:105, 130).

Servants Waiting For Their King

Repeatedly, the Lord stressed that his disciples must be ready for his coming. On one occasion he counselled: "Let your loins be girded", choosing words which appear to be an allusion to Exod. 12:11. Like Israel of old, Yahweh's flock has been called out of Egypt. Its members must be ready to move immediately at his command. The need for such readiness applies not only at present, but when the command comes for us to be summoned

into the presence of the Lord.

Readiness is the key-note of success.

Thus, in these present evil times, our "lights" must be burning. Because it is night. During the long epoch of Gentile darkness, true disciples will wait: patiently, attentively, uncomplainingly. Ready. Shining forth with the "light" of the Truth. (The phrase "your lamps burning" [R.V.] provides a startling link with the parable of the ten virgins).

In this same discourse (Luke 12:33-40), the Lord required his disciples to acknowledge that, during their time of waiting, they are to consider themselves servants of their King, and not masters of their own destiny with a freedom to please themselves in the everyday affairs of life. They "wait for *their* Lord" that *they* might be ready to open to him "immediately" upon his return.

The word "immediately" conveys a sense of urgency. Significantly, this same word has been used to describe the response of the disciples whom the Lord first called: "They *straightway* left their nets, and followed him . . ." (Matt. 4:20). All true disciples must remain ever in this frame of mind; ready to follow, without delay, any instruction which comes from their Lord.

And whilst they remain ready, they must also be "watching" (v. 37) — a word which means "to keep awake". Notably, this same word (Gk. *gregorio*) was used by Paul, in a final warning to the Elders of the Ephesus Ecclesia, concerning their responsibilities

to themselves and the flock of God (Acts 20:31). Paul used the word in other passages, with equal significance: "Watch ye, stand fast in the faith . . ." "Let us *watch* and be sober. . ." (1 Cor. 16:13; 1 Thess. 5:6). Peter used the word with equal vigour: "Be sober, be vigilant. . ." (1 Pet. 5:8). And, perhaps most significantly, the word was used in Scripture for the last time by the Lord himself, in his final special message to those of his disciples who would be alive on the earth at the epoch of his coming: "Blessed is he that *watcheth*, and keepeth his garments. . ." (Rev. 16:15).

Remaining Vigilant

During the long night, which in moments of despondency may appear to have become endless, Christ's followers must not allow a state of spiritual apathy or drowsiness to develop, whereby they will be found "sleeping" at the Lord's coming.

It is especially vital that disciples living in this latter half of the twentieth century appreciate the significance of the Lord's advice, when he said: "The Son of Man cometh at an hour when ye think not . . ." (v. 40). At first consideration, this statement may appear to imply that *none* will be ready for his return. But this cannot be so. The "Bride" will have "*made herself ready*", according to the Apocalypse (19:7). This particular warning, then, must mean that there will come a period in human affairs, just prior to the Lord's return, when unsuspecting disciples may be taken off-guard. Circumstances will appear

to indicate that the Lord might *not* return at that time. That is precisely the time when he *will* come. And the Elect must continue to remain ready.

This is why the Lord posed the relevant question: "If the good-man of the house had known *what hour* the thief would come, he would have watched, and not have suffered his house to be broken through . . ." And what if Christ should return "in the second watch, or come in the third watch"? The Romans had divided the night-watches into four: 6 p.m. to 9 p.m., 9 p.m. to midnight, midnight to 3 a.m., and 3 a.m. to 6 p.m. If the Lord were to return during either the "second" or "third" watch, it would be, effectively, the middle of the night — the very time when his waiting servants might conclude that, since the hours were so inappropriate, the Lord would not return until later in the morning. And they would be the most difficult hours during which the disciples would have to remain awake.

If any reason in this way, they will be proved wrong. And will be found asleep — and unready — when the Lord comes. "For when you are *least expecting him*, the Son of man will come. . ." (T.C.N.T.).

"Hold yourselves ready, then" is the Lord's advice. The adjective, *hetoimos*, signifies "to *make preparation*". Fittingly, it is the verb of this same word which occurs in Rev. 19:7, "His wife hath *made herself ready*. . ."

Apostolic Counsel

The writings of the apostles constantly affirm the urgent need

for Christ's brethren, in every age, to be "ready" for his coming.

Paul exhorted the Philippians: "That ye may be kept pure and blameless, *in readiness* for (in preparation for — Wey.) the day of Christ . . ." (1:10, T.C.N.T.). "Pure" and "blameless" are words which speak volumes concerning the manner in which the Faithful are to prepare for the Lord's coming. Purity is, fundamentally, an inner state, and therefore relates to the Christ-like character. To be "blameless" is indicative of a way of life. Hence, in the two areas of character and way of life — or faith and works — disciples must be ready to be summoned into the Lord's presence. In such a state, true Believers will become, said Paul, "filled with the fruits of righteousness" (v. 11). The

phrase is recorded in the passive tense. Which means that, although disciples must prepare themselves for Christ's coming by developing the Christ-like qualities in their lives, such is not a work which they can accomplish themselves: it is a work of God. Therefore, faithful servants will surrender-up their self-will to the influence of Yahweh and His word. They will permit God to produce such "fruit" in their lives as shall "remain" in the day of Judgment (cp. Jhn. 15:16).

Such is the class of person who will be "ready" for the Lord at his coming. To Believers who are of this disposition, the Lord has given a firm assurance: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom . . ." Lk. 12:31).

— J. Ullman (WA).

Sin & Sin-Offering

Sin is transgression of the law, God's law. The R.V. renders it as *lawlessness* (1 John 3:4).

Disobedience was the first sin of man. But in this modern age, sin has become respectable. It is the root cause of the increase of trouble and suffering that is in the earth today.

"Fools" says the Proverbs, "make a mock at sin" (Prov. 14:9). The same designation is applied to any who in their heart say "there is no God."

It is the rejection of the Bible as the Word of God which has led to the modern irreligious outlook and the landslide in morals: both of which Christ foretold as events that would precede His return.

The almost universal acceptance of evolution has for a great majority swept away the Bible teaching concerning man; as a creature fallen from

Divine favour and in need of God's forgiveness and mercy.

If it is untrue that "by one man's" (Adam's) disobedience many were made sinners", what confidence can we place in the promise that "by the obedience of one (Jesus Christ) shall many be made righteous?"

The wages of sin is death and there is no man who does not sin.

By the Law is the knowledge of sin. As Paul says in writing to the Romans: "I had not known lust except the Law had said thou shalt not covet."

Sin is a falling short of the Divine standard, whether or not that standard is known. That standard is set for us in Christ.

The Sin-Offering

Christ was manifested to take away our sins, and to do so rendered perfect

obedience.

All the offerings under the Law were shadows of things to come, and find their reality in him.

It is God's appointment, that without shedding of blood in sacrifice, there is no remission of sins.

What the Law could not do God did in providing one offering for sins for ever in Christ.

Sin had to be condemned in human nature in one innocent of transgression. He was made sin for us who knew no sin (2 Cor. 5:21). This does not relate to the sin offering but is indicative of the fact that He bore our nature and took part of flesh and blood in His obedience unto death upon the Cross.

He offered Himself without spot to God as Paul says in Heb. 9:15 "For this cause He is the mediator of the New Covenant, that by means of death, for the redemption of the transgressions that were under the first Covenant, they which are called might receive the promise of eternal inheritance."

All redeemed by Christ's one offering sing "thou hast redeemed us out of every nation and we shall reign on the earth."

"They are cleansed for ever from sin and mortality," as Bro. Roberts says in the *Law of Moses*.

By means of paternity Christ received such a divine intellectual impress, as made Him strong in disposition and mind, and of quick understanding in the fear and word of the Lord.

He was undefiled in mind, absolutely pure. He manifested God's mind to the fallen sons of men.

The type involved in complete burning is self-manifest: it is consumption of sin-nature. This is the great promise and prophecy and requirement of every form of the truth: the destruction of the body of sin (Rom. 6:6). It was

destroyed in Christ's crucifixion — "one great offering": we ceremonially share it in our baptism: "crucified with Christ," "baptised into his death." We morally participate in it in putting the old man to death in "denying ungodliness and worldly lusts;" and the hope before us is the prospect of becoming subject to such a physical change as will consume mortal nature and change it into the glorious nature of the Spirit. "We shall all be changed, in a moment, in the twinkling of an eye!"

The whole process of consumption is the work of the Spirit, presently derived from the Word, whether we consider the sending forth of Christ to condemn sin in the flesh, or our association with his death in baptism or our repudiation of the old man as the rule of life, or our change at the judgment seat into the incorruptible and glorious nature of the Son of God. When the work is finished, flesh and blood, with all its weakness and its woe, will have ceased from the earth, and given place to a glad and holy race of men immortal and "equal to the angels." It was a beautiful requirement of the wisdom of God in the beginning of things that He should require an act of worship that typified the repudiation of sinful nature as the basis of divine fellowship and acceptability. Those who deny Christ's participation thereof, deny its removal by sacrifice, and therefore deny the fundamental testimony of the gospel, that he is "the Lamb of God, taking away the sin of the world." They think they honour him by saying his flesh-nature was a clean nature. In reality, they deny his qualification for the work he was sent to do. They mistake holiness of character for holiness of nature, and by a wrong use of truth, destroy it.

A.F.M. (NZ)

The position for an ecclesia to occupy in an unbelieving community is that of a candlestick — a light-stand — a tabernacle of witness — a city set on a hill that cannot be hid — the pillar and ground of the truth, "holding forth the word of life," and "striving together for the faith of the gospel," saying to all, whether they will hear, or whether they will forbear, "Come". This kind of faithfulness will not turn to worldly advantage, but much the contrariwise, as those will experience who do their duty in the matter; but on the other hand, to be idle, to be craven, to be ashamed of the truth, is to come under inevitable condemnation. (1886)

— R.R.

To Those In Trouble

"Why art thou cast down, O my soul? and why art thou disquieted in me? Hope thou in God; for I shall yet praise Him, for the help of His countenance" (Psalm 42:5).

Why art thou troubled, oh, my soul
Within me, why cast down?
Trust in God and learn of Him
Look forth to His joy and crown.

Why art thou troubled, oh my soul
With the cares of this world beset?
Follow Christ, He will provide,
And all of your needs be met.

Why art thou troubled, oh, my soul,
In depths of dark despair?
Kneel and pray to the Father above,
He'll not leave unanswered your prayer.

Why art thou troubled, oh, my soul,
Why in man do you trust?
God is love, in Him put your faith,
He's your Father, righteous and just.
S.d.G (W.A.)

(4) To Unmarried, Widows & Married

“I say to the unmarried and widows, It is good for them if they abide even as I” (v. 8).

Advice

THE advice of Paul recorded in v. 7 and considered last month, is repeated in the verse before us. However, the context shows that whereas v. 7 related particularly to brethren, the same advice is now repeated to the unmarried and widows.

It is that it is “good” for such to remain unmarried. The word in the Greek is the same as that used v. 1, and, therefore, we direct attention to our exposition of that verse. This teaches that there is no stigma to be attached to the unmarried, and there should be no minimising of service to the Truth in order to obtain a partner in marriage. Indeed, under certain conditions, a greater dedication to the Truth can be rendered by those who remain single.

So Paul’s advice to the unmarried and widows is for them to remain as they are. Instead of imagining their lack of a marriage partner reflects adversely upon their status, or permitting others to imply this to be so, let them recognise that there is nothing wrong with it. In fact,

as a basis for greater dedication to the service of the Truth (cp. v. 32), it is “good”. The liberty of the unmarried can be used to advantage in Christ. Hence Paul’s advice is similar to that of Christ’s as recorded in Matthew 19:11-13.

Notice the tact with which Paul expresses his opinion. He does not *command* the unmarried or widows to remain in that state; he leaves the decision entirely to them. He does not even write, “You *ought to remain* even as I.” This is a matter of personal, individual determination: “It is good to abide even as I.” But he leaves the decision entirely up to the individual concerned.

One thing is sure, however. Paul would not advocate any one neglecting the work of the Truth in order to seek for a husband or a wife; he would not have them going from place to place with that purpose in mind, be they young or old. Service to the Truth will be the first concern and priority to the earnest follower of Christ. Everything else will be made subordinate to that: even the selection of a partner in marriage.

Exception

But as Christ earlier remarked when giving similar advice: "All cannot receive this saying" (Matt 19:11), so now Paul. He exerts no moral pressure on the believers. Whether it is best for a person to marry or otherwise is up to the individual, whether male or female. Some lack the "gift" referred to by Paul in v. 7 (see previous article), and therefore, for them, marriage is better. Some find the celibate state difficult to maintain. In that case, "Let them marry" advises Paul. His statement is simple and to the point.

Where a physical marriage is out of the question, perhaps because a partner cannot be found, or a person is not in a position to marry, the antidote to a lonely life is to throw oneself into the work of the Truth in the many avenues opened to both brethren and sisters to do so. To fill one's life with activity provides a solution to many a problem. In that way, all can marry: by devoting themselves to Christ. That, really, is the "good" that opens out to "the unmarried or widows."

The Greek tenses in the verse before us are very expressive. The statement "to marry" is an aorist denoting a single, definite act. On the other hand, "to burn" (see v. 8) is in the middle case, and the present tense, and denotes "to burn in oneself" implying a recurrent condition. If that be one's state, and there is no hindrance to marriage, "it is better to marry" declared Paul.

It should be noted quite definitely, that marriage in this con-

text, is not set forth as the lesser of two evils, but something that is "good" in the circumstances described. Elsewhere Paul defines marriage as "honourable in all" (Heb. 13:4), and he is not setting that principle aside here. God designed marriage in the beginning, and provided Adam with Eve that she might be a help suited to his need. The majority will find the marriage state more conducive to the development of Christlikeness than the state of celibacy to which Paul refers, and concerning which, Christ declared, is only for the few. Nevertheless, Paul's counsel to the unmarried reveals how one can cope with that form of life if compelled to do so through any circumstances. One must have, or must develop, the gift of continency to comply with the conditions he sets down for the unmarried, and few can rightly claim to be in that category.

All of which emphasises, that when one makes a choice for marriage, the greatest care should be exercised that the partner concerned will contribute to the greatest objective in life: service to Christ. Marriage is for life, and those who find it imperative to marry must recognise that fact, and work towards it in the marriage state.

The Married Believers

To the married in Christ, Paul expresses not an opinion, or word of advice, but a command. And the command has the authority of Christ:

"And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband; but and if she depart, let her remain unmarried, or be

reconciled to her husband: and let not the husband put away his wife" (v. 11).

First note the change in Paul's words. Previously he tendered advice: "I speak this by permission, and not of commandment" (v. 6); "I say" (v. 8). In those cases, the individuals concerned had to make up their own minds. But now there is a change: "I command". This is a directive that must be followed.

And in the statement that follows, Paul sums up the teaching of the Lord in regard to marriage and separation.

"Let not the wife depart from her husband: but and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife" (v. 11).

In this summary of the Lord's teaching (for that is what it is) Paul orders that a wife be not separated from a husband, and that a husband send not away his wife. Neither wife or husband in the Lord should disrupt the other and thus destroy the marriage in which they are joined. They have a responsibility to each other as Paul clearly outlines in Ephesians 5:22-33, and when his exhortation is carried out, there is no possibility of a marriage breaking up.

Marriage Laws in Apostolic Days

In the verse before us, Paul mentions the wife first as "departing from her husband". As today, the Roman state law and custom, granted either party the right to take the initiative in dissolving a marriage. In addition it made distinctions between the marriages themselves. Marriages between slaves had no legal standing (or permanence) whatever. There were not a few

slaves (7:21) in the Ecclesia in Corinth. Marriage between a freedman (one released from slavery) and a slave had a low legal standing. In general, during this period of Roman history the permanency of marriage unions was exceeding uncertain.

The marriage laws at Rome had once been marked by singular purity, and the marriage tie defined as "a union which involved in man and wife an inseparable life". Under the old republic, the national conscience would have been shocked by freedom of divorce that ultimately prevailed; but the contagion of immorality spread so rapidly during the later republic, that the perpetual obligation of marriage was no longer heard, and men felt no scruple in putting away their wives. Seneca gives a vivid picture of the nation's degradation by writing that the highborn ladies of his day calculated the year, not by the consuls, but by their husbands.

And the same applied to Jewish custom. In that regard, the times in which Christ lived upon earth were very evil. The whole principles of morality were out of joint; and Christ had not only to deal with men as he then found them, but to provide also for all future contingencies. Among the Jews marriage had come to be regarded almost entirely as a civil contract. The nuptial benedictions, in which the Divine origin of marriage was set forth, and God's blessing solemnly invoked upon the union, sank altogether into a secondary place. Divorce was common, and lightly considered in the School of Hillel.

One extremely prominent rabbi claimed that a man was justified in putting away his wife if he saw another who surpassed her in beauty.

It is to a similar state of immorality that the world today has declined. Divorce is common, de facto associations are frequent. In South Australia, for example, adultery is no longer considered by the authorities as a legitimate cause for divorce, the only cause recognised being the irreparable breakdown of the marriage. That means, if one or other of the parties of a marriage wants to dissolve the union, all that is necessary is to desert the home, and after a few months a divorce will be granted. In its attitude to the marriage state modern society is declining to the degradation found in Sodom.

Prevalence Of Divorce

In a booklet issued by an Ecclesia in USA, the following statement occurs:

"Today, we see the progression of divorce statistics, a fulfilment of Christ's prophetic utterance: 'As it was in the days of Noah, so shall the coming of the son of man be' (Matt. 24:37). Lest the reader think we have an unduly pessimistic outlook, we quote divorce statistics of the USA for the past few years, and draw the reader's attention to the rapid increase in the numbers as the years pass. We are advised that similar conditions prevail in England (and Australia — HPM):

In 1870 there was 1 divorce in 34 marriages.

In 1900 there was 1 divorce in 12 marriages.

In 1940 there was 1 divorce in 5 marriages.

In 1950 there was 1 divorce in 4 marriages.

In 1966 there was 1 divorce in 2 marriages.

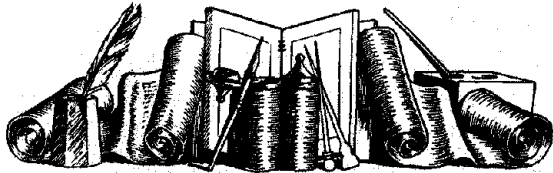
In 1968, in the Orange County, Cali-

fornia, there were 9,700 marriages, 8,700 divorces.

"Of these divorces granted under laws invented by man, which are in violation of divine law, one half occurred within the first six years of marriage; a period when adjustments are normally made by people of discernment. We are confident that this rapidly accelerating divorce rate, heralds the imminent re-appearance of Christ; who is to judge the world in righteousness; taking vengeance on those who have failed to obey the gospel call, to repent of their sinful ways; a command which went forth 1900 years ago, addressed to all men everywhere (Acts 17:30)."

The sad feature about the above statistics is that as the prevalence of divorce has increased in the world, so it has risen within the Ecclesia of God. Obviously the impact of the world about us is influencing those within the brotherhood, and care needs to be exercised. There is a need to re-state the teaching of the Lord towards this subject, and to appeal to individuals and ecclesias to take stock of their attitude in regard to this subject. On the eve of Christ's coming, we cannot afford to be indifferent to his requirements in regard to any matter, particularly that of marriage. Our relationship to Christ and to Yahweh is treated as binding as a marriage contract, and what He expects of our attitude towards the one is what He requires of us towards the other. Hence the importance of this theme. We propose, God willing, to follow Paul's reasoning, and as he directs us to the teaching of the Lord on this subject to consider his comments concerning marriage and divorce before returning to our consideration of 1 Corinthians 7. HPM

LOGOS COMMUNICATION



IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS NEAR & FAR

Problems in Zimbabwe

"I wish to advise you that in a few months' time we hope (God willing) to return to the U.K. to live. It seems obvious that this country is rapidly becoming a Marxist, Communist State where religion is only accepted in relation to the free education, social work etc., which it is proposed to provide.

"I would like to thank you for the support you have given us over the years with supplies of *The Herald Of The Coming Age* you have forwarded us so freely, and which, has been a great help to us.

"Please do not send any further supplies, and confirm the amount of money we owe you by return. It is unfortunate that there will not be anyone left here who is able or willing to undertake Bible teaching work. Christadelphians in this country will be limited to two brethren and a sister, and the latter is planning to leave Zimbabwe for South Africa shortly." — H.G. (Zimbabwe).

(Through the liberality of readers we have been able to supply quantities of "Herald of the Coming Age" to brethren in Zimbabwe, but with the departure of our brother as noted above, together with others, it seems as though spiritual darkness will shortly settle upon this section of darkest Africa. We have appreciated the

contact with those of like previous faith in the country, and, in the past, have co-operated with the late Brother I. Leask in furthering the Gospel in that area. The future, at Christ's return, will demonstrate how profitable such efforts have been . . . Ed.).

The Statement of Faith

"I am confident that you endeavour to uphold the Statement of Faith, and I am sure that the Brotherhood has profited in that regard by the work done at West Beach. Nevertheless, I feel that you look at the matter of Fellowship from a wrong viewpoint. I believe that for some it is receiving much the same treatment as the Churches about us give to the Bible itself. It has a use but it is left to individuals to interpret that use. Some parts are good, and others less so. As a result there is a weakening of the stand adopted by Christadelphians, so that the number that have reverted to other denominations has increased. I consider the S. of F. as the minimal requirements as a basis for fellowship. All Ecclesias were expected to adopt and uphold it; and without such an approach I cannot see what can prevent decline. On the other hand, if Ecclesias endorse it, those who do not accept it would leave.

If we experience such a treatment, we will not be the first to accept the loss of friends and relatives for the Truth's sake." — R.B. (NZ).

(We agree with you that Ecclesias should endorse the BASF, and where that is not done there is no proper basis for fellowship. However, some demand more than that. They urge the need of block - disfellowshipping, and it is there where we differ. When a doctrinal problem arises, it should not be ignored, but it should be localised, not broadcast throughout the Body. If an Ecclesia endorses the BASF it has a responsibility to implement it as far as its members are concerned. Sometimes, two Ecclesias may differ as to the real attitude adopted by a third Ecclesia. "A" may accuse "B" of failing to implement the BASF and break off relations with "B". But "C", after investigation, may come to a different conclusion than "A". On what Scriptural grounds can "C" break its relations with "B", or "A" with "C"? The "Ecclesial Guide" suggests that in such cases the Ecclesias concerned accept the integrity of the other. We know the references and warnings of Scripture regarding heretics and error, and do not seek to evade our responsibility thereto. However, Scripture warns us that we should not go

beyond what is required, and we believe that the attitude we adopt is Scripturally sound. Certainly, we refuse to capitulate to error, or to remain silent for the sake of peace, and we believe that such an attitude follows the example set forth by the Apostles . . . Ed.).

Days Of Noah

"Greetings in the wonderful hope of Israel, soon to see its fulfilment! We live in exciting times prophetically, yet we are also continually reminded of the days of Noah, and long for our Lord to return, and halt the continual evil which is permeating society, and which is sure a danger to our own community. Meanwhile *Logos* is a grand help in sustaining us through the 'desert' through which we are passing. It assists to keep our minds on 'things above' diverting them from 'things on the earth.' The articles by Bro. Snow on the parts of the body and the spiritual lessons taught, we found

to be really fascinating. What a wonderful book is the Bible! Even our 4 year old likes to listen and learn its stories. What a treasure is the Truth. Let us try to appreciate its powers, and allow it to mould our characters, so we may be fit vessels for Yahweh to use in the Age to come.

"I am reading Brother Roberts' *My Days And My Ways* again, and am gaining a lot of help from his example of constant application to the work of the Truth in spite of opposition and indifference to its message. As long as we continue on, doing all 'as unto the Lord,' we shall be found pleasing unto Him. May Yahweh continue to bless your services in His Name, and may we be privileged to serve Him eternally, by His grace." — B.F. (Tas.).

(The times are Noahic and we need to be on our guard less our evil environment adversely influences us. Daily application to the Word is an

excellent antidote against it . . . Ed.).

From "The Scribe"

We have received from Hurtsville, NSW, a letter signed *The Scribe* relating to the doctrine of the Atonement. It is impossible for us to answer this in the absence of an address. Normally, we do not heed anonymous letters . . . Ed.).

The Truth In The Philippines

In 1980, the Logos Tour hired a coach to convey some fifty members of the Ecclesia at Bayambang and their children to a communal meeting in Manila. It was a most pleasant occasion. Following the Memorial Meeting, all local members were entertained by the Touring Group in a city restaurant for a meal prior to their return to Bayambang. The coach tour involved a round trip of about 250 miles. On the Saturday, the touring group itself visited Bayambang for an Ecclesial effort in that centre.



A number of those who travelled to Manila for the communal meeting.

Story Of The Bible

"I am delighted with the reprint of *Story Of The Bible*, vol. 1. As a family, and as individuals, we obtain much pleasure and instruction from it. A recently baptised brother and sister in isolation in the south-west have family readings of it every evening with their children, and are progressing from the volume recently printed. My sincere thanks for the *Story Of The Bible*; it has been a great help and encouragement to me." — K.D. (WA).

(It has been a great pleasure to share our knowledge of the Bible with many friends in the family of God throughout the world. We thank Yahweh for the means of producing it . . . Ed.)

Bible Schools

"In our previous communication there was a short note included which was intended as a brief news item. However, in printing it, a key word new was left out which seems to change its meaning. It was printed in *Communications* page 79 (No. 3, vol. 47), but should have read: *Two new (first year each) Bible Schools were attended* . . .

"It is certainly not our belief, nor our intention to suggest that the more Bible Schools we attend, the less we need to study and search the Scriptures for ourselves. We agree with your comments on the above mentioned item, that no matter how much good we might obtain from tapes, lectures, magazines and Bible Schools, they are no adequate substitution for our personal study and

searching out of these things for ourselves." — O.T. (USA).

(The personal study of the Word in depth alone will strengthen our faith and enable us to win the victory over the flesh — 1 John 5:4. Apart from that we are vulnerable to the worldly environment which tests us all . . . Ed.)

Eureka

"Greetings in the glorious hope of Israel. The members of the Redland Ecclesia have enclosed a cheque to assist in financing the reprinting of *Eureka*. We pray and hope this may soon eventuate. Also we would like to see more articles by Brother Thomas in their entirety in *Logos* such as are no longer available to the Brotherhood." — P.R. (U.K.).

(We hope to commence actual printing of "Eureka" within the next month as preparations for doing so are almost completed. In regard to articles by Brother Thomas in their entirety, we direct your attention to the reprint of "Herald of the Kingdom", the second volume of which we are currently preparing . . . Ed.)

Suggestion

"I am enclosing a donation to assist your labours in the Truth. I also desire to say that I enjoyed your book *Story of the Bible*. Although I have been in the Truth a long time, I am still able to glean something new all the time. I have appreciated the articles on Corinthians, and feel that they would make a good booklet for guidance of young couples when about to marry. It could

assist them when problems arise as they invariably will. It is sad to notice the increasing prevalence of divorce in the world, and, even more sad, in the brotherhood." — S.A. (Old).

(Thank you for your generous donation. You did not include your name or address, only your initials, and we cannot trace you in order to write personally. The increase of family problems within the Ecclesia is a subject of deep concern to all who have the welfare of the brotherhood at heart. The tendency is to take the easy way out instead of applying the principles of the Word as outlined in Ephesians 5 and elsewhere. If Paul's advice is taken, the problems will be solved, and those concerned will enjoy a happiness not otherwise possible. . . Ed.)

Youth Aliyah

"I have enclosed a cheque for Youth Aliyah to be presented when you visit the Land. I would love to be with you, but that is impossible as I cannot get time off. May our heavenly Father grant you help and strength for your journey, and return you safely back home" — J.M. (USA)

(It was a great pleasure to meet leaders of Youth Aliyah, and to present donations on behalf of the Brotherhood amounting to some \$2000. We took the opportunity, at the same time, of expressing the reason for our interest in the affairs of Israel, and to impress upon them the teaching of the Word relating to the Lord Jesus Christ as the nation's future king. It was a very

impressive ceremony, and those present were visibly affected thereby. The trip proved successful; the overshadowing care of Yahweh seemed to be present; and we returned stimulated by all that we have heard, seen, and done. . . Ed.).

Pouches For Heralds

Bro. F. Olsen, P.O. Box 233, Punchbowl 2196 has prepared some very neat plastic covers, designed to conveniently hold a number of copies of *Herald Of The Coming Age*, to fit into the average coat pocket. He is prepared to supply these for the cost of a few cents each. . . Ed.

The Pentecostals

"I was saddened to learn, according to a recent article in *Logos*, that so many have left the Truth for Pentecostal rubbish. For 13 years I was Pentecostal, and received what they called the 'holy spirit'. I can assure you that all it is, is the *power of suggestion*. I was forty-five years of age when I joined and received the so-called 'holy spirit'. I remember one woman who was living in adultery also receiving it! Is it impossible that God would give His spirit to a person living that kind of life!" — B.F.M. (USA).

(Most certainly God would not do that! The fact that the fantasy of Pentecostalism can make inroads into the Ecclesia demonstrates one thing: the need of instruction of the rank and file members of Ecclesias. The Bible needs to be studied in depth by us, so that its sober, sound truths motivate our lives. This will

hold members to the Truth in a manner that mere sociality will never do. . . Ed.).

Co-operation

"Some time back you published in *Communications* a letter from Ghana. This was the result of literature received by the correspondent. I first corresponded with him when he wrote as the result of an advertisement for *The Bible Companion*. This was at the end of 1979. I have sent him several parcels of *Herald Of The Coming Age* as he told me he was conducting a Bible Class, and these could be distributed among its members. I sent him *Christendom Astray* suggesting that he read a lecture at each session as a basis for discussion. I also forwarded him *Elpis Israel*, and the addresses of other people in Ghana who had written for literature. He seems an energetic and sincere young man, and when he asked for a large quantity of literature to distribute, I suggested he contact you, which he has done, as I see from your *Communications*. I have not heard from him to say that he received *Elpis Israel*. Regarding those who have asked for literature from Nigeria, I have taken your advice, and have sent the names and

addresses to Bro. Morgan, the liaison brother dealing with Nigeria in the *CALS Diary*. Though we are only a small meeting, we try to use our resources in advertising the Truth, leaving it to God to grant any increase. . . ." — W.T. (U.K.)

(Your enthusiasm and dedication to the work of publicising the Truth stimulates others within the Brotherhood, as well as attempting to bring home to the world the glorious facts of the divine revelation. In that regard, do not become discouraged by meagre results. As you have commented, the work is done in faith, leaving it to Yahweh to grant any increase. In the age to come we may be surprised at the value of the work accomplished in such a manner. Remember the experience of Stephen and Paul. The last that the former saw of the latter was his face contorted with rage, urging his companions on to hurl their stones at the faithful, dying, praying Stephen. What a surprise for him to greet Paul at the Judgment Seat as "a brother beloved" in the Lord. His sacrifice helped Paul gain life; our sacrifices may bring life to others of whom we know nothing today. Keep up the good work. . . Ed.).

Yesterday's Tears

*Gone are the tears of yesterday,
Gone are my fears of finding the way,
For Christ has said, Just follow me
That thoughts of love may glow from thee.
His Word within my heart I'll keep,
A seed be sown that He may reap
When to this earth He doth return,
Which time I look for and do yearn*

— S. de Groot (WA).

The Serpent And The Woman's Seed

Allusions in Paul's Epistles to the Edenic Covenant.

Epistle To The Romans

25. *Romans 3:9-19*: In proving that both Jews and Gentiles are "under sin" (v.9), Paul brings to bear the witness of Scripture. He gathers together a number of passages from the Psalms and Isaiah. None are righteous; all are departed from the way. Verses 10-12 are from Psa. 14:1-3 and 53:1-3; v. 13 from Psa. 5:9 and 140:3; v. 14 from Psa. 10:7; vv. 15-17 from Isa. 59:7-8; and v. 18 from Psa. 36:1. The verses are clearly selected from those that apply to Jews, under the covenant, so that their import cannot be sloughed off on the *really* "wicked" Gentiles only!

Throat (v. 13), tongue (v. 13), lips (v. 13), and mouth (v. 14) trace the stages of speech. Finally the feet (v. 15) and the eyes (v. 18) get into the act also. But serpent-like *speech* (Gen. 3:1) is clearly the foundation of all wickedness. From the speech of that subtle denizen of Eden has sprung, indirectly, *all* sin. His throat was an "open sepulchre" (Rom. 3:13). His tongue, the "little member" full of boasting, brought on the defilement of the whole bodies of both Adam and

Eve (James 3:5,6). The great fire of corruption was kindled by his words, and human nature was changed for the worse. Now it can rightly be said of *all mankind* that "the poison of *asps* is under their lips" (Rom. 3:13)!

26. *Romans 16:17-20*: Paul concludes his epistle to the ecclesia in Rome by warning the brethren against the danger of false teachers. Almost every phrase in this section is an obvious allusion to the Genesis record of the serpent and the woman's seed:

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned (Gen. 2:17; 3:5); and avoid them (as Eve should have avoided the serpent!). For they that are such serve not our Lord Jesus Christ, but their own belly (as the serpent did — 3:14); and by good words and fair speeches (3:1,2,4) deceive the hearts of the simple (3:6). . . yet I would have you wise (subtle — 3:1) unto that which is good, and simple concerning evil (tree of knowledge of good and evil — 2:17; 3:3). And the God of peace shall bruise Satan (notice: the serpent is "Satan"!) under your feet (3:15!) shortly."

The serpent subtly cast doubt on God's Word and taught contrary to it. The false teachers of Paul's day (probably Judaizing

Christians) were the serpent's "seed" (compare Matt. 3:7; 12:34; 23:33). After the example of their "father" they professed a superior knowledge and thus were able to lead away the simple (2 Cor. 11:13-15).

The influence of this particular "Satan" was drastically reduced by the destruction of Jerusalem and the Temple in 70 A.D. But the final bruising of "Satan" in *all* his aspects must of course be the work of the glorified Christ at his second coming.

Epistles To The Corinthians

27. *1 Corinthians 15:24-28, 55, 56*: In vv. 24-28 Paul describes the purpose of God's Kingdom under Christ; the gradual subjugation of all enemies:

"For he must reign, till he hath put all enemies under his feet."

This will be in fulfilment of the commandment God gave to Adam in Gen. 1:28:

"Subdue it (the earth) . . . and have dominion over all things."

The first Adam, because of sin, was unable to fulfil this directive. The "last Adam", because of his perfect sinlessness, will be able to subdue all creation to its intended purpose — the glory of God (Num. 14:21; Isa. 11:9):

"The last enemy that shall be destroyed is death."

This is the goal to which all of Christ's work is pointed. The last enemy to be conclusively destroyed under the heel of the conquering King will be death, the serpent's "offspring" (see James 1:13-15).

Death, at the end of a slow process of decay, has been an inextricable part of man's nature

since Eden. Now, through Christ, it will finally be destroyed — not merely offset or neutralized, but vanquished, routed, literally "swallowed up"!

"Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law."

The strength of sin, as a destroyer of men, was revealed by the law — the law which, while holy and just and good, nevertheless condemned all men (even the most conscientious) to death as sinners. But in Christ, their righteousness was by faith in him (Rom. 3:21,22). Thanks be to God who gives us the victory through His Son (1 Cor. 15:57)!

28. *2 Corinthians 4:2-4*: In an allusion similar to Rom. 16:17-20, Paul refers to those "believers" who trusted in the law of Moses. They had not "renounced the hidden things of dishonesty". They were still "walking in craftiness" and "handling the word of God deceitfully" — thus living up (or down!) to the example of their spiritual "ancestor" — the old serpent!

Continuing his analogy, Paul evidently has in mind again the tragic history of Eden lost. In seeking to be like the Elohim, Eve departed from her "first estate". She was reaching for "greater light". She found instead darkness — deceived by the serpent, or the "god of this world". Her mind was blinded by "the lust of the flesh, the lust of the eyes, and the pride of life" (1 John 2:15,16), and consequently she "believed not" God. Thus was the creation plunged down

to ruin.

But God's ultimate purpose with the earth would not be thwarted by a pair of sinners. The God who commanded light to shine out of darkness at the first creation (2 Cor. 4:6; Gen. 1:3), set about immediately with a plan to reclaim His fallen creation. This plan called for another "light" to shine into the world, that is, a new "Adam" made in the express image of his Father! In all the things wherein the first "Adam" and his wife failed, the last "Adam" would succeed. He would renounce the hidden works of darkness; he would handle God's word aright; he would reject the evil and choose the good. He would show forth the full knowledge of the glory of God, which had since Eden been clouded and dim. And through his work, he would redeem his "bride", his "wife", from the serpent's folly.

29. 2 Corinthians 11:2,3: Paul continues the same analogy:

"I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ."

We should well know that "simplicity" as used by Paul should not be equated with "simple-mindedness". Rather, in keeping with the metaphor of Eve and the serpent, "simplicity" is a *single-mindedness* which will not be beguiled by subtle serpent-arguments. Such "simplicity" presupposes uncomplicated vision and motives. We must remember the extreme "deceitfulness of sin" (Heb. 13:3) and the inherent weakness of the flesh. We must keep these things in mind, recognizing also that strength comes from God, His word, and prayer — and that we must cling close to these. If we do this, then in a simple single-minded devotion, we will be waiting and ready when our Saviour the Bridegroom cometh.

G. Booker (USA)

THE TABERNACLE



IN THE WILDERNESS

The Veil

"A new and living way, consecrated for us, through the veil, that is to say, his flesh" (Heb. 10:20).

The Cherubim Veil

The details given are brief but important. The Veil was located at the western end of the Holy Place and separated the Holy from the Most Holy Place beyond, so that it was behind the golden Incense Altar. It was suspended upon four gold-covered shittim wood pillars that have already been explained. Gold hooks were used to fasten it

to these pillars and it was located immediately below the join in the coverings of the *Mishkan*, where the two sets of curtains were connected by gold taches (Ch. 26:3-6).

The Veil itself was a thing of impressive beauty. Made of the same materials as the *Mishkan* coverings and the entrance curtains to both the Tabernacle and the Sanctuary, it was resplendent in its blue, purple, scarlet and white colours (ch. 26:31). But the white fine-twined linen, which was beautifully interwoven by the embroiderer with the blue, purple and scarlet colours, now included the intricate weaving of cherubim (v. 31).

The cherubim included the four faces (man, lion, ox and eagle) that represented the four sides of the wilderness encampment which have already been described. But, more than that fact, they also portrayed certain characteristics and functions. These were significantly placed within the Most Holy Place at the location at which the priest would arrive after performing the prescribed services of that Place.

It is suggested that the embroiderers wove each cherubim in such a manner that the curiously wrought work of art and beauty was to be seen on *both* sides of the Veil, so that they looked out upon the Holy Place and also upon the Most Holy Place. Thus the Shewbread was known as the "Bread of the faces" (Exod. 25:30).

A Screen Hiding The Most Holy

So the Veil hung as the screen that hid from view the contents of the Most Holy Place. "Veil" in Hebrew, *Poreketh*, is in the feminine gender, meaning a *separatrix* (Dr. Strong) from the root *Perek*, meaning to *break apart* etc. Thus the veil and cherubim guarded and kept the way of life in much the same way as did the Cherubim in the Garden of Eden (Gen. 3:24).



But on the Day of Atonement it was lifted aside for the purpose of permitting the High Priest to enter the Most Holy, there to perform the representative task of sprinkling the sacrificial blood upon the Mercy Seat (Lev. 16:11-14; cp. Heb. 9:3-7). In performing this act it should be observed that the Altar of Incense was within the Most Holy (Heb. 9:3,4) — not that he had moved the Altar but rather that he would have caused the Veil to be draped on the Holy Place side of the Altar, thus including it in the Most Holy to facilitate the action described in Lev. 16:12,13.

The Significance Of The Veil

We need be in no doubt as to what the Veil represents. Paul interprets its meaning in Heb. 10:20. His interpretation is supported by the rending of the Temple Veil at the time of the Atoning Sacrifice of

the Lord Jesus Christ (Matt. 27:51). The Veil, then, stands for the flesh of present mortal nature such as was possessed by the Lord in his natural days on earth. It is this nature which stands between our present Ecclesial wanderings of these mortal days, and the significant glories of the future "Most Holy Place" state.

But Jesus was the dwelling place of his Father (John 1:14), and he dedicated himself "as a living sacrifice" to the manifestation of his Father's character and truth (Heb. 10:20). Thus the colours of the veil, in an anti-typical way, were seen in the life and character of the Lord. The four Gospel writers, Matthew, Mark, Luke and John, fulfilling a function as counterpart of the four pillars which upheld and manifested the Tabernacle Veil, recorded and displayed the righteous (white) character of him who, in the days of his flesh (scarlet) manifested (purple) Yahweh (blue) to the people.

Wrought into that character, and therefore clearly displayed in his life, was to be seen the Divine Character (Heb. 1:3,4), that stood between Yahweh and His Israel-Ecclesia.

The Tabernacle Veil was made by Aholiab (Exod. 35:35; 38:23) whose name means, *Tent of his father*; from *Ohel* as the Tabernacle tent, meaning to be *clearly conspicuous*. Aholiab was the embroiderer who skilfully interwove the threads that comprised the veil and the cherubic figures. "Embroider" is used only once elsewhere in scripture — in Psa. 139:15 where "curiously wrought" (Heb. *raqam*) is the word *embroider* and refers to the formative processes, beginning at conception, by which the Lord, as unique, became the "express image of His (God's) person". So the cherubic beauty and glory were associated with the son of man, God's only begotten son.

The reader's attention is directed to Bro. John Carter's article on this subject, contained in *Delight in God's Law* pp. 273 to 275; also to Bro. Thomas' teaching in *Eureka* Vol. 1. p. 101; and *Phanerosis* pp. 65,66.

The Forerunner

When the Lord died on the "Day of Atonement" as an acceptable sacrifice, his flesh was "torn" (1 Cor. 11:24; Isa. 53:5,8 etc). But he rose by the power of a sinless life, and the grace and will of his Father; and thereupon went beyond the veil of the flesh when he was clothed upon with the Divine Spirit-nature which was represented by the Most Holy Place.

It is in this sense that he has become the "forerunner" (Heb. 6:19,20). Gk: *Prodomos* "forerunner," Heb: *early fig.* (Isa. 28:14). Having obtained eternal life (Heb. 9:12; 1 Cor. 15:45) he has been made perfect (Heb. 5:9), there being completed in him that state to which *we* are progressing (2 Pet. 1:4-8; Heb. 6:1). The existence of the *forerunner* means that there are *afterrunners*. He has opened the way for us (Heb. 6:20; 10:20) who, in faith, follow him who is our surety or "anchor", the hope that we both need and in which we must trust and hold in faith as onto the anchor-rope that binds us to him. He who has entered the Most Holy Place, as into a "City of Refuge"

(v. 18 cp. Num. 35), now awaits the Divine word and time to give a final pull upon the "anchor-rope", through the dividing wall of the veil, into the safety and permanence of eternal life in God's Kingdom. (Read *Eureka* Vol. 3 p. 284).

All of this arrangement is due to the grace of God. The Veil was suspended immediately below the join in the *Mishkan* coverings (Exod. 26:3-6). These coverings comprised two sets each of five curtains. "Five" numerically denotes *Grace*. The five curtains which covered the Holy Place represented that period of the Lord's life which he spent performing the priestly duties associated with the Ecclesia in the wilderness of his day. All that he was, did and said was by Divine grace, even his sacrificial cutting-off in death, at the veil. So also was his resurrection and his entering into the "Most Holy" state, denoted by the five curtains that covered the Most Holy Place. The link between the two states was faith (taches of gold) and Yahweh's purpose for His own remembrance and manifestation (loops of blue). Upon this basis we too, who have the Hope of the Most Holy kingdom ahead of us, must follow our High Priest.

So we have seen that the Veil is, and was, a division between:

1. The Holy Place and the Most Holy Place;
2. The old and new covenant;
3. Our present service and life and our future glory;
4. Our present fellowship and our future eternal companionship;
5. The present Ecclesia in the flesh and the Divine nature/eternal life of the perfect future state.

K. Cook (Yagoona).

A REVISED TEXT FOR THE RSV

The RSV introduced many modernistic renditions into its text, and was viewed with suspicion by those who accept the Bible as inspired. Now, according to H.Cook, writing in the "Detroit Free Press", it is about to extend this trend.

He declares that the holders of copyright on the Revised Standard Version of the Bible, are in the process of re-writing passages which now include "exclusivist and sexist language."

The Division of Education and Ministry of the National Council of Churches, which brought out the RSV will preserve the historical and literary integrity of the Bible wherever possible, but, according to a recent statement it will work toward eliminating "unnecessary masculine references to God and Christ that make it seem as if women are somehow secondary in the eyes of God and of the church."

The council statement said an attempt will be made to use "language which expresses inclusiveness with regard to human beings and which attempts to expand the range of images beyond the masculine to assist the church in understanding the full nature of God."

Familiar passages which might be changed include Matthew 6:9:

"Our Father, who are in heaven . . ."

A text revised with an eye to eliminating the obvious male reference to God might read:

"Our Creator, who art in heaven . . ."

"Creator" is one of the words the council is considering as a substitute for "father."

Gone is the poetry that lends music to the text. Gone also is the exclusive male reference, which is what the revisors want.

Such tampering with the Bible is blasphemous. The holders of the copyright of the RSV would doubtless exercise their "right" in that regard, but, in fact, that right does not exist, for the Author of the Bible lives! What right have they to change its obvious wording? Absolutely none! The Author of that wonderful Book has warned against any such tampering with His words (Rev. 22:19), and in due time will, through His son, take issue with those who "obey not" His word (2 Thess. 1:7-9). The greatest care needs to be exercised before recommending any variation of the A.V. — Editor

*The Judgment Seat
of Christ*

(3) The Three Classes



At The Judgment Seat

There are two Aions: one, the Aion of the Flesh; the other, the Aion of the Spirit. Each of these courses has a 'life' peculiar to itself. We all know experimentally what the life is pertaining to the course of the Flesh. It is a life manifested through a corruptible body, or mortality. Men may die, and rise again to life. Yea, have died and risen again, and also died a second time, since the texts were written that are quoted by our friend in the above communication.

Yet, in dying again, they were not subjected to what is apocalyptically styled the 'Second Death.' Nor, in rising, did they attain to the course of the Spirit. The examples we refer to are the dead that were raised by the apostles after the ascension of Jesus; not to mention the instances in the times, or Aions, of the Mosaic Law.

We argue, then that a man may die, and not be injured by the Second Death. And he may rise again, and not see the life of the Aion of the Spirit. Life by resurrection is not necessarily eternal life, or the Life of the Aion. This latter was the Life Jesus 'brought to light in the Gospel of the Kingdom,' and referred to in John 3:36 quoted above. It is there termed Zoen aionion, 'Aion-Life.'

This is the Life that he that believeth not into the Son shall not see. It is Life manifested thru incorruptible body; and no one can 'see' it (or become the subject of it) who does not attain to an incorruptible body, though he may rise — like those resurrected by the apostles — from the dead. He rises with the wrath of God abiding upon him which, when worked out, subjects him to the Second Death.

Those who become 'as the angels of the Deity in heaven' are consubstantial with the Father, and consequently 'eternally existent.'

He that 'hath not the Son of God' is he that hath not believed into him. Therefore he has no right to the Life of the spirit-man, which is bestowed on the faithful after they have appeared at the judgment seat of Christ, have been judged according to their works, and have been pronounced to be the blessed of the Father. The order is:

1. Resurrection
2. Appearance at the Judgment Seat
3. Examining of Accounts
4. Sentence of Approval
5. Change in the twinkling of an eye.

— J. Thomas, *Herald*

Resurrectional Responsibility

Whilst it is readily admitted that knowledge brings responsibility, does this mean *resurrectional* responsibility? Can we lay hold of a declaration of Scripture that specifically teaches that it does?

We believe we can. The statement of the Lord cited last issue teaches just that. He declared:

“He that receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last days” (John 12:48).

How will the word judge those who have refused to obey it in *the last days* if they are not resurrected for that purpose? Among those who will find a place there will be Caiaphas, for the Lord told him:

“Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven” (Matt. 26:64).

Caiaphas must be resurrected at the coming of the Lord to witness that event.

So also Felix. Of him it is recorded that he had “more perfect knowledge of that way” (Acts 24:22), and to him Paul “reasoned of righteousness, temperance, and judgment to come” (Acts 24:25). He did so to such good purpose that Felix trembled, so obviously it has a personal application.

He trembled at “the judgment to come”, and the obvious meaning of the term is the judgment seat of Christ at his coming. No other judgment would cause a man such as he to tremble. Felix was a cruel and lustful tyrant; a man who by his excesses earned the hatred of those placed under him, and who was noted for his

unscrupulous search for power and position. No wonder Paul reasoned of “righteousness, temperance, and judgment to come.”

Paul’s Exposition Of The Judgment Seat

In Romans 2 Paul expounded the theme of judgment at length. He warned that certain who refused to submit to the teaching of the Word would not “escape the judgment of God” (Rom. 2:3). The class to whom he referred were those who “despised the riches of God’s goodness”, and who rejected the responsibilities of knowledge that should lead them to repentance, the necessary prelude to baptism (Acts 2:38). Hence, he taught, there would be three classes at the judgment seat of Christ. They will be:

1. *The Accepted.* These are those who “by patient continuance in well doing seek for glory and honour and immortality”. They receive “eternal life” (v. 7).

2. *The Unbaptised Rejected.* These are described as “contentious, and do not obey the truth, but obey unrighteousness” (v. 8). They receive “indignation and wrath”. This class “does not obey the truth”, though obviously they know it. They refuse baptism, for baptism is described by Paul as “obeying from the heart that form of doctrine delivered you” (Rom. 6:17). It was on this basis that the Apostle could reason with Felix so effectively as to cause him to tremble. He knew the truth, and Paul pressed home upon him the responsibility

attached to such knowledge, in reminding him of "the judgment to come".

The words of Paul show that there will be no formal investigation of those who constitute this class. They receive "indignation and wrath". In the Greek the words are *thumos* and *orge*. The first implies the sudden blazing forth of anger from inward feelings; the second denotes the more settled, lasting emotion that finds expression in revenge or punishment. This will be the treatment meted out to those who have knowingly and wantonly rejected the call of the Gospel. They will be received with anger and the punishment that awaits those who crucify Christ.

Because that is what they do in effect. When a person comes to understand the Truth in Christ Jesus he is held responsible to accept it, or suffer the consequences. It is obvious that if those who reject Christ are accounted as having "trodden under foot the Son of God" (Heb. 10:29), those who wantonly and knowingly repudiate the Truth in him, and refuse baptism, are guilty of the same.

We cannot say, of course, when a person is in that category, for we do not know the amount of knowledge necessary to make one responsible; but the principle, we believe, is clearly expressed by Paul in Romans 2 and elsewhere. And he plainly reveals that resurrectional judgment awaits those who are found in that category.

3. *The Baptised Rejected.* The third class is subjected to an investigation. That is shown by

Paul's teaching in Romans 2:9:

"Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile".

Those constituting this class have been baptised, but have refused to allow the truth to motivate and mould their lives. Subjected to a formal investigation, they experience tribulation and anguish as the realisation of their wasted opportunities is brought home to them. They are "doers of evil" (v. 9). The word signifies one who habitually practises evil, and not one who may temporarily slide into sin, or who, conscious of his failings, makes a determined attempt to overcome. The term "Jew first, and also of the Gentile" is a familiar one to Paul, denoting those "in Christ" (cp. Rom. 1:16). They have taken the first steps in believing, accepting and being baptised; but like the Israelites who left Egypt, they have not done well. They are not so flagrantly evil as those who have knowingly refused to embrace Christ, but on the other hand, they have not exercised "patient continuance in well doing". Their fate will be determined after investigation, though we must defer consideration of the form that will take for later articles.

Summary

So to summarise the three classes at the Judgment Seat.

(1) The righteous will be vindicated by what they have done with the truth they have espoused (v. 13). They receive *glory*: a recognition of their righteous state after examination; *honour*, the payment of a reward, and

peace (v. 10), or true unity with the Father and Son (John 17:21).

(2) The unbaptised responsible are they who "obey not the truth" (v. 8), being indifferent to God's requirements (vv. 2-3). They receive *Thumos*: the manifestation of divine anger, for they have openly and publicly repudiated Christ's sacrifice and their responsibility thereto. Thus rebuked, this anger is manifested in *orge*, and they perish without further investigation (vv. 8,12).

(3) The third class are those in covenant relationship, who are "under law", but habitually practise evil (v. 9). They are subjected to investigation as stated in v. 12. They will receive "tribu-

lation" (Gr. *thlipsis*), a pressing together, implying distress, as the full measure of their folly is brought home to them. And this ends in "anguish", a word that in the Greek denotes extreme affliction, as in a bitter siege. They will be hemmed in by the results of their own folly and negligence, and after just investigation will receive the judgment of the second death (v. 12).

Let us strive to find a place among the first class. The signs of the times testify that Christ is at the door, but Christ's coming means for us, the judgment seat. "It is appointed unto men once to die, but after this the judgment" (Heb. 9:27).

(1) Jezebel And Her Children

Revelation 2 and 3 records the last message of the Lord Jesus Christ to the seven representative ecclesias of Asia Minor. Two of these ecclesias, Smyrna and Philadelphia, receive no condemnation but only approbation. Of the remaining five, the severest judgment, occupying more verses than any of the others, is devoted to Thyatira. This is because Thyatira retained in fellowship in the ecclesia the class of false teachers known as Jezebel and her children (Rev. 2:20-25).

THE reason for the severity of the judgment appears inexplicable until the O.T. record, summarising the life of Jezebel, is considered and her influence for evil on the ecclesia

of God, the nation of Israel, is heeded.

Christ warned: "Notwithstanding I have a few things against thee" (Rev. 2:20). The Greek omits the words "a few

things" and the strength of the introductory word is increased from "Notwithstanding" to "But", hence the RV: "But I have *this* against thee". The influence of Jezebel and her offspring was not a trivial matter. Indeed, as we shall see, this licentious woman, "of tremendous ability, outstanding intellect and indomitable will power"* exerted her evil influence far beyond the boundaries of the northern kingdom of Israel, corrupting the entire nation. So in Thyatira, the Jezebel-like influence of the false teachers tolerated in the ecclesia developed into the false system of religion which we know as the Apostasy and which is exhibited in the drunken harlot of Rev. 17:4: "having a golden cup in her hand, full of abominations and filthiness of her fornication . . . the mother of harlots and abominations of the earth" (v. 5).

As with the condemnation of "them that hold the doctrine of Balaam" (Rev. 2:14) we must search the record in the O.T. in order to grasp to the fullest extent the influence of Jezebel and her children. As with Balaam, the grievous sin which fostered the spirit of compromise in Thyatira was fornication and idolatry: "to seduce my servants to commit fornication and to eat things sacrificed unto idols" (Rev. 2:20).

The pertinent information can be gleaned as follows:

Jezebel, Ahab and Ethbaal

Ahab commenced his reign over Israel by following the

example of his father, Omri, and that of Jeroboam in making Israel to sin. "Omri wrought evil in the eyes of Yahweh, and did worse than all that were before him" (1 Kings 16:25). In defiance of the express command of Yahweh as recorded in Exod. 34:15, 16: "Lest thou make a covenant with the inhabitants of the land. . . And thou take of their daughters unto thy sons and their daughters go a whoring after their gods and make thy sons go a whoring after their gods", Ahab married a Canaanitish woman, Jezebel, daughter of Ethbaal.

Ethbaal means *Baal's man* and how he was! According to *Young's Concordance* he was a priest of Astarte who held the throne of Tyre for thirty-two years. Anyone who wishes to read a very brief and frankly revealing summary of the worship of Baal and Astarte, "the goddess of sexual passion" should turn to a special note on the Destruction of the Canaanite Nations, in *Rotherham's Emphasized Bible* (p. 259). Sufficient at this moment to quote: "Their very worship was grossly sensual and revoltingly cruel"; again, "The worship of Baal . . . was debased by repulsive immorality". Rotherham also reveals the true meaning of "the grove" Ahab constructed, or rather *the Asherah* as the RSV has it. No wonder that "Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him"!

That is the religious background from which Jezebel entered the scene and became Queen of Israel.

* *The Apocalypse Epitomised*, p. 52.

Jezebel, Her 850 False Prophets And Elijah

We can probably excuse Elijah the Tishbite for coming to the conclusion that he was the only faithful one left in Israel (1 Kings 19:10) when we read that Jezebel "cut off" (Heb. *karath* — to destroy) the prophets of Yahweh." A prophet was "an inspired man" (Strong), and his responsibility was to bring the illuminating word of the Lord and his warnings to the nation (cp. 2 Chron. 36:15-16). In utter contempt of the Lord God of Israel, Jezebel destroyed His prophets and replaced them with a multitude of false prophets teaching the despicable worship of Baal and of the Asherah.

Imagine, today, the influence in the brotherhood of 850 false speaking brethren propagating a totally false doctrine and worship!

Moreover, Jezebel was prepared to avenge them by the sword. She told Elijah: "So let the gods do to me, and more also, if I make not thy life as the life of one of them by tomorrow about this time" (1 Kgs. 19:2).

With brazen effrontery this iron-willed woman defied Yahweh's chosen representative and caused him to flee for his life.

Jezebel's Treacherous Correspondence

In order that Ahab might have Naboth's vineyard, Jezebel "wrote letters in Ahab's name, sealed them with his seal, and sent the letters unto the elders and nobles who were in his city, dwelling with Naboth" (1 Kings 21:8). This passage gives us an

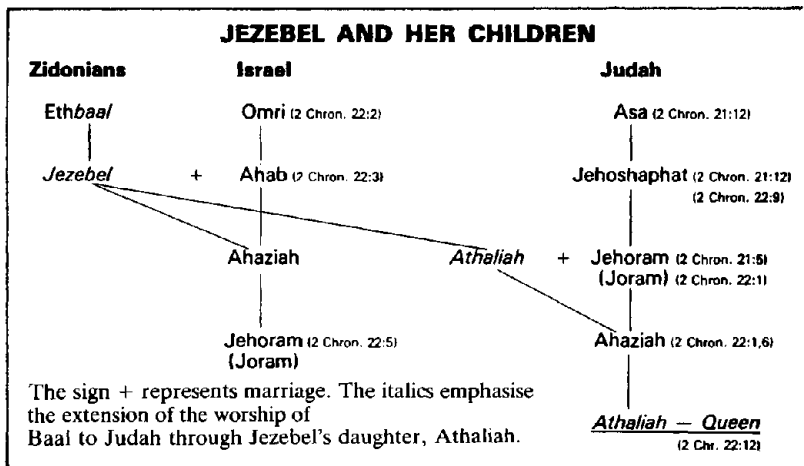
indication of the authority and influence of this Queen of Israel. With no conscience, and in utter contempt of human life, she exerted pressure on the *elders* and *nobles* of Israel to frame an innocent man and deprive him and his family of their birthright — not to mention his life. Gone in Israel were the moral restraints imposed by the Law which enforced the scrupulous honouring of a brother's rights.

The low moral standard existing in the time of the Judges when "every man did that which was right in his own eyes" (Judg. 21:25), degenerated in Israel during the time of the Kings to the point where *the elders in Israel* submitted to an evil, murderous worshipper of Baal.

Jezebel Incites Ahab

Jezebel's iniquitous influence swayed first, her husband, then, the northern kingdom, then, her children, and, finally, the southern kingdom. It was as though she deliberately set out to defy the Lord God of Israel and corrupt His people. She nearly succeeded!

We read in 1 Kings 21:25: "But there was none like unto Ahab, which did sell himself to work wickedness in the sight of Yahweh, whom Jezebel his wife stirred up". In this passage "to sell himself" is literally to sell self into slavery, in the sense that Paul writes "I am carnal, sold under sin" (Rom. 7:14). Ahab became a slave to idolatry, and the responsibility for this weak man's state is placed firmly on his wife who "stirred up" Ahab, or as the margin: "incited him".



It is illuminating to note this note on Jezebel in the Jewish *Aggadah* (part of the literature of the Jewish Oral Law not concerned with religious laws, but an amplification of Biblical narrative):

"She also placed portraits of harlots in Ahab's chariots in order to excite him"¹ — which helps to explain 1 Kings 22:38: "And one washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour." "Armour" in the Hebrew is *zonoih*, but the root is *zanah*: to commit adultery; hence the RSV and Rotherham: "the harlots wash themselves in it".

Jezebel's Children In Judah

This section of the history of the Kings of Israel and Judah is confusing because two kings of Israel and Judah are named Ahaziah and, likewise, two kings over both houses have the same name, Jehoram or Joram (see the Chart).

The record shows the extent of Jezebel's evil influence on Judah. Jehoram, king of Judah, married Athaliah, daughter of Jezebel

and Ahab (2 Chron. 21:6). The result of this union was that Jehoram forsook the worship of Yahweh and "caused the inhabitants to *commit fornication* and *compelled* Judah thereto" (2 Chron. 21:11).

Jehoram's father was Jehoshaphat. In 2 Chron. 20 is found one of the most inspirational accounts in the O.T. of Jehoshaphat's great faith in Yahweh, where, for example, he exhorts Judah "the battle is not yours, but God's" (2 Chron. 20:15 etc.).

And yet Jehoshaphat had committed the cardinal sin of "joining affinity with Ahab" (2 Chron. 18:1) "He made a marriage alliance with Ahab" (RSV). The marriage alliance was between his son, Jehoram, and Ahab's daughter, Athaliah, who manifested the evil characteristics of her mother, Jezebel. This marriage resulted in the corruption of the entire house of Judah. What a tragic error Jehoshaphat made! No wonder one student writes: "Jehoshaphat excelled in the leadership of men

¹ *Encyclopaedia Judaica*, Vol. 10 pg. 102.

and was unsurpassed as an originator and educator of the people in divine things . . . but he appears to have *never fully appreciated the principles that govern true fellowship.*"* This is precisely the weakness we shall see in the elders of Thyatira.

Jehoram and Athaliah had a son, Ahaziah, king of Judah (Chart), who was therefore the grandson of Jezebel. His mother, Athaliah, was not the "daughter of Omri" (2 Chron. 22:2); she was the grand-daughter of Omri, father of Ahab. "Daughter" in the O.T. can often mean grand-daughter. The Hebrew *bath* simply means a female descendant.

Probably the greatest condemnation of any mother in the Bible is recorded in 2 Chron. 22:3 concerning Athaliah, daughter of Jezebel: "for his mother was his counsellor to do wickedly". We see the amazing spread of the influence of Jezebel in a daughter totally committed to her evil ways, and the daughter's son, likewise following the leadership of his grand-parents and mother. No wonder we read of the condemnation of Jezebel and *her children* in the message to Thyatira! So imbued with idolatry (spiritual fornication) were these kings and queens of Israel and Judah that the only course left to Yahweh was to have them exterminated. So it is recorded that Jehu executed Jehoram because "of the whoredoms of thy mother (grand-mother) Jezebel and her witchcrafts are so many" (cp. 2 Kings 9:22).

Athaliah murdered all the heirs to the throne of Judah (with the exception of Joash), and this morally depraved woman became the sole reigning monarch: *queen* over Judah. Jezebel's iniquitous influence now reached its full scope: Israel and Judah committed to idolatry and fornication. Finally Jehoram and Athaliah died by God's command (cp. 2 Chron. 22:10-12). This is the example advanced in the Apocalyptic message to Thyatira.

Jezebel's Skull, Feet and Palms Of Her Hands

Before leaving Jezebel consider her demise. She was thrown from her window and trodden underfoot of Jehu's horse (2 Kgs. 9:33-35). When they went to bury her all that remained was her skull, her feet and the palms of her hands. The skull is the seat of the brain or mind, the feet speak of her walk and the palms of her hands that wherewith she worked.

Can we learn from this passage that the mind of this woman "was only evil continually", her *walk* was always in the worship of idols, and her *work* was to exert her evil influence over others. The warning of the Lord Jesus Christ to the ecclesia at Thyatira was, as with all 7 of the ecclesias, to do with their work (Rev. 2:19); it was to do with their walk for some of the ecclesia "committed adultery with her" (v. 22) and most of all, it was against the thinking of the flesh because "as a man thinketh in his heart, so is he", Prov. 23:7.

H. Bartholomew (Canada)

* *The Kings of Israel and Judah*, Vol. 1,

TOUR OF BIBLE LANDS

Our group of 54 returned safely from the tour with thankfulness to Yahweh for the great privilege of visiting the Land towards which His eyes are constantly directed. The tour-leaders appreciated the ready co-operation received by the various participants. One couple, who have been on several tours, claims that this was the most enjoyable they have experienced. For ourselves, we find it difficult to compare, as all appear unique in some way. To us, personally, the tour had a special flavour as we obtained permission from the military authorities to visit Kadesh-Barnea where the Israelites stayed for so long. Though we have tried, we previously have never been able to obtain that permission. We found the visit spiritually stimulating. Other aspects of the tour likewise added to its pleasure and profit. The Ecclesial effort in the Philippines was an outstanding success. The tour hired a coach and conveyed some fifty persons from Bayambang to Manila for a general meeting, so that a large company assembled for the Memorials, and for the public address that was given in the afternoon. A goodly number of visitors attended, and a series of most interesting questions was submitted to the speaker during Question Session following the talk. The talk was illustrated both by a chart and two large blackboards. One blackboard epitomised the talk in English; the other in the local language. And these headings were chalked on the blackboards as the talk proceeded, giving added interest to the audience. A children's session formed part of the effort, and these little folk performed their part most credibly in completing Project Work, and in rendering recitations and songs, all of which were of very high standard. The study session included an outline of Paul's Epistle to Timothy in which Ecclesial order is blended with doctrinal principles and personal exhortation. Close links were forged between the visitors and the locals, all of whom enjoyed the fellowship together. Though the cost of the tour is increased by such visits to the Philippines, they have been included as a service to the Truth, and have proved worthwhile. We pray for the blessing for Yahweh upon the continuance of the work.

LOGOS TOUR FOR 1982?

Any arrangements for the future are expressed in the spirit of James' requirement: *If the Lord will . . .* However, we have received requests to conduct yet another tour and we are prepared to investigate the possibilities if sufficient readers indicate their interest. However, due to increasing responsibilities (as well as age) this will be only possible, as far as the Editor is concerned, if others are prepared to assist in the actual organising, leaving him to do the commentaries on the sites and during the evening meetings. On those terms, he will investigate the possibility of a further visit to the Lands of the Bible. It is

suggested that Luxor and Abel-Simbel be included in the tour, but full details will be announced later, God willing. Those who desire to make a reservation are asked to forward a \$10 reservation fee. Last tour, we were not able to accommodate all who desired to participate, hence we suggest an early reservation by any interested.

DIVINE WORSHIP IN THE AGE TO COME

This book is in two parts. The first section includes short articles from the writings of the pioneers and elsewhere illustrating the principles and methods of divine worship in the age to come, and the second section comprises a reprint of *A House Of Prayer For All People* by Brother Sulley. This epitomises Ezekiel's Temple Prophecy, and is illustrated with drawings of it. It provides a clear and interesting outline of the Temple of the age to come, and the form of worship that will be engaged in at that time.

Cost of the book: \$1.50 — Aust; 90p — U.K.; \$2 — NZ, USA, Sth. Africa; \$2.50 — Canada.

Supplies may be obtained from Logos Publications, or from Logos agents listed on the inside front cover under *Herald of the Coming Age*.

THE EDITOR ABROAD

The Editor has accepted invitations to visit USA, Canada, and Germany, during the next few weeks. In USA and Canada he will meet with various Ecclesias ministering in the Word; and in Germany, he will visit the recently formed Bible School where he will speak to the theme of Romans. He will be accompanied by Sister Mansfield. His absence might result in some delay of communications.

FELLOWSHIP IN AUSTRALIA

It is being alleged in USA that unity in Australia was established by permitting two conflicting viewpoints of the atonement; and this is being advanced as a precedent for adopting the same concession in the American Continent. We repudiate that conception of the Unity Agreement in this country. It was based upon the BASF, and part of the requirements advanced was that the Statement of Faith be accepted "without reservation". The majority of brethren throughout Australia endorse that requirement. Where it is challenged friction has invariably occurred, and this has resulted in disruption and division. Ecclesias need unity not merely union, and this requires to be established upon a basis of truth. Far better to patiently pursue the course of true peace rather than for convenience agree to differ on important doctrines, and plant the seeds of future trouble. It should be remembered, that the Bible words (in both Hebrew and Greek) translated *peace* are from roots denoting *to be at one*. We need true unity today to successfully resist the pressures of life that come from without.

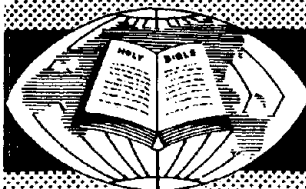
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Do what is right, be valiant for the Truth, teach it without compromise, and all lovers of the Truth will approve you; for all others, you need not care a rush!

— J. Thomas.



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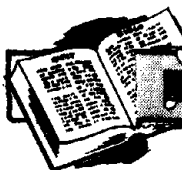
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Campaigners Or Complainers

"Do all things without murmurings and disputings . . ."
(Phil. 2:14).

THERE is nothing quite so contagious as either campaigning or complaining. When the work of an ecclesia is entered into enthusiastically the keenness manifested is transmitted to others; but the same is true when it is done slovenly or apathetically. Paul's exhortation reveals that murmurings and disputings can hinder or defeat the very work of God. He sandwiches the comment quoted above between two statements: "It is God which worketh in you both to will and to do of His good pleasure"; and, "That (to the end) ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

Therefore, we need to avoid "murmurings and disputings", for they can defeat the very work of God in us. Instead we need to give ourselves to the labour of the Truth with enthusiasm, performing it to the best of our ability, and recognising the high honour paid us in being called to His Majesty's Service. This is a service that the lowliest among us can render, needing only a minimum of ability. But, unfortunately, the prevalence of apathy instead of enthusiasm is among the greatest of problems plaguing Ecclesias today. This, perhaps, is due to the discontent rampant in the world rubbing off on to Ecclesial members. If so, we need to challenge that influence, for it can destroy the work of God in us.

The word "murmurings" is from a Greek root signifying "to mutter, murmur, grumble, say anything in a low tone". It denotes those undercover complaints that can destroy confidence in another, and because they are not open so as to be answered or refuted, act as leaven does in dough: secretly, silently but effectively. The very sound of the Greek word when pronounced ("gonguzo") reproduces the significance of the word. It sounds like a murmur!

we conduct our business, or serve our worldly masters, as well as in Ecclesial activities. Servants are to give extra service, "as unto Christ", "doing the will of God from the heart" (Eph. 6:5). Masters are to act similarly (v. 9). Children and parents are to recognise the responsibilities of family life so honouring the Truth upon which it should be founded. All should be done enthusiastically with Christ in mind. In that way the normal pursuits of everyday life are elevated into forms of service on behalf of the King.

He provides no scope for murmuring or complaining. On the contrary, we are constantly exhorted to "rejoice" (Phil. 4:4 — there are nearly 200 exhortations to "rejoice" in Scripture). How mutually encouraging and stimulating is enthusiasm; how wretched and depressing is the example and the influence of one who is forever complaining of his lot, of the evil of his circumstances, and the shortcomings of his fellow workers — in the world or in the Ecclesia.

Yahweh has given us much in life in which to rejoice. His material blessings are part of the witness He has given: "He left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with joy and gladness" (Acts 14:17). Cannot we rejoice and be happy in such things; cannot we relax in a Godly way, taking pleasure in the beauty of nature, and the benefits received from God, recognising Him as "the Giver of every good and perfect gift" (James 1:17)? Should we not count our blessings? and seek to be enthusiastic and positive in regard to God's goodness?

Sometimes we are too inclined to look only at the dark side of life: to get into the habit of supposing that cheerfulness and enthusiasm over our affairs, and over the good things which God constantly grants us are forbidden. The Scriptures indicate otherwise. It urges that we recognise the providence of God in these things "and in everything give thanks." Certainly let us weep when there is something to weep about (and we have our share of sorrow), but let us also look on the bright side of life, and rejoice in that which Yahweh has given us.

And let us speak with enthusiasm, of the joy, the goodness of Yahweh within the family of God. Let us show by our looks that contentment and happiness have a place in our hearts. If we do so, we shall be far more useful in our little sphere. We will brighten up and encourage others. The work of the Truth will be further

advanced, and will proceed more smoothly. Others will be helped along the pathway to the Kingdom.

On the other hand, a persistently gloomy, mopish, melancholy face does not necessarily indicate high spirituality. Indeed, Christ declared: "Be not, as the hypocrites, of a sad countenance, for they disfigure their faces, that they may appear unto men to fast" (Matt. 6:16). They wanted to appear "very religious". They might have deluded men, they did not delude God. In that regard, some of us need stirring up. We are not only cold in approach, but miserable-looking in the bargain. Our very attitude discourages others. They shrivel up under our stare. There is no abounding enthusiasm in our labour for the truth. Our mannerism suggest that the proclamation of the Gospel is sure to be a failure. No one will listen to us. There is little use in the work. So some might reason, forgetting that we labour not in our own strength, but in that of God.

Of course, some find it easier to be enthusiastic than others. They are naturally warm and keen, zealous and ardent. They bubble over with enthusiasm. But whether we are cold or warm by nature let us heat up the cold, and direct the warmth along proper channels. We can extend a hearty, warm hand-shake where needed, we can be sociable and friendly, we can manifest a positive attitude in our labours (whether for the world or in the Ecclesia), stimulating others by our endeavour. "Quench not the spirit," exhorted Paul. The Spirit-word, like the divine fire on the altar needs to consume and motivate us. When it does so, we will be more like Christ, who was so enthusiastic in the things of Yahweh, that his apostles, as they witnessed his conduct, remembered that it was written of him, "The zeal of thine house hath eaten me up" (Jhn. 2:17). In these closing days of the Gentiles, as pressures and problems mount, let us make our Ecclesias centres of warm, enthusiastic, zealous activity, with members "always abounding in the work of the Lord" knowing that "it is not in vain" (1 Cor. 15:58), and manifesting a warmth of fellowship that is both encouraging and stimulating to those who may hide real problems in their hearts. It is a service that each one can render no matter how humble their standing might be.

A. Mansfield

The Lord's Attitude Towards Marriage

"I command, yet not I, but the Lord, Let not the wife depart from her husband" — v. 10.

The Responsibility Resting Upon Teachers

IN the statement above Paul gives a *command* concerning sisters, and claims that it is endorsed in the teaching of the Lord. What was Christ's teaching regarding divorce and remarriage? Confusion exists in the Brotherhood concerning this. In the past, this fact was not so critical as it is today, because divorce and remarriage were not so prevalent then as now. But the attitude of people in that regard has completely changed, as the statistics we published last issue demonstrates. Divorce and remarriage are becoming so common as to almost reach the norm.

And the attitude within the Brotherhood in regard to this subject reflects, in measure, that of the world. Nevertheless concern is being expressed in many parts of the Ecclesial world as marital problems increase.

Commensurate with this trend, a tremendous responsibility rests upon those whose advice or guidance is sought in such matters, to correctly set forth the sound instructions of the Word.

Better to remain silent than to give wrong advice. James wrote:

"My brethren, be not many masters (teachers) knowing that we shall receive the greater condemnation" (James 3:1).

He continues to stress the responsibility resting upon those who claim to be teachers:

"If any man offend not in word (logos, doctrine), the same is a perfect man and able also to bridle the whole body" (v. 2).

James does not appear to be referring to the teacher but to the Ecclesial Body. Teachers are expected to instruct the Ecclesia in true doctrine, as the term "word" signifies in this place, in order that the truth may develop a maturity (rendered *perfect*) that will soundly guide the Body. Generally an Ecclesia will hearken to advice given that is clearly based on the Word; but it may hesitate to do so if it is merely an expression of a person's own opinion.

Unfortunately, a divergence of opinion is expressed as to whether divorce and remarriage is permissible for believers. Much of it has no endorsement of the Word, yet regarding this matter Yahweh has clearly let it known that "He hateth putting away" (Mal. 2:16).

In view of this dogmatic statement what care should be exercised in regard to the subject! Will Yahweh tolerate advice that negates His teaching on a matter He has expressed Himself so definitely? Let us act with circumspection and care in this matter. We may well be called to account if we do not. The Lord warned the leaders of his day:

“Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven . . .” (Matt. 5:19).

Among the things he commanded in context with this warning, was his teaching on divorce and remarriage.

Paul claims that his statement as follows sums up the Lord's command:

“Let not the wife depart from her husband: but and if she depart, let her remain unmarried, or be reconciled to her husband; and let not the husband put away his wife” (1 Cor. 7:11).

Note that this is not an expression of opinion, but a *command*.

It will be found in full accord with the teaching of Christ.

We described in our last article, how that the Lord ministered on earth at a time when morals were at a very low ebb. He not only had to deal with men as he found them, but to provide also for all future contingencies. He refused to capitulate to the general laxity regarding divorce, and, in his teaching, restored marriage to its original standing as established at creation.

The morals of this age also have deteriorated to the low level manifested in the days of Christ. And as he, in his teaching repudiated the sophistry of cur-

rent rabbinical teaching, so it is the responsibility of the Brotherhood, as the multitudinous Christ, to reject the teaching of the world today if it conflicts with the Word.

Teaching Unsustained By The Word

Some amazing claims have been made to us regarding marriage. For example, in view of the scriptural definition of marriage as that “What God had joined together . . .” it has been urged, that if it can be shown that a marriage is not God motivated, the wedding is invalid, and the union, in fact, does not exist.

That was the reasoning adopted by one party in communication with us. The writer had married out of the truth, and the marriage had floundered. Could it be said of such a marriage that God had joined the two parties together? He believes his marriage was not a real union and now claimed that he was free to marry. He quoted other brethren in support of his claim.

But the teaching “What God has joined together . . .” does not mean that God is personally responsible for every marriage that takes place, but rather that marriage, is a divinely-designed union for life.

True enough, in marrying out of the truth, this correspondent had broken God's law, and God would not be pleased with his action. But having entered into a vow of marriage, he was obligated to keep to it on the authority of God.

Precedence for this statement is found in the binding nature of

the commitment Joshua entered into with the Gibeonites (Joshua 9:19). That union should never have been made, for it violated the express commandments of Yahweh (cp. Deut. 7:2). But having been made on a solemn vow it had to stand. The marriage vow is just as binding, and the reiterated teaching of Scripture is that vows must be kept (Num. 30:2; Ecc. 5:4-5).

Another correspondent asked whether baptism changed the status of a divorced person permitting the right to remarry. The suggestion was made on the ground that his baptism has blotted out his past life.

But where is the Scripture that teaches that baptism frees a person of responsibilities entered into before submitting to it? On that teaching, we could wipe out debts, or any binding agreement that is unsatisfactory to us. True, baptism symbolises death to the old way of life, to the old man of the flesh, but it does not wipe out the past in the way suggested.

A person may have formed an evil habit before coming to a knowledge of the Truth, but his baptism will not break that habit. It remains to be conquered.

He may have entered into a marriage commitment that he has since found to be an embarrassment. Does his baptism free him of his obligations? By no means. In fact, the truth will cause a person to more clearly recognise the need to carry out obligations which, perhaps, he could legally avoid.

When Onesimus came to a knowledge of the truth and was

baptised, did it dissolve his obligations to his slave-owner master, Philemon? By no means. Indeed, Paul sent him back to his former state, though he would have liked to have retained him in his service (Phil. 13).

What baptism does is to provide a cover for sins committed. It does not open the way to legitimately sin! Nor does it wipe out an existing fact. The divorced convert may have children. Where did they come from? Are they not the fruits of a real marriage? Can he say his previous marriage and divorce have been wiped out when the fruits of the union are there in wife or children? Baptism deals with the reality of sin; it does not treat it as a fiction.

Baptism blots out sin it is true; but in what did the baptised person sin? In his marriage? By no means. Then it must have been in his divorce. Now if the baptism blots out the sin, it blots out the divorce, and the baptised believer remains committed to his original marriage.

Christ, in his teaching, did not limit his restrictions to baptised believers. In speaking to Jewish people who had not then accepted his Messiahship, he declared: "*Whosoever* shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery" (Matt. 5:32). The pronoun *whosoever* is all embracing. It is not limited to baptised believers, but embraces the world at large, including those to whom Christ was addressing.

Who To Marry?

If the argument is right that baptism blots out the divorce or the previous marriage, and the candidate for life eternal is free to marry, who is he to marry? Obviously only one "in the Lord". And can those in the Lord legitimately marry a divorced person? Not if Christ's words are true. His teaching was endorsed by the Law for it prohibited a priest to marry a divorced woman (Lev. 21:7). This prohibition is very strong, and has a direct bearing upon our subject, for in Christ a person is accounted as having been called to the priesthood (1 Pet. 2:5). This, again, endorses the words of Christ and of Paul. In the case of a high priest, the Law was even more stringent (vv. 10-14), for he must not marry a widow either. He typed Christ whose bride is a virgin (2 Cor. 11:2).

Finally, what would Paul's advice be to the divorced person who has remarried, or accepted Christ not having remarried? His instructions are: "Let every man abide in the same calling wherein he was called . . ." (1 Cor. 7:20). This is his advice, and it is sound.

Christ's Actions Regarding Marriage

Now, how did Christ deal with the frightful laxity that was evident in the days of his ministry? Recognising, as all great moralists have been quick to do — only, of course, they do so with an infinitely inferior appreciation of the truth — that the purity and sanctity of marriage is the foundation of all national virtue, he must have turned his thoughts at

once to the need of a reformation. It was most likely the very urgency of this matter which led him to choose the occasion of a marriage feast for the early exhibition of his divine power. We are not told what part he took in the ceremony; it is enough for us to know that he graced it with his presence; and none can doubt that the benediction which he gave to the bride and bridegroom at Cana of Galilee must have impressed the guests with a new and sacred sense of its forgotten dignity. So, early in his ministry, he endorsed the true meaning of marriage by his presence at the feast.

Moreover, his teaching endorsed his action at the marriage feast. In it he recalled his hearers at once to the times of man's innocence, and showed that the original law of marriage was of lasting obligation: the one unchanging standard of true, Christlike living. These are his words:

"From the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh; so then they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder" (Mark 10:6-9).

Again, when his questioners reminded him of the later legislation of Moses, he said, "From the beginning it was not so" (Matt. 19:8).

Here we see how the Lord placed in the forefront of all his teaching the original conception of marriage in the divine Mind as the final court of appeal for the settlement of doubt and perplexity. Having made this clear, he then proceeded to explain the

part which Moses had taken. What seems to underlie the few words which have been preserved to us, when expanded by the light of history, is something of this kind: God designed that man and wife should live together in an inseparable union; but owing to the working of sin in the world and in the hearts of men, and its complete subversion of divine principles, the ideal was lost. Contact with surrounding nations infected the chosen people so grievously with immoral and profligate habits, that, to save the whole fabric of Jewish society from falling to pieces, a code of laws adapted to the changed conditions of life became necessary. Moses became the channel by which this was delivered unto them; but so far from "commanding" the Israelites to take a lower standard than God had originally set up, or granting greater licence as the special privilege of God's people, he merely suffered, by way of concessive legislation, certain re-

laxations of the primal law. Indeed, he not only did not "command" men to put away their wives; he interposed every possible obstacle in their way of doing it.

These two facts, namely, that the Lord went back at once, when confronted with the question of divorce, to God's purpose in the beginning, and that he pointed out that the motive for a subsequent modification could only have been temporary and provisional, create a very strong presumption that, in any laws which he would lay down, he could not do otherwise than resort to the first legislation before sin entered the world.

A careful consideration of all that he said and of the attendant circumstances has left upon the mind a strong conviction that he did precisely what was to be expected, and upheld the perpetuity of the marriage bond.

We will consider his teaching in detail in our next article.

HPM

HOW TO HEAR!

There are two ways of hearing. A man may hear little or hear much (meaning by "little", not often, though much when taken; and by "much" frequent, though small in quantity each time). He may choose to hear little because that is convenient, and because he thinks a little will be as serviceable as much. He is liable to make a vital mistake here. Little won't do, for two reasons; first, the Bible is in such a form that it requires an intimate and constant acquaintance to be thoroughly known and influential with a man's heart — "watching daily at my gates, waiting at the posts of my doors" (Prov. 8:34) — "meditating therein day and night" (Psa. 1:2). Secondly, the natural mind itself is so constantly and actively at work, under the recruiting influences of digestion, respiration, circulation, etc. that if the Spirit of God is not allowed to act in us by the reading of the Bible as freely as the spirit of man, the latter will be brought under the ascendancy of the former. This, of course, implies that the reading must not be mechanical, like the counting of beads or the turning of a rotary kalabash.

R.R.

A Questions from James



Do You Lack Wisdom ?



"Be assured that the testing of your faith leads to power of endurance; only let endurance do its full work so that you may become perfect and complete, deficient in nothing. If any of you is deficient in wisdom, let him ask God who gives with open hand to all men and without upbraiding; and it will be given him. But let him ask in faith and have no doubts; for he who has doubts is like the surge of the sea, driven by the wind and tossed about. A person of that sort must not expect to receive anything from the Lord, being a man of two minds, undecided in every step he takes." — Jas. 1:4-8.

A World Of Uncertainty

The latter-half of the twentieth century has brought the development of a society which is plagued with doubts and fears. The minds of our worldly contemporaries — even those who display a bold attitude outwardly — are assailed with problematical questions concerning the present and the future. Developing economic chaos, appalling moral standards, the ever-present threat of nuclear war, are only some of the uncertainties of life which frighten and bewilder men and women all over the world.

It appears that there is nothing stable in life any more.

Uncertainty has gnawed away at the minds of men, causing increasing scepticism, especially during the past decade.

Religious zealots are few and far between. People who face the future with confidence are difficult to find.

Tragically, this present worldly environment is taking its toll upon the faith of Christ's brethren and sisters. On almost every hand we witness major problems which threaten brethren and sisters and Ecclesias. In some instances, the ultimate results could prove eternally disastrous.

From the words of James, quoted at the head of this article, it is evident that he wrote to a body of believers who were contagiously infected with severe doubts. They were uncertain as to the purpose of the Truth in their lives, and were therefore making many serious mistakes. And they lacked the mature wisdom which was needed to combat such weaknesses.

Pressure May Undermine Faith

In any generation Christ's brethren who find themselves in these fearful circumstances may fall ready prey to the pressures

and complexities of an evil and godless world.

In these verses, James assured his readers that "the testing" of their "faith" would produce within them the "power" of "endurance". But this could only happen if they permitted themselves to be constantly directed by the wisdom and spirit which is to be found in God's word.

"Know this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing" (James 1:3-4).

These words follow the opening comments in the epistle: "My brethren, count it all joy when ye fall into divers trials . . ."

And this is the area in which, when under pressure, the saints of God tend to have their faith broken down.

James shows that such a frame of mind is impossible to acquire, apart from the exercise of divine wisdom. When men and women come to an understanding of the gospel and voluntarily submit to its demands through the waters of baptism, they claim to have a "faith" they had not previously known. God, then, has every right — since it is He who is offering eternal salvation — to put His servants to the "proof" (as the word rendered *temptations* more literally means) to see whether their "faith" be real and living, or not.

Facing The Truth

Crises and problems arise in the life of the believer when he cannot come to grips with the pressures which arise through an ungodly environment. He is assailed with a barrage of claims

and demands from a diversity of sources. They may involve economic difficulties; disharmony within the home; inducement on the part of an employer for him to work overtime, thus leaving less time for family and Ecclesial responsibilities; the allurements of the world; the "good life" which ungodly people pursue in preference to giving themselves to God. The pressures today have never been greater.

In addition, there are other trials which are equally as dangerous, but of more personal nature: the nursing of bitterness against another, jealousy, envy, contention, resentment, hostility because of real or imagined injustices. Such harsh feelings can cause the Truth to be driven from the mind of a believer, leaving him dominated by fleshly, truth-nullifying emotions and thoughts which may prove eternally destructive. Such a person lacks "wisdom" because he has become a "waverer" — no longer able to correctly discern the true path of conduct into which the Truth should lead him. Of this type of trial, Peter counsels:

"Therefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings. . . For what glory is it, if, when ye be buffeted for your faults, ye take it patiently? But if when you do well, and suffer for it, ye take it patiently, this is acceptable to God . . ." (1 Pet. 2:1,20).

When Yahweh's people do not have the wisdom to handle such trying situations, their faith weakens under pressure, and they succumb to trial. Ultimately, unless a proper remedy is sought, they will be drawn right out of the Truth. Then there remains,

only "a certain fearful looking for of judgment . . ." (Heb. 10:27).

Only through the Truth, can such wisdom be acquired and maintained to guide Yahweh's servants safely through the trials and pitfalls of life into the kingdom of God.

The Process of Salvation

Made wise through the Word, Christ's brethren will be "deficient in nothing" necessary to gain the kingdom. In spite of personal weaknesses and failures, a basic appreciation of God's wisdom and the power therein, will keep the believer from "doubts". Such will become "mature" and "complete" in his dedication to the cause of Christ.

But a disciple deficient in wisdom will become like "a surge of the sea, driven by the wind and tossed about".

Salvation is a developing process. It is not achieved by one act of obedience. Paul put it to the Corinthians this way: "I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye *have stood*; by which also ye are *being saved*, if ye *hold fast* what I preached unto you . . ." (1 Cor. 15:1-2; the words in italics emphasise a literal rendering from the Greek).

The Corinthians, then, *had* accepted the Truth. But they were to clearly understand that they were in process of *being saved*, only insofar as they remained steadfast and faithful to the principles which Paul had caused to take root in their intellect.

Such continuance in the way of

divine wisdom — both in intellectual understanding and motivation of life — requires the constant and unchanging exercise of patience and endurance. The Lord taught: "He that shall endure to the end, the same will be saved . . ." (Matt. 24:13).

The keynote is patience, or endurance. It is vital to know and understand the gospel, to believe it totally, and to walk in accordance with the precepts set forth therein. The pressures which come from within (from "out of the heart of man") and from without — from the everyday environment of a godless world — must be steadfastly resisted.

Wisdom Can Be Found

It is vital that Christ's disciples be able to appreciate their spiritual condition. If worried by "doubts" which should not exist; if ravaged by uncertainties or a realisation that wisdom is lacking; let them "ask in faith". These touching words are expressive of a humbled and humiliated believer, seeking the blessing, guidance and mercy of the Father. Go to God. Confess your lack. Confess your need.

Wisdom is promised to servants of God who are of such a disposition to seek it properly. Their minds being attuned to the Father, they will confess their need, as they open the Scriptures to be counselled by its teaching.

The lack of unity can invade Ecclesial affairs. As the pressures of life mount the tendency is to act ruthlessly. Hostility is sometimes displayed towards bodies of Arranging Brethren

who are striving to maintain sound standards for the Ecclesia, both in belief and conduct. Antagonism is directed against brethren who forthrightly expound the Truth in such a way as clearly defines the moral responsibilities incumbent upon Christ's brethren. Divisive influences, which should never be promoted, are brought into the Ecclesial environment. Philosophies are promulgated which are subversive of the Truth. Brethren arise, ill-informed and ill-equipped, who feel they have greater wisdom to lead the Ecclesia than the duly-appointed Arranging Body.

In effect, these are some of the problem-areas upon which James expounds in his epistle. There were "doubts" within the Ecclesial environment because outspoken brethren who were "deficient in wisdom" introduced into Ecclesias philosophies and trends of life which were contrary to apostolic teaching.

The Challenge Of Our Times

In these last days, when the world is fouled and corrupted by ungodly philosophies and perverted moral values, there is an urgent need for personal self-examination. Brethren everywhere should squarely consider James' probing and challenging questions: Do you lack wisdom? Are you tossed about like the waves of the sea because you are unable to steer a correct and safe course in the Truth? Do you think you will be rewarded by Christ if you are neither thinking or acting in harmony with the word of God? Do you under-

stand that a "double-minded man" (one who cannot consistently maintain a clear-cut stand in defence of apostolic teaching and practice) is unstable, and therefore a danger to himself, his family, his brethren, and his Ecclesia?

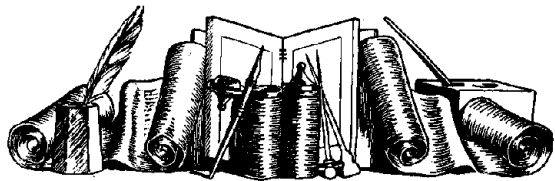
These are difficult times for the Ecclesias. Times unparalleled since the days of Noah (Luke 17:26-30). The "flood" of divine judgment is soon to descend to destroy "them all" who are found worthy of just punishment. The "trying" of "faith" to which James refers is increasing, because the pressures from a degenerate society continue at an ever-increasing pace.

There are certain things which must be done: Brethren and sisters must turn to the word as never before, with an earnest dedication which will bring them the "wisdom" they must have if they are to survive spiritually. They must stand fast together, four-square in defence of the purity of the faith, in belief and practice. They must reject all influences, from whencesoever they might come, which would lead them away from the Truth. They must plead their cause with the Father, seeking His blessing at a time when spiritual darkness is descending on every hand at a frightening rate.

"Draw near to God, and He will draw near to you. Cleanse your hands, you sinners, and make your hearts pure, you double-minded. Afflict yourselves, and mourn and weep, let your laughter be turned into grief, and your gladness into shame. Humble yourselves in the presence of the Lord, and He will exalt you. . . . Be patient, therefore, brethren, until the coming of the Lord. . . ." (James 4:8-10; 5:7).

— John Ullman (WA)

LOGOS COMMUNICATION



IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS NEAR & FAR

Gospel Proclamation

"Would you please cease sending *Herald Of The Coming Age* as I am receiving the *Today* leaflets, and find that this is as much as I can manage due to failing health and age (75). I have maintained this work for many years, and not possessing a motor car, I push my bicycle three miles and then take a bus for the remaining distance of ten miles to the nearest town. Throughout these efforts, God has granted a blessing in calling a few who were walking in darkness. They have found the way of light and truth and now await the coming of the Master. This has encouraged me to carry on in obedience to the words of Paul: 'My beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.' May Christ soon return to reward his servants according to their faith and works." — H.S. (Vic.).

(Your efforts over the years has not only brought a few to a knowledge of the Truth, but stimulated some of those within the bonds of the covenant to maintain their efforts in Gospel proclamation. It has been a constant source of encouragement to us to regularly receive your communications. May the Lord soon return, as you pray . . . Ed.).

Interested

"I thank you most sincerely for the pamphlet: *Herald of the Coming Age*, and I would like you to know that I have both enjoyed, and, hopefully, profited somewhat by them: certainly I have been enlightened on many matters.

"Therefore, I gratefully request a continued posting of these invaluable little booklets on a regular basis.

"Also I have, when able, been attending the meetings in my home town." — R.G. (NSW).

(The above is but one of many letters of real encouragement we receive as the result of distributing "Herald of the Coming Age". It has assisted many to a better understanding of the fundamental principles of the Word, and we thank God for the privilege of so labouring in His service . . . Ed.).

Death Of Bro. Hensley

"It was with sorrow that we read in the Intelligence section of *The Christadelphian* (from Cape Cod, USA) of the death of Bro. Ralph Hensley. I thought you would like to know that it was he and his daughter Judy, who first suggested we play our trumpets and cornets at a morning at the Bible School held at Wilbraham, playing hymns so as to waken the members of the School. Three of us did this at first, over 25 years ago,

and Bro. Ralph encouraged me to keep playing in subsequent years. They commenced what has become as a tradition with me at the various Bible Schools I attended. Though I live now in Australia, I understand it is still continued by some of the Schools in USA. This, perhaps, is where you received your inspiration for the music over the amplifier at the Australian Bible Schools. I have had many interesting experiences when playing the trumpet. Most comments were complimentary, some were not so, particularly if I commenced playing at a very early hour! I had a few uneasy moments such as when a police car kept driving past at Wilbraham, or on cold wet mornings with a wet trumpet. I don't mention when I had to stop playing due to complaints from the neighbourhood (½ mile away)! However, I would like to give credit where credit was due, for it was Brother Ralph Hensley's idea originally that commenced me with this service. May it be that he will soon awaken to the sound of the trumpet on resurrection morn, to be given eternal life in service to his heavenly Father Whom he so joyfully served during his lifetime." — P.M.J. (now Taylor!).

(We recall being awakened by the sound of the

trumpet early in the morning at Wilbraham! It did not sound so pleasant at that time, but there was always the glorious silence when it ceased! Actually, we enjoyed it immensely, and can go back over twenty years and recall watching you from our window playing it under the trees at Wilbraham. . . Ed.).

Singing and Weeping Angels

"Your Herald entitled *The Gospel Explained* contains a mistake. It claims that the angels sang: *Glory to God in the highest; upon earth, peace and goodwill towards men*. The Bible does not say they sang these words but *proclaimed* them: "And suddenly there was with the angels a multitude of heavenly host praising God, and saying, *Glory to God in the highest and on earth peace, goodwill towards men*" (Luke 2:13-14).

"There is only one reference in the O.T. that angels ever sang, and that was before sin entered into the world: 'The morning stars sang together for joy.' (Job 38). That was at the creation of the earth, and is the only reference to angels singing until after redemption is completed. They sang before man fell, but after man sinned, and the blight and curse of disobedience was felt on the earth, the song of the angels seems to have been hushed. It seems to me that if angels can weep, there must be more weeping than singing among them today as they see the birthday of their King and Lord debauched, his name reviled, and his precious

blood trodden under foot by the very ones he came to save. There are some hymns I cannot sing, for care needs to be exercised in our worship." — B.M. (USA).

(We are told that the angels "praised God and said." It could be that they uttered the words in the form of singing though we concede your point. If the angels sang at the beginning of the physical creation, why not at the beginning "of the creation of God" (Rev. 3:14). Nevertheless, if we reprint the "Herald" we will change the words to conform to your comment. Meanwhile, we agree that the greatest care should be exercised in the singing of hymns. This part of our service is the only one in which every member can audibly express his or her feelings and thoughts to Yahweh; and as a hymn is often a prayer as well, we need to "sing with the understanding". See I Cor. 14:15 . . . Ed.).

Mormonism Of God or Men?

"Since receiving our original supply of this Herald we have placed small classified advertisements in the *Hobart Mercury* each Wednesday and Saturday. Our first advert brought seven replies, including one from a woman seeking six copies of the booklet to share among friends. The booklets have been posted out, with an invitation to seek further contact. Additional literature will be sent, and personal contact made at an appropriate time.

"It is obvious that many people are concerned by the counterfeit

teaching presented by the Mormon Church, and we have an ideal opportunity to present the Truth as an alternative. God willing, we plan later to undertake a similar advertising effort directed at the teaching of Jehovah's Witnesses.

"Your efforts in producing this literature are greatly appreciated and we encourage you to maintain the work as we see the day of the Lord approaching." — D.D. (Tas.).

(A number of *Ecclesias* have reported keen interest in this issue of *Herald of the Coming Age*. The activity of the Mormons can be a means of interesting people in the Truth. As the Mormons are active in setting forth their blasphemy, we need to be equally so in matching it with Truth . . . Ed.).

Divorce and Remarriage

"I read with much interest your article in the February *Logos* on I Cor. 7, and I await your further consideration. My reason for writing relates to the extract from Bro. A. Jannaway attached to the article. Its relation to the article was not altogether clear, but that is not my reason for writing. I am sure you must know that Bro. A. Jannaway took the opposite view to yourself and insisted that the innocent party was free to remarry. He held this view so extremely that he would not fellowship any who disagreed. It is therefore unfair for you to attach his writing to your article. You owe it to Bro. A. Jannaway to explain in *Logos* that he held an opposite view." — G.P. (U.K.).

(You make a mistake. We did not attach his article to ours. It is an independent "corner piece". This is shown beyond all doubt by the line drawn across the page at the top of his article. Certainly, there was no intention of using it to endorse what was contained in the previous article, and equally clear it is that it does not relate to the subject of marriage. We are quite confident, also, that Bro. A. T. Jannaway would not subscribe to the present teaching of some concerning divorce and remarriage in that they claim it is permissible for causes other than adultery. His stand was that adultery severed the marriage bond; today many in the brotherhood have gone far beyond that. If divorce was limited to adultery it would be a minor problem in the Brotherhood today . . . Ed.).

Thank You!

"I would like to let you know how greatly I enjoy *Logos* which I receive through a member of my meeting. It is well worth the money I pay for it. I do think the work you and your co-labourers do is truly wonderful, and I am sure they will receive a 'well done' from our Lord. I hope you will find the contribution I enclose helpful in the work to use as you think best. I would like you to receive it, and so will watch in *Communications*. Your sister in Christ — Anon. (UK).

(Thank you for your generous contribution and your good wishes on behalf of our staff of voluntary workers. We appreciate your thought, and look forward to the coming of the Lord. We can-

not presume in that regard, however, for we recall Paul's words: "Let him that thinketh he standeth take heed lest he fall." We are all in need of the grace of God . . . Ed.).

Persia In Prophecy

"Living in semi-isolation, my sister-wife and I must of necessity rely on our own resources as God provides. Whether or not it was your intention we know not, but we were able to photocopy the recent articles in *Logos* relating to Persia in Prophecy and Jerusalem in such a way as to make a good cheap leaflet for our telephone recorded message endeavour. The depth and topical nature of the articles are the best I have read, and certainly surpasses anything I could produce, so we have found them a real boon to our task.

"We realise that the primary purpose of the articles was for the edifying of the Brotherhood, but if within that scope the language could be such as not to baffle the outsider, it would be most appreciated by us. Another service *Logos* might provide is a newsletter separate from the Magazine to fill this kind of need. Meanwhile we are grateful for all that is done" — R.R. (Cal. USA).

(We are glad to be of service to you. We print a Newsheet entitled "Today", but it is too expensive to include with "Logos"; for to include it would make the magazine "overweight" for postage and involve us in a further 20¢ per copy postage. Our budget will not permit such at present.

Under separate cover we have forwarded you a copy . . . Ed.).

The Truth In Guyana

"Thank you on behalf of the five Ecclesias in Guyana for the quick action taken. We don't know how you managed it, and we are not asking you to say. The response in other countries has been encouraging also. Some Ecclesias have supplied considerably more than we have asked. Truly the Brotherhood has been wonderful in its response. We thank you for your initiative in including *Apocalypse Epitomised* and *The Story of the Bible*.

"You will be pleased to know that early in 1980 for twelve weeks we ran a weekly Sunday advertising campaign. We had what we consider to be a fair response. In a population of 800,000 we had 117 requests for *The Bible Companion*. We followed up with other literature, and in some cases, with personal letters.

"Six sisters are handling these. The respondents are widely scattered but, in the main, distributed along the coastland of 270 miles. A handful, so to speak, in the hinterlands of Guyana.

"The Truth came to Guyana, then British Guyana, in 1893. When I was baptised in 1953 there was one Ecclesia in Georgetown with about 50-60 members. Many aged and not attending. Over the years we have had several visiting brethren from U.K. in particular but some from Canada and U.S. too. Some CBM sponsored, some on their own or privately; and so labouring together we

now have under His grace five Ecclesias with about 122 members between the five. Around 1975 we proposed a Regional Preaching Programme embracing Trinidad and Tobago, Barbados and Guyana. We have spent a long time deliberating and encouraging brethren and sisters, locally and abroad, to participate. Again under His blessings and, God willing, February will see our Bro. Allan Barrow, the Recording Bro., make the first Regional Preaching visit to Barbados for 17 days. Funds are supplied by the visiting country (Guyana), the host country and the CBM. Pray for these new efforts please." — H.R.M. (Guyana)

(Some time back brethren of Guyana forwarded circulars appealing for finance in order to purchase books to stock Ecclesial lending libraries. The circulars suggested that such moneys be forwarded to us for that purpose. Rather than distribute the appeals and await response, we immediately despatched the books required, and also arranged for "Herald of the Coming Age" to be forwarded regularly to the five Guyana centres. We drew the cost of this from funds established through the donations of readers. We received in response the letter of thanks above that we publish so that readers might learn of yet a further means whereby the funds they send are utilised. We commend the brethren of Guyana for their determination in setting forth the Gospel truth . . . Ed.)

How Few Heed!

"This is a wonderful time to live in, with prophecy fulfilling before our eyes. Yet, how few people, some of them our dear relatives, will listen to the evidence. Many people are willing to talk about such things, but have their own ideas about what will happen to the saved ones, the doctrine of *The Rapture* being so widespread. We are having a three-day campaign in Redford, a city 30 miles east of Grants Pass. House to house work, our answering service going, and a lecture on the Saturday night. We pray for some interest to come from it. Bro. D. Snobelen is to give the lecture, and will bring some folk from Canada to swell our own few members." — H.D. (USA).

(Let us always bear in mind that Noah was commended, not because he gained converts, but because, in faith, he never gave up trying . . . Ed.)

Encouragement

"I trust that you received my previous contribution sent in October, and as I have been blest, please accept this further small donation towards the production of *Logos* which is to me a real lifeline. I cannot see how it can be bettered for interest and instruction. I have received it since I embraced the Truth, and I hope and trust that your labours are about to be rewarded. Commending you and your fellow-labourers to the care of Him Who cares for us all." — M.D. (NZ).

(Paul claims that the

Truth has "promise of the life that now is, and of that which is to come" (1 Tim. 4:8). In that regard, the labours we have engaged in over the last half century have already brought a reward whilst we pray that the mercy of Yahweh will provide a place for us in the Kingdom of God. May the Lord return soon. . . Ed.)

The Middle East

"We thank you for your continued efforts in the area of Gospel extension. An opportunity is provided for these efforts to intensify as the nations shape up for Armageddon. We refer specifically to proposals by Western powers to set up a "rapid deployment force" in a M.E. country. A recent news' report suggests a standing army of about 200,000, which would have the effect of ensuring Israel that she can dwell confidently, as suggested by Ezekiel 38.

"The world fails to see any significance in these matters because of its ignorance of Bible Prophecy.

"We understand and long for the glorious reign of Christ, when all the earth shall render praise to our heavenly Father". — M.W. (NSW)

(The M.E. certainly conforms to the requirements of Bible prophecy, and in this we can, like Paul on the storm-tossed ship, "thank God and take courage". Mrs. Thatcher's recent visit to Saudi Arabia, and Britain's proclaimed intention of returning in power to the M.E. are of the utmost significance. Even so, come, Lord Jesus . . . Ed.)

The Judgment Seat
Of Christ

How Conveyed There?



"Yes, the Sinaitic Peninsula is large enough to contain the vast multitude that will be called to Judgment. It would hold all the people that have ever lived upon the earth. You may think this incredible; but you can work it out. Find out how many square miles there are in the Sinaitic Peninsula; multiply this by the number of persons that could stand in a square mile, and you will be astonished at the total you will get. But, of course, this would be packed space, in which no one could get about. No fear of this in the comparatively small muster of the responsible." — R.R.

"Snatched Away"

OUR last article provided Scriptural evidence to show that there will be three classes at the Judgment Seat of Christ: the righteous, the unrighteous, and those who knowingly and willingly refuse Christ, and therefore are conspicuous at the Judgment Seat inasmuch as they have "not a wedding garment" (Matt. 22:11). In the parable, the question was posed to such a one:

"How camest thou in hither not having a wedding garment?"

But to this there was no answer: the man remained speechless.

The term "not" in the question is from the Greek *me*, and it implies a refusal, a determination not to wear the garment. In fact, the one concerned had rejected the offer to wear it, and that fact established his crime, and sealed his doom. He had no defence,

and therefore was rejected.

How will the responsible be conveyed to the Judgment Seat? Paul, to the Thessalonians, referred to the living saints being "caught up" with resurrected saints, for a meeting with the Lord. The Greek word *harpazo* signifies to snatch away, either up or down, and so merely conveyed to another place. The word has been rendered "catch" (John 10:12), "pluck" (v. 28), "pull" (Jude 23; Acts 23:10), "take" (Matt. 11:12; John 6:12). All these references denote some force drawing the object away to where the one responsible for the action desires to take it. Hence the word does not denote one voluntarily removing to a place, but, rather, being forcibly compelled there.

In Acts 8:39 the same word is rendered *caught away*. It is a passage that can help to unravel the question before us. We read that "the spirit of the Lord caught

away Philip”, and he “was found at Azotus”. Philip was swiftly conveyed from one place to the other. At one moment he was conversing with the Ethiopian, and the next moment he “was found at Azotus”. Apparently he found himself there without any undue sense of motion, for “he was found at Azotus.”

That conclusion being correct, it would appear that the responsible will be instantly conveyed to the Judgment Seat. This will possibly be without any sense of motion or of time. At one moment they will be engaged in their occupations of the present, and then, suddenly, they will find themselves at Sinai. Whilst we recall no scripture that specifically teaches this, we do have the strong implication of Paul’s comment to the Thessalonians, and the idea violates no Scripture, as far as we can recall.

Will A Warning Be Given?

Some have suggested that the angels will be sent to warn those responsible that the time has come. But, again, there does not seem to be any Scriptural warrant for this. True, the angels will be with the Lord at the time of judgment (Mark 8:38), and they will be “sent forth” to supervise the work of resurrection and gathering to Sinai (Matt. 13:41). But will an angel be sent to each one, or to each family, to advise that the time of judgment has arrived so that due preparation should be made?

There appears no evidence for this suggestion. Of course, if it is the method Christ desires to use, there is nothing against it. But it

seems unnecessary. Some feel that a warning would be desirable, so as to make last-minute preparations in clothing and so forth. But surely the angels, with all the forces of creation at their command, will be able to supply all that is necessary for those who will be taken to the Judgment, including young children, who may be conveyed to the site. We recall that ample provision of all necessities, including clothing was arranged for the Israelites during their forty years of wandering (Deut. 29:5-6). There will be angelic supervision of all that is done. Of that there is no doubt, for it is clearly stated. But we recall that during the first Passover in Egypt, the time came, and the people left their homes and moved out of Egypt. There was no individual angel warning given. They were expected to be ready. They were clothed and they ate, awaiting the signal to leave. And that is the state of readiness in which we should be in. We know Christ is coming; we know that we will be conveyed to the Judgment Seat; let us be in a state of expectation and preparation for this event. Let us so order our affairs, that we can move out at a moment’s notice.

Some have thought that because Paul taught “the dead in Christ shall rise first”, and, together with the living, will be snatched away for a meeting with the Lord, that the resurrection will take place sufficiently before living believers are conveyed to the Judgment, to provide the warning. They have thought that possibly, living saints might be

accosted by resurrected saints, and realising that the resurrection has taken place, know that the time has come. But, again, this is based upon supposition without any real Scriptural support, except as a parallel to Matt. 27:52-53. But, again, will such a witness be necessary?

The resurrection certainly shall take place before the Judgment, but hardly for the purpose of calling on all living saints. Rather do we believe that the resurrected saints, like their living counterparts, will find themselves in the area of Sinai in order to "stand before the judgment seat of Christ".

Sinai Prepared

And what of Sinai? Will it be sufficiently isolated for the purpose of the Judgment Seat? Why not? Certainly, that peninsula is stirring into activity today. Sadat is speaking of building a huge religious complex there to provide for the diversity of worship found in "Christianity", Judaism, Islamic teaching, and tourism which is flourishing there today.

Sinai must be more isolated for the Judgment Seat than it is today. Such abominations as "St." Catherine's Monastery must be abandoned or removed. A certain amount of preparation, therefore, would seem to be necessary. But this would present no problem to the angels. A devastating storm or earthquake could clear the site of occupants. And as for the world at large, it will be preoccupied by its own growing problems to such an extent as to ignore what may take place in the isolated wilder-

ness of Sinai. Once Christ returns and the saints are gathered to him, Daniel declares that the world will experience "a time of trouble such as never was since there was a nation" (Dan. 12:1) during which time, "the slain of Yahweh will be from one end of the earth to the other" (Jer. 25:33). The frightening weapons of war that man is manufacturing will devastate the world. And this will draw men away from such isolated stretches as Mt. Sinai and its environs.

But what of aeroplane activity from above in view of the vast company that will be gathered together, a "great multitude, which no man will be able to number out of all nations, kindreds, people, and tongues" (Rev. 7:9)? Again, Christ and the angels will be equal to any need. Easy to blot out from above what is going on below by a screen of cloud that could defeat the penetrating power of the most modern instruments. Remember, cloud was provided as a covering for Israel in the past (Psa. 105:39). Yahweh has powers of which the world knows nothing, and He will use them wherever necessary.

So (if our conclusions be correct) all who are to be judged will suddenly, and without warning, find themselves at the place of judgment, to experience the method of judgment which will then commence. But of that we must await our next article God willing.

(Readers may care to comment on the article above so by our mutual consideration we might obtain a more realistic conception).

The Night And The Morning

*A gleam of gold in the darkness,
A light in the distant west,
A lingering ray of glory
From the sun that has sunk to rest.*

*And we watch it growing fainter
And slowly fading away,
With a vague regretful yearning;
With a sigh for the vanished day.*

*But there comes another feeling
As the dark strengthens into the night,
The morning will come revealing
A new day of gladness and light.*

*And the day that will come with the dawning
Is a day that shall have no night.
Oh, when will the sun in his brightness
Arise to gladden our sight!*

*Lo! already the Eastern hilltops
Are bright with the first faint glow
Of the sunrise that fully shall banish
The mists from the plains below.*

*So we wait with faint-strengthened patience,
Till the dawning advance to the day,
We hail the advent of morning,
We wait the sun's gladdening ray.*

THE TABERNACLE



IN THE WILDERNESS

The Most Holy Place

(Exod. 25:10-22; 26:1-6; 37:1-9).

“Having therefore, brethren, liberty to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us” (Heb. 10:19-20).

The Heart of Divine Worship

Beyond the Veil was located the very centre of Yahweh's dwelling place with His Ecclesia in the wilderness: the Most Holy. Our illustration depicts the Most Holy Place, its structure and furniture. The structure formed a perfect cube, being 10 cubits wide by 10 cubits long by 10 cubits high (that is, approx. 15ft × 15ft × 15ft). It therefore was only half the area and cubic size of the Holy Place. It was a continuation of the Holy Place structure.

The Holiest of all was constructed of walls on the North, South and West sides consisting of Shittim wood boards, gold covered, as were seen in the walls of the Holy Place. The Eastern Wall, and opening, was the beautiful Veil which separated from it the Holy Place. Its roof or covering was comprised of the fine-twined linen curtains (earlier studied) skilfully embroidered in blue, purple and scarlet.

Inside the Most Holy was to be seen one article of furniture only: the Ark of the Covenant which was covered by the Mercy Seat and the Cherubim (Exod. 25:10-22; 37:1-9).

There was no provision for the entrance of light from outside, nor by such means as the lampstand that illuminated the Holy Place. The only light was that which shone from above the Mercy Seat and between the two golden Cherubic figures: a light which indicated the presence of Yahweh for it was here, He said, that He would meet with His people (Exod. 25:21,22). This was the *Shekinah* glory (Psa. 80:12).

Two people only, of all the sons of the tribes of Israel, entered the Most Holy Place. They were Moses and Aaron.

- Moses brought out from thence the commands and instructions which Yahweh communicated to His people via him as His representative (e.g. Exod. 25:22; Numbers 17:4-9).

- Aaron, the High Priest, entered each year on the Day of Atonement, with the blood of the atonement. He was the representative of the members of the Ecclesia in the presence of Yahweh.

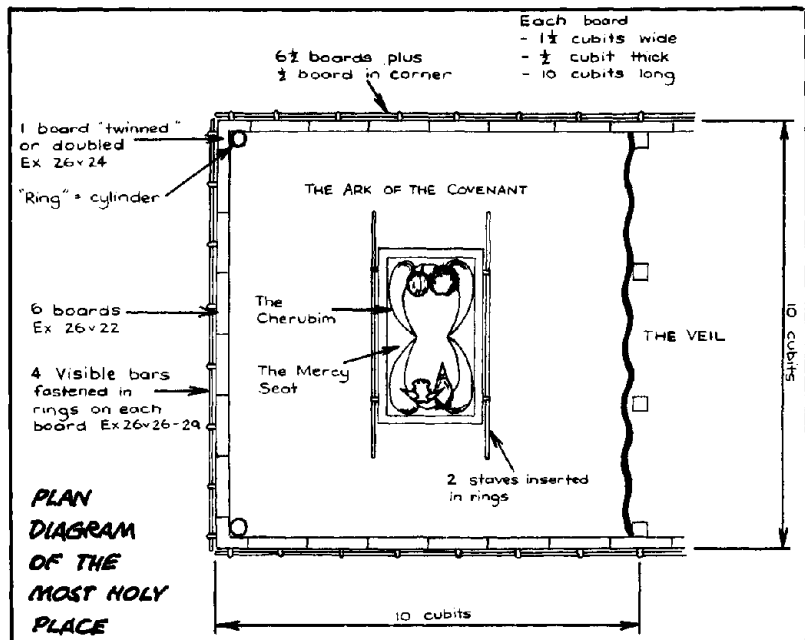
The Significance of the Most Holy Place

“Whither the forerunner is for us entered” (Heb. 6:19,20).

Yahweh’s plan for this earth and for His chosen creatures, will introduce a condition of perfection. This central place of the Divine dwelling place, being a cube, conveyed that idea to Israel: Its ultimate provision still belongs to the future.

The Apostle Paul draws upon this concept, writing:

“Ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height: and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God” (Eph. 3:17-19).



The Lord Jesus Christ, after his resurrection, entered into the perfect state when he ascended to His Father in His dwelling place in the heavens (Heb. 8:1; 9:12; Acts 7:55). He had manifested Divine characteristics, truth and faith during his probation. That manifestation became the basis for the Divine nature now shared with its Giver. There he is continuing the life and work for which, by grace, he was provided.

Having entered as the “forerunner” he has opened the way into the holiest (Heb. 10:20) as our High Priest (Heb. 6:20), our “hope” (v. 19) and our intercessor (Heb. 7:25). He figuratively took his blood of the Atonement to the Mercy Seat, the Throne of his Father, and now he awaits the set time to be given the Kingdom when he shall return as Ruler (cp. Luke 19:12).

Into this future state comparatively few of the human race will enter; fewer even, than the many who have entered into God's purpose (ie. the first entrance into the Sanctuary); fewer also than those who have entered the Ecclesia through Christ, the door. Though many served in the Ecclesial Holy Place, *two* only entered the Most Holy. The Lord's parable (Matt. 25:2,3) of the five wise and five foolish virgins gives a dramatic illustration of this aspect of the matter. The five foolish had it in their power to have sufficient oil of the knowledge of the Word of God but, at the coming of Christ, were found to be without it. Therefore they will not be able to gain an entrance into the Marriage Supper of the Lamb.

Those who will obtain an entrance into the future state of perfection will have done so because they will have progressed acceptably through the stages of personal and spiritual development typified by the Tabernacle, after the following pattern:

1. Attracted by God's righteousness, they separated themselves and approached Him through Christ by baptism; figuratively, they entered the Outer Court;

2. Here they submitted to *mental* changes in their thinking and attitude concerning the things of Yahweh and His truth, by offering themselves as a sacrifice, and by being cleansed in His Word of Truth.

3. Entering into a condition of dedication, they underwent *moral* changes in life and character to the degree to which they ate of the true Bread of Life; understood the Word of Light and manifested it; offered up pleasing and acceptable service in the Ecclesia; figuratively they progressed through the Holy Place.

The Apostle Paul used this pattern in Romans 5:1-2, where he explains our present progress towards perfection thus:—

1. "Justified by faith"The Outer Court.
2. "Access.....into this grace"Holy Place/Ecclesia (Eph. 1:3; 2:6).
3. "In hope of the Glory of God" .Most Holy Place/the Perfect glorious future.
See also 2 Pet. 1:4-8; 1 Cor. 15:50-54; 1 John 3:1-3; Rev. 3:12.

A Lesson that the Tabernacle teaches is found as a theme that runs through its structure:—

Outer Court	Holy Place	Most Holy Place
1. Mental preparation then	Moral application before	Physical perfection.
2. Changed minds then	Changed Characters before	Changed bodies.
3. Separation then	Dedication before	Glorification.
4. Reconciliation then	Reformation before	Exaltation.

That people will be granted an entrance into the perfect state of the future, is one of the lessons of hope and grace associated with the Most Holy Place. Therein will be seen the same kind of "boards" making up the structure of that place as are to be seen in the Holy Place of the Ecclesia. The shittim wood of selected human nature, shaped according to the divine pattern, and clothed upon with the gold of a tried faith. Their Godlike characters and their silver foundation of redemption, make them a fit Dwelling Place of the Deity. In that setting they will be "beyond the veil", each one a "pillar" in the Kingdom (Rev. 3:12). The eventual removal of the veil of the flesh will result in the Holy Place becoming the Most Holy of the Kingdom.

The Prophecy Of The Most Holy Place

"In hope of the Glory of God".

When the Apostle John penned the words of Rev. 4:1-5, "a door was opened in heaven", the spirit surely was expressing in slightly different terms, a symbolic counterpart of the idea of an entrance into the Most Holy Place of the future Kingdom of God via the Veil. "Seven lamps . . . burning before the throne" (v. 5) signifies that there was no veil between them and the throne.

At that time, the saints will have replaced the veil of human nature with divine glory. The throne of Yahweh's Kingdom will be established in the midst of the encampment of the elect (Rev. 20:9), which will then comprise the Most Holy Place. The multitude of the redeemed will be gathered into One (Christ our mediator), and they will comprise the throne of Yahweh's glory, the Cherubic messengers of His realm, and the king-priests of the age. They will have attained the state of perfection, being sharers of the divine nature (cp. 2 Pet. 1:3,4).

The four-square encampment of the saints (Rev. 7:9-11), will comprise the Temple, Tabernacle, or Dwelling Place of Yahweh (Rev. 11:19; 15:5-8) from whence will be manifested His presence, glory and truth.

— K. Cook (NSW)



"The earth is filled with violence through them . . ." (Gen. 6:13)

Violence!

The attempted assassinations of the US President and the Pope has highlighted the shocking violence of this age. Every nation is affected thereby as ruthlessness becomes a way of life. In this age of inflation, of steeply rising costs, the cheapest commodity is human life! The times are comparable with those of Noah.

Consider the events of recent weeks. The death of hunger strikers in Ireland resulted in an upsurge of senseless violence and destruction. The Gulf war continues between Iran and Iraq after some eight months of fighting. Tension increased between Israel, Syria and Lebanon and loss of life has become common. There is the threat of Soviet intervention in Poland. There have been attempted coups in Thailand and Spain. Racial trouble continues in Africa. Terrorism is no longer headline news as groups such as the I.R.A., P.L.O., and Red Brigades resort to bloodshed to emphasise their demands. Meanwhile, poverty and hunger sweeps many countries, whilst other luxuriate in affluence and waste. The nations can put a man on the moon, but they cannot solve the everyday problems of life. There is "upon earth distress of nations without a way of escape" (Luke 21).

And what of the increase of crime and immorality, the lowering of standards of decency, the lack of respect shown for those in authority, and even for God, the widespread repudiation of the teaching of the Bible.

We can thank God that we can see beyond these things. The truth enables us to do that. Let us give ourselves to the study of the Word, so developing faith (Rom. 10:17), and creating a realistic vision of the grand changes that Christ will inaugurate at his second coming. "Even so, Come Lord Jesus".

— F. d.V. (Woodville)

The Serpent And The Woman's Seed

*Allusions in Paul's Epistles to the Edenic Covenant
(ii).*

Epistles To The Ephesians

30. *Ephesians 2:14-16:*

"For he (Christ) is our peace . . . having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain (ie., Jew and Gentile) one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby."

When Paul wrote this letter, the middle wall of partition was still standing in the Temple, and the veil between the Holy and Most Holy was still hanging. The one signified the separation of Gentiles from fulness of worship, but the other signified (just as vividly for those with humility to see) the separation of even the Jews from the greatest possible fellowship with God. Paul is telling the Ephesian believers, both Jew and Gentile, that the same perfect sacrifice which opened the way into the Most Holy (both literally [Matt. 27:51; Mark 15:38; Luke 23:45] and figuratively [Eph. 1:3,9; 2:6]) had also removed any barrier, real or imagined, between the two bodies of believers. Now they were, or should be, "one body in Christ" (Eph. 2:16; 4:4)!

For each class (Jew no less than Gentile) Jesus had, on the

cross, slain the enmity between the serpent and the woman's seed (Gen. 3:15). He had become the "serpent" lifted up (Num. 21:9; John 3:14,15), rendered incapable of "bruising" again. He had also "blotted out the handwriting of ordinances" that was against the Jew (Col. 2:14). In his death sin was vanquished, the righteousness of God honoured, and the flesh "of sin" destroyed — the perfect sacrifice! Even the pious Jew, who devoted his life to the keeping of the Law of Moses, could never "slay the enmity", since even one lapse invalidated all his efforts. So the "righteous" Jew as well as the "alien" Gentile (Eph. 2:12) stood on the same ground: *lost*, without Christ!

31. *Ephesians 4:14,15,22-27:*
While much exhortation might be derived from this passage, we must pass it by with only a glance at the obvious links with the early Genesis record. The "sleight" and "cunning craftiness" of men who "lie in wait to deceive" (v.14) calls to remembrance the serpent in the garden. By contrast, those who are faithful "speaking the truth in love" (v. 15), even when that truth has

a *negative* tone, for example, "Thou shalt *not* eat of it" (Gen. 2:17). We need to remember that negative restrictions are just as necessary as positive commandments; both are the result of God's love for His children. It was in forgetting this that Eve was led astray.

This "Genesis thread" provides the basis of Paul's "serious call to a devout and holy life" (to borrow a fine phrase from an old writer):

"Put off . . . the old man (Adam!), which is corrupt according to the deceitful lusts" (Eph. 4:22).

See how concisely Paul describes the fall in Eden!

"And be renewed (a second *creation!*) in the spirit of your mind" (v. 23).

That is where the first sin originated! Control the mind, and you will control the body! Create a new mind, and you will one day receive a new body to go with it!

"Put on the new man (Christ, the 'last Adam'), which after God is *created* in righteousness and true holiness . . . Putting away lying . . . speak every man truth . . . Neither give place to the devil" (vv. 24,25, 27).

For the devil, that "old serpent", is still active in the "garden" of human nature! He just changes his disguises from time to time. Wherever or however he might appear, don't listen to him!

Epistle To The Philippians

32. *Philippians 2:5-8*: The RV is by far superior to the A.V. in this passage:

"Have this mind among yourselves, which you have in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant ('slave' in mg.), being

born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross."

Verse 6 is often "wrested" by the unlearned to "prove" that Jesus before his birth (!) possessed the essential nature of God. The Greek *morphe*, however, is most readily translated as "status" or "rank" — not "essential nature". The easiest way, perhaps, to assert this is to reason back from "the form (*morphe*) of a servant" in v. 7. Since, obviously, "rank" or "standing" is the idea in v. 7, it should logically apply in v. 6 also.

The allusion to the serpent and Eve in the garden is found in v. 6, where we are told that Jesus "did *not* count equality with God a thing to be grasped." Jesus succeeded where Eve in a similar trial had failed. She had succumbed to the subtle reasoning of the serpent that, if she grasped and ate the fruit of the tree of knowledge, she would be "as the Elohim" (Gen. 3:5).

Eve, in pride, desired to be elevated. The Lord, instead, cast himself down in humility, as a servant bound to keep the law of his master:

"By his knowledge shall My righteous servant justify many: for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors" (Isa. 53:11,12).

What a lesson it is for us! Let this mind be in us, as it was in Christ: a humble, teachable mind, pliable to the Divine

direction. A mind free from selfishness and conceit. A mind given over in joy and praise to the will of our Heavenly Father.

Epistle To The Thessalonians

33. 2 *Thessalonians* 2:3-11: The parallels between the "Man of Sin" and the Serpent of Eden are many and obvious. How could it be otherwise when the "Man of Sin" is Scripturally defined as the "Seed of the Serpent"? "Like father, like son", certainly!:

2 Thessalonians 2

1. Deceives believers (v. 3); lying (v. 9); deceit (v. 10); strong delusion (v. 11).
2. The son of perdition — or destruction (v. 3).
3. Opposes God (v. 4)
4. Exalts himself above God (v. 4), as a "Satan" — or adversary (v. 9).
5. Sits in the Temple of God (v. 4).
6. Manifested "in them that perish" (v. 10) because . . .
7. "They received not the love of the Truth" (v.10).
8. "A lie" — or "the lie" (v. 11).

doctrine alone effectively prevents its holders from perceiving the glorious, yet simple and reasonable truth of the gospel. This one doctrine, when given its logical (or illogical!) force, distorts almost every first principle. It is surely *the* great "delusion"!

Epistle To Timothy

34. 1 *Timothy* 2:11-15: Paul counsels that, in the ecclesia, the woman is to "learn in silence with all subjection" (v. 11). A similar command is found in 1

Genesis 3

1. "The serpent beguiled me" (v. 13).
2. "Thou art cursed" (v. 14).
3. "Hath God said. . ." (v. 1).
4. "For God doth know . . ." (v. 5).
5. Antitype of serpent, sitting in Eden — the place of God's sanctuary (v. 24).
6. "Unto dust shalt thou return" (v. 19).
7. Adam and Eve, given a command, disobeyed it.
8. The *foundation* lie of all apostasy: "Ye shall *not* surely die" (v. 4).

Proceeding through history with Bible in hand, we recognize that the "Man of Sin" apostasy has so many Scripturally-attested descriptions that we can scarcely fail to identify it. But perhaps the preeminent mark of the apostasy — in *all* its faces — is *the* great lie: "Ye shall *not* surely die"! Virtually every church of "Christendom" repeats, in one form or another, this original deception of its "father" the serpent.

The doctrine of the immorality of the "soul" — borrowed from deluded pagans — has become the cornerstone of apostasy. This

Cor. 14:34,35. She is not to teach, nor to usurp (grasp! — compare Gen. 3:6; Phil. 2:6, RV) authority over the man, but to be in silence (1 Tim. 2:12).

Paul gives two reasons for these restrictions — both drawn from the early chapters of Genesis:

(1) Eve was formed *after* Adam, and *out of* Adam (v. 13; Gen. 2:7,18,21,22). She was created to be his assistant, his helper — but not his head! "For the man is not of the woman; but the woman (is) of the man. Neither was the man created for the woman; but the woman (was

created) for the man" (1 Cor. 11:8,9).

We note in passing that Paul thus puts his apostolic seal of authority on the early Genesis record (as also does our Lord — Matt. 19:4,5). These first chapters of the Bible are not myth, nor legend, nor symbolic, spiritualized concepts devoid of a factual basis.

(2) Adam was not deceived, but Eve *was* deceived (1 Tim. 2:14). This agrees with 2 Cor. 11:3: "The serpent beguiled Eve." Eve allowed herself to be thoroughly deceived, to be swayed by her emotions. She was led away by "the lust of the flesh, the lust of the eyes, and the pride of life" (1 John 2:16), set in such a pleasing form by the subtle, immoral reasoning of the serpent.

Adam was enticed by Eve. This did not pardon him, for he was in knowledge, but the woman was *first* in the transgression. It is probable that Adam was further influenced by the fact that Eve seemed to be none the worse from her experience; she had certainly not died.

On this matter Brother Thomas has the following to say:

"A man should never permit the words of a woman to intervene between him and the laws of God. This is a rock upon which myriads have made shipwreck of the faith. Adam sinned in consequence of listening to Eve's silvery discourse. No temptation has proved more irresistible to the flesh than the enticing words of woman's lips. 'They drop as a honeycomb, and her mouth is smoother than oil; but her end is bitter as wormwood, and sharp as a two-edged sword. Her feet go down to death; and her steps take hold on hell' (Prov. 5:3-5). Adam was a striking illustration of this truth . . ." (*Elpis Israel*, p. 123).

To conclude this section of his

epistle to Timothy, Paul holds out a great hope to the woman — to *all* women:

"Notwithstanding she shall be saved in *childbearing*, if they continue in faith and charity and holiness and sobriety" (1 Tim. 2:15).

A correct understanding of one little word opens up the depth of this phrase. The word "in" is the Greek *dia*, which means more precisely "through." This phrase is very similar to 1 Cor. 3:15, where we are told that we are saved by (*dia* = through) fire (i.e., trials — 1 Pet. 1:7). Also, Acts 14:22: "We must *through* (*dia*) much tribulation enter the kingdom of God." It may be seen from these two verses and many others that trials and hardships are the paths we must all travel; this is the refining vat through which we must each pass, so that our faith may be purified. God does not enjoy seeing us suffer; but by His chastening, He helps and teaches us to walk in the right way, and He moulds our characters.

Thus we see child-bearing for what it is: a necessary trial for God's daughters. The punishment placed on a woman for her part in the first sin, was the increase of sorrow in childbirth, and her husband was to rule over her (Gen. 3:16). Yet in God's mercy and foresight the very circumstances of sorrow can become the means of benefit.

Let us now view this phrase in a slightly different way: In another sense, God made possible the reward of eternal life through that role of woman. In this verse the word "childbearing" is preceded by the definite Greek article: Paul is speaking about a

single, very special birth: “*the childbearing*”. At the same time that Eve was receiving the punishment for her sin, she received the promise of a special man to be born, called “the seed of the woman”, through whom the serpent or sin-power would be fatally wounded (Gen. 3:15).

This same promise is mentioned by Isaiah — that a virgin shall conceive and bear a son, who will be called “God with us” (Isa. 7:14). This promise was fulfilled in the birth of Jesus of Nazareth, the Son of God, who was con-

ceived not by the will of man, but by the Spirit of the Most High overshadowing Mary (Matt. 1:21-25). This same Jesus, throughout his life, resisted sin in all ways, and died a sacrificial death so that the way of life might be opened to all men and women. Thus the sisters can take courage to serve God in quietness and self-restraint now, comforted with the hope offered by the “seed of the woman”.

George Booker (USA)
(To be concluded)

Jezebel And Her Children



(2) Her Doctrine In Thyatira

Because of Christ's use of Jezebel in his warning to Thyatira, our previous article considered the circumstances of her pernicious influence over Ahab and the nation he ruled, her opposition to Elijah, and the final terrible judgment meted out to her. That section of our study is completed with the following consideration of the Jezebel doctrine as it affected the Ecclesia in Thyatira, together with its warning to us today.

The Apocalyptic Condemnation

The condemnation of Jezebel begins in Rev. 2:20 with the fact that she was a prophetess and a teacher. We can itemize specifically the effects of her influence:

- She introduced false religion into the nation.
- Thereby causing the Israelites to commit idolatry,

- And spiritual fornication.
- As a result, compromising the principles of the Truth.

The community, within the ecclesia at Thyatira, did likewise: It was active in setting forth its false doctrine and so undermining the truth.

The ecclesia in Smyrna had faithfully isolated false brethren

and forced them to form a separate ecclesia. The ecclesia at Pergamos erred in allowing the class of false brethren — Nicolaitanes and Balaamites — to remain in the ecclesia. Now we see in Thyatira the false members not only allowed to remain in the ecclesia but given the platform: they became teachers. So developed the Apostasy. From small beginnings in the first century ecclesias, it slowly developed influence within the brotherhood, eventually manifesting itself as the state religion: Roman Catholicism epitomized in the Papacy.

- Had Ahab not married Jezebel . . . (Israel)

- Had Jehoshaphat not married his son to Jezebel's daughter . . . (Judah)

- Had the faithful in Israel followed Elijah's example and stoutly refused to compromise the principles of the truth...

- Had the elders and princes rejected the authority of Jezebel and placed their trust in Yahweh . . .

- Had the people recognized the evil into which they were being led, through study of the word of God . . .

The nation would have remained strong in faith and resting in Yahweh's name!

Application Today

So it was in Thyatira and so it is today:

A responsibility lies with our elders, our A.B. and speaking brethren — to devote themselves to study of the Word so that they may recognize false doctrine and immoral practise when they see them. As the world presses in upon us the constant need is for exhortation based upon an understanding of the principles of the truth; not compromise with the world.

As in all ages, the greatest need today for the ecclesia of God is isolation and separation from the world and its associations. We need to hear strong voices lifted up against erosion of the truth. Our young people must be shown the dangers of allowing the world into the ecclesia and awakened to see how subtle and insidious this influence can be.

The Lord Jesus Christ is "he which searcheth the reins and hearts," Rev. 2:23. The reins refers to the kidneys, which expel the poisons from the body. In O.T. language the kidneys represent the seat of emotions as the heart represents the intellect and reason:

"I the Lord search the heart. I try the reins, even to give every man according to his ways, and according to the fruit of his doings" (Jer. 17:10).

The Lord Jesus Christ still walks in the midst of his light-stands: all things are open to his sight. To those who overcome the desires of the flesh and the attractions of the world; to those who have ears to hear the message of the Apocalypse; to those faithful brethren and sisters whose works are known unto our Master, there awaits the promise to the faithful in Thyatira:

"I will give him the morning star" (Rev. 2:28).

In the dawn of a new day, when the Lord arises as the Sun of righteousness with healing in his wings, they will be transformed into luminous, indestructible bodies of power, beauty and purity. Let us aim to be among their number.

H. Bartholomew (Canada)



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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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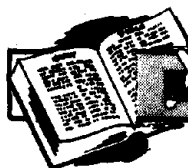
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The Statement Of Faith

Saving Truths of Revelation

IT should be clearly understood, that our Statement of Faith is one thing, and Ecclesial rules and constitutions are another. The former comprise saving truths for salvation; the latter are helpful to the smoother running of an Ecclesia. They must not be confused. The former sets forth Apostolic teaching concerning "the Kingdom of God and the Name of Jesus Christ"; in other words, "the faith which was once for all delivered unto the saints" (Jude 3) and for which we are "to earnestly contend" without compromise; the latter can be subjected to amendment as circumstances change. The former is summarised in the words of Acts 8:12: "The things concerning the kingdom of God, and the name of Jesus Christ". It systematically sets forth basic principles of the Truth through which we "endeavour to keep the unity of the Spirit (word) in the bond of peace" (Eph. 4:3). It constitutes essential doctrine, providing a basis of teaching leading to eternal life.

What constitutes a "first principle"? The answer is doctrine that is basic to our understanding of the divine purpose, and doctrine which can motivate action so as to transform character. There is not a single doctrine in the Statement of Faith that does not contribute to that end. For, as Christadelphians, we are what we are because of what we believe. If we believe the Bible is inspired, we will accept it as the dictate of heaven, not to be called in question, though we may not understand it in its fulness. If we believe that God is one and supreme over all other created beings whether human or angelic, we will give Him the honour He deserves in fervent and consistent worship. If we believe that Christ inherited in common with us the consequences of Adam's transgression, but conquered the flesh by putting to death its lusts with the help of God, we shall seek to do the same. If we believe

that those who wantonly reject the call of the Gospel when it is responsibly known by them will be raised to judgment at the coming of Christ, our appeal to such will be charged with greater urgency: "Save yourselves from this untoward generation", and we will impress the fact of responsibility upon all whether baptised or not.

So on with every clause in the Statement of Faith. When understood thoroughly and implemented as a way of life (such as is intended) they will help change us for the Kingdom of God. In other words, the Statement of Faith is not merely a document setting down rules for association, but teaching that has to be reflected in action. "All Scripture," wrote Paul, "is given by inspiration of God, and is profitable for doctrine, for reproof, for restoration, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16-17). The Statement of Faith comprises the basic fundamental doctrines of all Scripture. We may not understand "The Apocalypse" but we can understand the Statement of Faith upon which the Apocalypse is based. And the importance of so doing was stressed by Paul to Timothy: "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee" (1 Tim. 4:16).

This faith we are enjoined to keep inviolate, and energetically uphold and disseminate (1 Cor. 16:13; Phil. 1:27; 1 Tim. 6:12; 2 Tim. 2:2). We are told to be "rooted and built up in him (Christ), and stablished in the faith, as ye have been taught" (Col. 2:7). Such attitude and action will ensure the attainment of life eternal. "I have kept the faith," declared Paul. "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. 4:7-8). It is important, then, that we know and understand the basic doctrines of our faith, such as are epitomised in the Statement of Faith. But how much does the reader know of that Statement? We might proclaim that we meet on the Amended Birmingham Statement of Faith, but what does that express in concrete terms? Do we accept the Bible as the inspired and authoritative dictates of heaven to be obeyed without question? Does God dominate our lives as the supreme King of heaven? Do we realise what "responsibility to resurrectional judgment" means? Can we set forth the terms of the atonement in clear, certain,

simple statements of fact? Or are these matters vague and uncertain to our minds? Do we give lip service to the Statement of Faith without submitting to the compelling motivation of Truth when it is understood thoroughly, and endorsed as a way of life? We suggest that the reader examine again the Statement of Faith. Get clear in mind what the words teach. Apply in action the basic doctrines of a faith designed to lead us to eternal life. If in so doing he finds that he cannot comprehend certain sections of it, or is vague as to their meaning, we are prepared to help. Write us accordingly, and we will try and set it out in simpler terms. Though we believe the Statement of Faith is clear as it stands! But above all, let us not waive clauses for convenience. Unity of mind is not established that way, as experience has shown.

Ecclesial Rules

The doctrines of the Statement of Faith comes before Ecclesial rules or Ecclesial constitutions. The latter stand upon an entirely different plane. They are fallible decisions as to what is deemed expedient for the smoother running of an Ecclesia. They may be founded on the Bible, or they may be rules that regulate for convenience sake. There is a need for rules. Paul exhorted that "all things should be done decently and in order" (1 Cor. 14:40). He wrote to the Colossians commending them for their "order, and the steadfastness of their faith in Christ" (Col. 2:5). He instructed Titus to "set in order the things that were wanting" (Titus 1:5) in the wayward Ecclesias in Crete. Many an Ecclesia has failed to make progress because of lack of order. Rules are valuable because we learn to submit to one another in accordance with their requirements. But many Ecclesial rules are not infallible. For that reason Ecclesias should exercise extreme care in formulating or altering them. Rules when adopted, should (unless they oppose vital principles) be loyally kept, even though we personally may not be in agreement with them. In that, we submit to the decision of an Ecclesia in its majority vote. Because, relatively, such rules are unimportant. On the other hand, we could not tolerate an Ecclesia electing to deny a basic doctrine, or set it aside as unimportant. But man-made rules are different. They may be wise or unwise; they may help or hinder. But let us remember that the Scriptures approve of order, and censures strife, contention, and unseemly argumentation (Phil. 2:3; 1 Cor. 1:10; 14:33). If we feel strongly as

to the unwisdom of an ecclesial resolution, we should seek to repeal it in a quiet and constitutional manner. We need to avoid turmoil or confusion. We need to "seek for peace" and no division. And that should be our objective even at an Ecclesial business meeting. Certainly, the "business meetings" of an Ecclesia should not be used as a means of strife or commotion, but of encouraging each other in the work of the Truth.

The implementation of all we have written above depends upon the individual. Particularly that relating to the Statement of Faith. Every brother and sister owes it to himself or herself, and to the Ecclesia at large, to comprehend the true significance of the doctrines of truth contained therein, and to seek to implement them as a way of life. By so doing, the words of Paul to Timothy will apply to them: "Take heed unto THYSELF, and under the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee" (1 Tim. 4:16). The reader can comprise a cell of strength in the body-politic of the Ecclesia by so doing.

A. Mansfield

An Exhortation To Faithfulness

Accenting The Positive

Separation must be both negative and positive. We must not only seek to withdraw from worldly matters, but also give ourselves unto God. One without the other is not sufficient. This requires both the denial of self, and the surrender of self unto Him who has called us unto Himself.

Separation To What?

In exhorting ourselves to Scriptural separation, there is a need to accent the positive. It is not so much a separation *from*, as a separation *to* Yahweh; a giving of ourselves *to* Jesus Christ. Of course, this requires a separation from the world, and all things worldly, but how much

more is required when we view it as being separated unto Yahweh. It is relatively easy to have nothing to do with the world, to limit our contact with acquaintances at work, or neighbours at home, to give up smoking or drinking, to abstain from voting, gambling, the movies, television, lying and cheating. However, the separa-

tion unto which we have been called is unto Yahweh; which means building into our lives divine qualities. It requires not merely a *denial*, but a *doing*. This includes walking the extra mile, giving our cloak to those in need, turning the other cheek when attacked, glorifying God in action in every way of life.

To abstain from worldly lusts is far easier than to turn the other cheek. In separating ourselves unto God, we need to try and be like Him: to manifest qualities that are generous, kind, loving, forgiving and merciful. Such are not easy. Like the Apostle Paul, it involves a daily battle with our members. The "old man" in us is insistent in his demands. The battle is renewed every morning as we commence the day. We know what is expected of us, but how to do it is oftentimes difficult. The "spirit is willing, but the flesh is weak".

The Yardstick Of Motives

Paul exhorted:

"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 words, a citation from Isaiah 52, are frequently used as a yardstick, a direction to stand aside from the world. But they are more than that. The section from 2 Cor. 6:14-7:1 is rich in O.T. pictures. The Corinthian Ecclesia was urged not to become yoked with unbelievers. The Law of Moses declared: "Thou shalt not plough with an ox and an ass together" (Deut.

22:10). The idea is, that there are certain things essentially distinct, fundamentally incompatible. In the nature of things, they are not meant to be brought together. It is impossible for a follower of Christ and a fleshly pagan to work in double harness.

Paganism and permissiveness go hand in hand. They are yoked together, and happily so. The so-called "freedom" (licence is a better word) of the modern world witnesses that we live in a pagan environment that casts off all God-required restrictions. The prevalence of pornography, the ease of abortion, the abandonment of restraints in sexual matters, witness to that fact. Paul demands: "What has the Temple of God to do with pagans?" There are several incidents in the O.T. which show what happens when Yahweh's people lose sight of the difference.

Illustrations From The O.T.

Consider the evil work of Manasseh (2 Kings 21:1-9). It climaxed in his setting up a graven image in the Temple! Such was Yahweh's response, that He proclaimed: "I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle" (v. 12).

Two chapters later record the work of Josiah, and how he utterly destroyed the altars made for Baal, and slew its priests. But even Josiah's reform did not delay for ever the threatened punishment. Manasseh's folly, indulged in by the people resulted in a terrible tragedy: the overthrow of the nation itself.

Manasseh's action was not unique. Israel's history records many attempts to pollute the Temple of Yahweh with idol worship. The consequences were always terrible! It constitutes a warning for us today. Not only to beware of those who are openly pagans, but to be on our guard against those who claim to worship God, yet are swerving from the straight and narrow path leading to the Kingdom and in doing so, violate and pollute the true worship.

Modern Idolatry

The idolatry of Roman Catholicism is clearly obvious. The warning of Scripture bluntly proclaims it. Other churches are following the same Godless path: women priests, abortion, divorce and remarriage, homosexuality and so forth. In some quarters, all this is done in the name of Christ, as the world drifts further and further from the Word of God. In that atmosphere, unity is seen as the desideratum of the age. The Catholic and Anglican churches are drawing closer, both, in part, embracing the "experiences" of the Pentecostal movement: a movement claiming to possess the Holy Spirit, but, in fact blaspheming it. It is sweeping the religious world. Methodists, Presbyterians, Congregationalists, Baptists and the Churches of Christ, are also joining together in a Uniting Church. A local newspaper contains a regular advertisement embracing all these groups, inviting the reader to come and worship at the church of his choice! No mention of doctrine is made. No suggestion that the Bible should

be the exclusive guide!

In view of such appeals, the greatest care needs to be observed, particularly in view of the signs indicating the imminence of Christ's coming. Therefore, it is tragic to learn of some turning their backs upon the truth, and associating with these groups. Others have condoned such action, claiming that they can still serve God within such communities. Let it be said, and emphasized, that those who leave the Christadelphian Movement are committing spiritual suicide, for there is no other organisation known to us that endorses the Bible in truth. The need to worship God "in spirit and in truth" is vital. There is no other way. And Christ declared: "The Father seeketh such to worship Him". Yahweh has set down the way to walk, and the doctrines to be believed, and there is no affinity between the Ecclesia and the Apostasy.

How sad it is to see a large attendance at an afternoon of Fellowship and Praise, only to find that the study classes and even the Memorial Meeting are neglected! What is true fellowship? It is a sharing of all things in Christ. It is not limited to the breaking of bread and drinking of wine. That, of course, is the pinnacle of fellowship, but it should be manifested in a true unity of doctrine, purpose and practice.

In 1 Cor. 5:11 we are warned not to keep company with anyone who, among other things, is scripturally an idolator. Paul exhorts, "with such an one no not to eat". He urges that we should

withdraw from those who do not walk after the tradition which has been received from the apostles (2 Thess. 3). That is, from those who reject the teaching of the truth, and will not yield to the Word of God. With such, we are told, "have no company that he may be ashamed" (v. 14).

True Love

Such action can take the form of true love, for perhaps those who have turned their backs upon the word may be induced to return to it again, whereas they may interpret the warm manifestation of friendship as endorsement, even encouragement of their apostate action.

Some reason that in rejecting these folk we are not displaying the love of God, and will never win them back. Yet who can properly dispute the clear teaching of Scripture? The ways of God are mightier than ours. Paul acted against some "that they may learn not to blaspheme" (1 Tim. 1:20). He had the mind of Christ and acted with that "wisdom which is from above" which is "first pure and then peaceable" (James 3:17).

None of us like to reject those with whom we have enjoyed close friendship, and for whom we have affection; yet the Word warns that it is the only way for their reformation (1 Cor. 5:5). When a person becomes ashamed of his conduct, he is ready to be motivated by the Truth, and that is the time to accept him back with all warmth. That is what Paul recommended in regard to the reformed brother whom previously he urged should be excommunicated (see

2 Cor. 2:6-9). Until then, however, when basic doctrines of the Truth are repudiated, we need to heed the instruction of John: "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed" (2 John 10). That is the divine instruction to us, and we have no choice but to obey.

Incidentally, how strange that in an epistle that speaks so strongly of love, John should warn against fellowship with those who depart from the Truth and show no desire to return! But is it strange? Is it not the true manifestation of love? Are not we trying to show the erring party that the way back is God's way? Are we not warning the lambs to avoid the example of the erring one, lest they follow his walk out of the truth? Have we not responsibility to guard and to guide? And do not actions speak louder than words?

James instructed: "Ye adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God" (James 4:4). Those who turn from the truth commit spiritual adultery. James' words are sound instruction of warning. As the espoused of Christ we are called to be "chaste virgins unto him" (2 Cor. 11:1-2). These thoughts are matters of individual application. It is so easy to go astray that we cannot afford to unduly criticise others, but "look to yourselves". Let us stand fast in those things to which we have been called, following light and

not darkness, seeking that freedom which is freedom from sin. "For even Christ pleased not himself". True freedom is found in following the Word of Truth, and it is our separation to its

requirement to which we are called by God through Jesus Christ. In due time, if we faint not, we shall reap the reward of so doing.

M. Clementson (Vic.)

THE TABERNACLE



IN THE WILDERNESS

Inside The Most Holy Place

(Exod. 25:10-22; 37:1-9)

Within the Most Holy, beyond the Veil, there stood only one item of furniture: the Ark of the Covenant. It contained the two tables of the Testimony (or the 10 commandments). Later the Golden pot of Manna and Aaron's Rod that budded, were added.

It is proposed to first study the physical details and characteristics of each item; then examine their significances in relation to their application to the Kingdom age (i.e. the future Most Holy state).

The Ark of the Covenant

(Exod. 25:10-16; 37:1-5)

The Ark (Heb. *Arown* — "gathering") was made of five pieces of shittim wood overlaid within and without with pure gold (v. 11). It measured 3'9" (1.143m), 2'3" (.685m) high (v. 10). Its sides appeared to be held together by a gold wreathen crown (Heb. *Zare* — "border binding" v. 11).

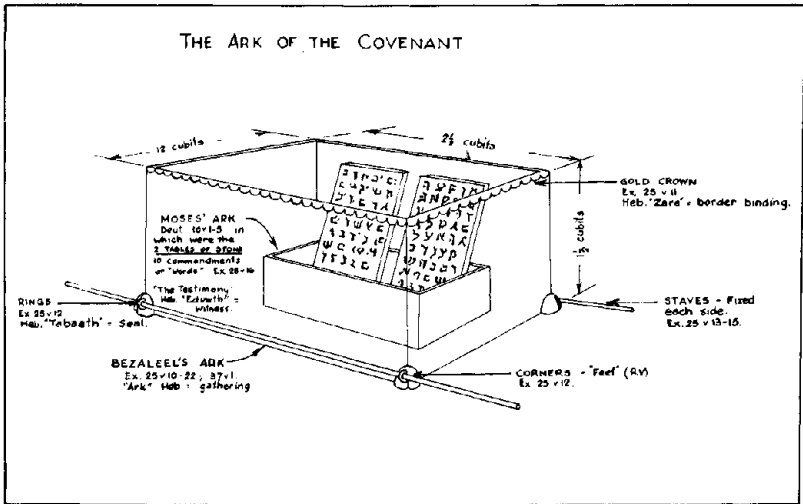
At each of the four corners there was a foot. The R.V. renders "corners" (v. 12) as *feet* (cp. Psa. 74:1-3 with its reference to the past Temple, with Ezek. 43:7 and its reference to the future Temple, and Isa. 60:13).

Each foot was fastened to the corner or side of the ark by means of a ring (v. 12); Heb — *Tabaath*, a seal or a sinking into. No doubt they were first cast in the earth. This would require the piercing of the

LOGOS

feet and sides for the purpose of securing the one to the other.

It had staves, also made of gold-covered shittim wood (vv. 13-15). These were left in permanently (Exod. 25:15). They were adjusted for use when the Ark was to be conveyed from place to place (Num. 4:5-6,11). By this means the bearers became connected with the Ark for that brief period.



There is some evidence to suggest that *two* Arks had been made. In Deut. 10:1-5 Moses recounts to Israel the experiences associated with the giving of the commandments upon the two tables of stone. V. 3 records that he made an ark; in v. 5 he draws their attention to the fact that he put the tables into the ark, as commanded, and then states; "and there they be". But the two tables, at that moment, were in the gold-covered Ark of the Covenant within the Most Holy Place.

On the other hand, Exod. 27:1 shows that Bezaleel (Heb. *In the shadow, or under the covering of Ail*) made the Ark that answers the description contained Exod. 25:10-16. Into that Ark were placed the tables of the Testimony, which, apparently, were housed in *two* arks, one inside the other, no measurements being given for the ark made by Moses.

Antitype

The Lord Jesus Christ is now within the Most Holy Place of his Father's presence, as our Ark of the Covenant that was made through him. This necessitated his sacrifice and the piercing of his feet and side (John 19:18,34; Psa. 22:16). All that work was provided by Divine Grace (represented by the numeral 5). In him, inferior human nature was covered by the gold of faith, for it had been tried "in all

points like unto his brethren", and is now, by grace, covered by the "golden" Divine nature of his Father.

- * Though he had manifested Divine Truth and Light (Lampstand);
- * Though he was the Bread of Life (Shewbread);
- * Though he had offered acceptable service and prayers (Incense Altar);
- * Though he had passed through the rent veil of his flesh;
- * Yet he entered into perfection by the GRACE of Yahweh.

Many other humans are being gathered into him by grace (Eph. 2:8). They are expected to put off fleshly carnality in favour of a Christ-like faith that covers them with a richness of character that is pleasing to Yahweh. Their lives are hid with Christ in God (Col. 3:3; Heb. 2:10), as they await the full manifestation of glory (Rom. 8:23).

Provision is made for members of the body of Christ, the Ecclesia, to be held together by the bonds of faith (i.e. the crown of gold). The principle has been, for many, one of practical experience during present Ecclesial times. It has been found in our *fellowship* (the golden crown upon the Table of Shewbread). Fellowship can only exist properly where proven and tried faith is evident. It was again found in our *service* and *prayers* (the golden crown upon the Incense Altar). Acceptable service and prayer must also evidence faith that has been tested and proved in these areas.

The crown was of "wreathen work", suggesting that a struggle was involved. The bonds with which men and women of differing dispositions are bound together in unity, are not automatic so as to take everyone into its embrace. Rather they must be worked at earnestly by all who are affected by them. Paul, in Eph. 4:16, emphasized the contribution which each member takes towards the effectiveness of those bonds. In Col. 2:19 he explains it as being "knit together" (as a wreathen band would be). In these references "bands" is a word that denotes a uniting principle as a band of union. But it also denotes an impediment to individual freedom (Col. 2:19 "bands" Gk — *Sundesmos*).

Not only are we bound together by faith in the oneness of the body of Christ, but we are attached to him, and identified with him, by a kind of "seal" (Exod. 25:12 "rings" Heb. *Tabaath* "seal" see John 6:27; 2 Cor. 1:22; Eph. 1:13; 4:30). Upon the basis of, and by virtue of, the Lord's sacrifice, we become related to Christ and become bearers of his truth and character. In the kingdom age of the Most Holy state, many will become permanently associated with him as bearers of his name and nature.

As we have seen, the Ark of the Covenant contained three articles (Heb. 9:4):—

1. The Two Tables of the Testimony;
2. The Golden Pot of Manna;
3. Aaron's Rod that budded.

It is now proposed to study each item separately and then relate them to the Lord Jesus Christ and to the Kingdom age; that being their significant context.

K. Cook (NSW)

(3) The Decline of The Truth

From a vigorous, active and hard-working ecclesia to one "wretched, blind and naked"

In our first articles we saw how the iniquitous influence of the strong-willed, evil and licentious Queen Jezebel working through her husband, children and grandchildren, eventually corrupted the entire nation of Israel (both Israel and Judah) leaving only a faithful few.

A Warning For Today

In the Revelation the judgment of the Lord Jesus Christ on a class of brethren within the ecclesia of Thyatira identified as Jezebel and her children (Rev. 2:20-23) is clearly expressed. The condemnation on the ecclesia at Pergamos is for an almost identical reason. In that ecclesia was another class of false brethren identified as "them that hold the doctrine of Balaam", and they had the same evil influence as Jezebel and her children. They taught the ecclesia "to eat things sacrificed unto idols and to commit fornication" (cp. Rev. 2:14 with 2:20).

If the letters to the seven ecclesias of Asia Minor have any significance for the ecclesias of the 20th Century: What is it? We feel it is expressed in the following brief quote:

"The Growth of Apostasy: Even a casual acquaintance with the Revelation makes plain the terrible picture of deterioration — from ecclesias figured as golden candle-sticks, to that of a drunken harlot. Chapters 2 and 3 give Christ's message 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 and 18. Therein the so-called 'christian' church is shown to be as far astray as to be pictured as a drunken harlot riding a scarlet beast, having committed adultery with the kings of the earth."

It is not our intention to provide a detailed exposition of the messages to the seven ecclesias. We are considering only one aspect: Do these letters from the Lord Jesus Christ warn us of the dangers of not dealing with apostasy and apathy?

The Ecclesia At Ephesus, Rev. 2:2-6

Paul introduced the Truth to Ephesus (Acts 18:19) and later got around this by teaching that the resurrection was already past (cp. 1 Cor. 15:12; 2 Tim. 2:18). The clear teaching of Truth by Paul and Timothy in Ephesus, developed a hatred of the Nicolaitanes with their false doctrine on the part of the brethren — an attitude of mind endorsed and encouraged by the Lord himself,

who also looked with anger upon the hypocrites of his day.

The strength of the ecclesia at Ephesus was due to the ceaseless vigilance of the elders who were aware of the dangers of allowing false brethren to lead the sheep astray and who therefore acted by isolating them from fellowship.

The Ecclesia at Smyrna, Rev. 2:8-11

There are two outstanding characteristics of the ecclesia at Smyrna:

- 1) There is no condemnation.
- 2) It is the only ecclesia where Christ marks its "tribulation" — or persecution.

The persecution at Smyrna is associated in the immediate context with the blasphemy of false Jews:

"I know thy works and *tribulation*, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan" (v. 9).

In this context, the term *blasphemy* is used to describe *those who claimed to be what they were not . . .* These so-called 'Jews' may have been sincere and reverent in their approach to God, but they were blasphemers none the less, because they claimed to have the truth whereas they did not.

Bro. Thomas writes: The blasphemers in Smyrna, who said they were apocalyptic Jews, or, by interpretation, Christians, but lied, are not styled 'the Ecclesia of the Satan' because that would imply that they were a calling out by a special invitation to something.

These pseudo-spiritual Jews "went out" of the Ecclesia of

their own accord (cp. 1 John 2:19), accusing their brethren falsely of being in the wrong. Having *separated themselves*, they became a congregation of the satan, the adversary. They were opposed to those who kept the Truth, though claiming some identity with them. But their claim was blasphemy.

In the section of Eureka quoted in the foregoing (Vol. 1, pages 230-234) Bro. Thomas, in his own inimitable style, delineates the difference between the church and the ecclesia and shows how "This emigration from the apostolic fellowship became 'the synagogue of Satan' and was afterwards distinguished by the assumed title of 'the Holy Apostolic Catholic Church'." Note the incisive and trenchant language: "But the 'Synagogue of the Satan' reversed all this; instead of 'feeding the flock,' they turned upon it as 'grievous wolves' and 'raging dogs'; and sought to episcopize for filthy lucre's sake, as spiritual lords ignoring all 'heritages' but their own ranks, orders and degrees; and accounting the people only as a beast of burden to be worked for the honour and profit of 'Reverend Divines,' as at this day. 'The Synagogue of the Satan,' of whose flock they are remained there for some three years. He was assisted in his work there by Timothy, who was left in charge of the ecclesia during Paul's absence (1 Tim. 1:3). On his last journey, Paul called for the elders of the ecclesia that he might give them final words of exhortation (Acts 20:17-32).

Paul was vividly aware of the dangers of false teachers arising from within the ecclesia at Ephesus:

"Take heed therefore unto yourselves, and to all the flock . . . For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one day and night with tears" (Acts 20:29-31).

Just as we cannot conceive of a shepherd apathetically allowing wolves to decimate his flock, so, surely, we learn from this passage that the responsibility of the elders at Ephesus was to separate and guard the flock from the wolves.

This is confirmed in Paul's letter to Timothy where, in the language of the commanding officer to a subordinate, he gives Timothy instructions for the welfare of the Ephesian brethren and sisters: "As I besought thee to abide still at Ephesus . . . that thou mightest charge some that they teach no other doctrine . . ." (1 Tim. 1:3).

Paul continues the charge by warning Timothy, in verse 18, that he would have to "war a good warfare" (conduct a weary and painful campaign!) because some in the ecclesia had already lost the faith through their own choice and therefore Paul, in conjunction with the ecclesia, had been forced to *withdraw fellowship* from them:

" . . . which some having put away (cast away) concerning faith have made shipwreck. Of whom is Hymenaeus and Alexander, whom I have delivered unto Satan, that they may learn not to blaspheme" (1 Tim. 1:19-20)

To "deliver unto Satan" is to *withdraw fellowship* "for the destruction of the flesh, that the spirit may be saved . . ." (1 Cor. 5:5).

The elders in Ephesus had been faithful to these instructions. As with Paul's warning concerning the grievous wolves in Acts 20, it is difficult to read the following commendation by the Lord Jesus Christ and not escape the conclusion that *false brethren had been isolated from the ecclesia by the withdrawal of fellowship*.

"Thou canst not bear them which are evil" (v. 2).

"Thou has tried them which say they are apostles, and are not, and hast found them liars" Gk. *pseudes* = pseudo. RV: "false" (cp. 2 Cor. 11:13). "For such are false apostles" = *pseudapostolos*.

"Thou hatest the deeds of the Nicolaitanes, which I also hate." (v. 6).

"Nicolaitanes" — from the *nicos* — victory, and *laitos* — the people; therefore, *vanquishers of the people*.

Bro. Thomas identifies the Nicolaitanes as errorists who introduced Gentile philosophy within the Ecclesias (cp. 1 Tim. 6:20; 2 Tim. 2:16). Their 'science,' 'gnosis' or knowledge was derived from Plato, and incorporated a belief in the immortality of the soul. The doctrine of the resurrection is an embarrassment to the teaching of an immortal soul, but these errorists the patterns, has grown to enormous dimensions, while the Ecclesia of Christ has been prevailed against almost to extinction."

Who can read Bro. Thomas' analyses of events in Smyrna and not conclude that the commendation rested on Smyrna because the elders and faithful members had experienced tribulation and

persecution because of their opposition to false brethren who had therefore been *forced to withdraw into another fellowship?*

That is the lesson of Revelation, chapters 2 and 3.

The Ecclesia at Pergamos Rev. 2:12-17

This ecclesia allowed the Nicolaitanes (whom Christ and the Ephesians hated) and the Balaamites to remain in the ecclesia and therefore tolerated apostasy and apathy in its members.

The emphatic lessons to be learned from the condemnation upon Pergamos may be summarized:

- 1) The Truth must *not* be compromised for the sake of worldly gain.
- 2) It is *not* legitimate to remove the barriers of separateness from the world in order to win adherents to the Truth.
- 3) Brethren and sisters in Christ must *never* compromise the principles of the Truth by friendship with the world.

The command of the Lord Jesus Christ to Pergamos was to "repent," (*metanoeo*) v. 16. Every Christadelphian must know the meaning of true, Scriptural repentance: that it involves not only a change of mind, but it implies a complete turn around, the commencement of a new course of *action*.

"Repent" is used 7 times in the messages to the Ecclesias:

To the Ephesians: An appeal to restore their first love, Ch. 2:5.

To the Ephesians: A warning — Christ will turn away from them and remove their lampstand (withdraw his fellowship) if they do not, Rev. 2:5.

To Pergamos: A warning — If the ecclesia did not rid itself of the Balaamites the division of thought already manifest in the Ecclesia (v. 13) would become more apparent as Christ himself would oppose them (v. 16).

To the Jezebelites: Opportunity was given them to change their mind and attitude, but having neglected to do so, both they and those who condoned their continuance in the Ecclesia would experience the opposition of Christ (Rev. 2:21,22). (In v. 16 Christ promised to come to the aid of the Antipas who opposed the errorists, but in v. 22 he declared he would oppose those who though not themselves of Jezebel condoned the continuance of the sect within the Ecclesia).

To Those who Condone Jezebel: Unless they change their attitude towards her (described as committing adultery), their bed of adultery (condoning her) would be turned into a bed of anguish and tribulation. The scene of sin (the Ecclesia) would become the scene of punishment.

To Sardis: Repent of their self-satisfied apathy, and develop the works of faith that the truth demands, Rev. 3:3.

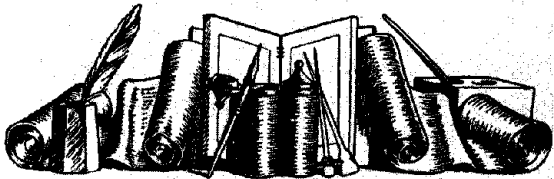
To Laodicea: To change their apathy into zeal, Rev. 3:19.

Only two ecclesias are not exhorted to repent — Smyrna and Philadelphia. These are the two that have no condemnation: the two that have isolated the errorists and caused them to form the opposing community entitled "the synagogue of Satan."

Christ condemned Ecclesias who retained in fellowship those who embraced wrong teaching such as the Balaamites and Jezebelites, and called upon them to repent. Repentance demands that they move against the errorists and expel them from the meeting. The refusal to do so, the condoning of error, would lead to the apathy and indifference towards the Truth characterised by the Ecclesias in Sardis and Laodicea which resulted in Christ rejecting them and so withdrawing his fellowship from them.

H. Bartholomew (Canada)

LOGOS COMMUNICATION



IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS NEAR & FAR

From The Philippines

"I have greatly enjoyed *Logos*, and particularly the articles on the near return of the Lord. We greatly enjoy walking with you in the truth, and pray that these labours may reveal fruit at the coming of Christ.

"We continue to gain converts. Some are from the Catholic areas and some the children of brethren and sisters. During 1980 some 14 put on the name of Christ through Baptism. The visit of brethren from Australia, and of Bro. R. Jimeno of the Philippines have been enjoyable and profitable. It was also of great encouragement to make the journey to Manila for the combined meeting. In our part of Mindanado there are now 37 brethren and sisters. We pray that the increase will continue." — C. D. (Philippines).

(It has been most pleasurable to meet brethren and sisters in the Philippines, and to co-operate in the work there. There is a need to soundly base our activities upon the word of Truth, so that what we build may be profitable in the Age to come. Some years back, Bro. P. Jimeno translated "Phanerosis" in the local language, and such works are invaluable to the better understanding of God's purpose.....Ed.).

The Gospel Explained And Expounded

"We point out what appears to be a contradiction in *The Gospel Explained and Expounded*. In the inset *Highlights In The Life of Abraham* (pp. 10,11) Isaac is listed as 25 when he was offered, whilst on p. 13 we are told that his age was about 17. I am usually careful in reading but slipped up on that. It was pointed out to me by a brother who had it pointed out to him by a friend. No doubt you will rectify it should there be a reprint. We also think it advisable to include the word suggested above "age" on p. 10 as they cannot all be proved. Otherwise we consider the series to be the best issued on first principles in this day. May God bless your activities in His truth." — W.W. (U.K.).

(The mistake is ours in incorrect checking. We apologise, and suggest you alter any copies that you have for distribution. We are not sure of the age of Isaac when he was offered, and in a reprint would certainly correct the present discrepancy..Ed.).

Privilege

"Enclosed please find my remittance for the privilege of reading *Logos* for another twelve months. But I do hope that the time will be cut short by our beloved Master's return!

"My favourite subjects are those that uncover the spiritual in the natural. I have entered in my Bible ideas from such articles as *The Star of David, Migratory Birds*, and particularly the thrilling articles by Bro. S. Snow on the Human Body. A very old and beloved sister provided me with some beautiful thoughts upon the grape vine. She declared that merely cutting it back will not destroy it, it just keeps on growing. That is similar to our life in the Truth, if we remain abiding in the true vine. Though she is so frail now, her conversation is always inspiring, and I have learned much from her." — N.M. (NSW).

(God has proclaimed His glorious purpose in nature, but it requires the Word to seek out the meaning of these things. Israel was taught to recognise divine principles in nature, and we can do also — to profit.....Ed.).

Enquiry

"Dear Sir, I am hopeful that you can help me. I live at the above address now (a country district of Sth. Aust.), and have been looking for a Christadelphian church to join, but have been unable to find any. I am wondering whether you would know of any in my area. I used to belong to a Christadelphian Sunday School as a young girl in

N.S.W. Apart from myself I am hopeful of bringing my husband, and later my son, into the friendly church atmosphere and Bible Classes to be taught as I was. Thank you for your help." — R.R. (SA).

(For some time we have been mailing literature into the country districts of South Australia, and have received a number of requests for literature. We were very pleased to receive the above letter, and have written the person concerned, offering to travel to her area to further her understanding of the Word. In addition we have forwarded a copy of "Key To The Understanding Of The Scriptures". We trust that in the blessing of the Father fruit might result to the glory of His name. . . Ed.).

Divorce and Remarriage

"After studying your *Christadelphian Expositor* (Lev. 21:7) I am rather puzzled concerning the following extract:

"It is significant that when the Lord spake to the general public on the matter of divorce and remarriage, he made reference to an exceptive clause (Matt. 5:31-32), but when speaking to the Apostles privately, he made no mention of it (See Matt. 19:10-12)."

"Since then I have been pleased to receive *Logos* vol. 47, No. 5 (Feb. 1981) in which is your very spiritual article entitled *Not Under Bondage* and it is, as you say, 'the term *whosoever* is all embracing.' It includes Jews and Gentiles, disciples and non-disciples. It is a general statement of Yahweh's attitude towards divorce and re-

marriage, for the marriage laws are treated as universal in scripture.

"How, then are we to interpret the aforesaid reference in *The Expositor*? — R.B. (U.K.)

(We hope to refer to Matt. 5 at length in the series we have commenced, and would prefer that you consider what we have to say before making any further comment. Ed).

Mormonism & Lucifer

"I have just read the *Herald Of The Coming Age on Mormonism*. I am not at all acquainted with the *Book of Mormon*, and it is certain I have not missed much. It is clear that immortal soulism and belief in a personal fallen-angel devil prevents one from understanding the Truth. Isaiah 14:12 is a prime example. The record itself states that it is a proverb or a parable, and books on mythology, and also the Jewish Encyclopedia, claim that this was an ancient Canaanite myth. Confirmation of this was found by archaeological diggings at Ugarit (modern Ras Shamra). A tablet mentioned *Hetal ben Shakar*, or *Daystar Son of the Dawn*. According to the Jewish Encyclopedia, this astral myth was applied as a song of derision over the downfall of the king of Babylon.

"In the 4th century, Jerome translated the Septuagint into Latin, and the Greek word for *Helal* or *Daystar* is taken from *phos* from which we get the word *phosphorus*. Jerome's Latin translation from the Greek is *Lucifer* which is the planet Venus. If that is the case, the same word

should be used in 2 Pet. 1, as it is in Isa. 14:12: 'Until the dawn and the lucifer arise in our hearts.' However, if interpreted the popular way, one part of Scripture completely cancels out the other!

"Similar astral myths were adopted by the Greeks such as *phaiton* and *Hesperus*, the latter is linked by some authorities to the earlier Lucifer fable. Also, of course, the Romans had a wide variety of these fabrications of the carnal mind.

"Israel was told to take up this taunting proverb against the king of Babylon, and its application would have been something the Babylonians would have had no difficulty in understanding. Belief in a personal devil has made it impossible for so-called Christians to comprehend.

"Investigation into this subject has provided many other features which illustrate the folly of those who have allowed false theories to blind their minds. How blessed we are to have a sound foundation upon which to build, which, if maintained, will guide us to correct interpretations.

"One final matter. I have been reading *Elpis Israel* lately, and early in the year, you mentioned in *Logos* the key to correct interpretation of prophecy provided in Part 3. I am looking forward to this, and trust that you have already expounded it. Living in Canada, my copies of *Logos* arrive some time after the publication in Australia." — O.H. (Canada)

(In expounding Isaiah 14, it is always valuable to

point out that the chapter is largely a proverb or parable against the king of Babylon, and therefore has no reference to the devil as a fallen angel. Moreover, it is also significant to note from vv. 1-4 that the parable has relation to the future and not to the past, at a time when "Yahweh will have mercy on Jacob, and will yet choose Israel". That has not yet come to pass. It will be then that the parable will be taken up against the king of Babylon (vv. 3-4). In that regard, it has application to the overthrow of Babylon as mentioned in the Apocalypse: Babylon the Great. Lack of space in "Logos" has prevented us outlining the Key to Part 3 of "Elpis Israel", but we shall do so as soon as possible..... Ed.).

Seeking

"I would like to receive *Herald Of The Coming Age* on a regular basis. I find this booklet most helpful to the better understanding of the Bible. The few copies that I and my family have read, have helped us tremendously.

"We were connected with a group in which there was no love in the Word, and God's truth was bent for convenience. We left there, and then we came upon a booklet with a Melbourne address on it. We sent for more literature which we have received, during which we continued to study the Bible. Our studies are now guided by Christadelphians who visit us from time to time, and who have helped us by their loving ministrations.

"We were originally

baptised, but not in knowledge. We now are gaining a greater understanding, and will then submit to full baptism. As a family we read together from the Bible. In understanding we have been assisted by the copies of the *Herald* and particularly *Key To Understanding the Scriptures*. We are no longer confused as we used to be. On each Saturday night we have a Bible study. Often seven of us gather together, and we have had as many as 16. I conduct the study myself, then it is followed by a question time.

"We have three children, all of whom are at school. We are ourselves quite young. I am 34 (though I sometimes feel 50). I always remember Matt. 7:7: 'Ask and it shall be given you, seek, and you shall find, knock, and it shall be opened unto you.' We, as a family, have asked, have sought out, and have knocked; and what we have now we do not want to lose!

"The Lord has helped us in a really wonderful way. Thank you for your time." — T.C. (Vic.).

(Your letter is most encouraging. We have forwarded further literature to you, and have arranged for you to receive "Logos". If you are only 34 and yet feel as though you are 50 you are experiencing that which the Lord did also (see John 8:57). Keep up the good work, and may Yahweh continue to bless you in your search for Truth... Ed.).

Intensifying Our Activities

"We thank you for your continued efforts in the area of Gospel extension work. Your assistance to

us has been most helpful. In that regard, recent world developments suggest the need to intensify our efforts in the realm of Gospel extension. The nations are making arrangements that could lead to Armageddon, and this indicates that time is short. I refer specifically to proposals by the Western Powers to set up a 'rapid deployment force' in the Middle East which doubtless would aim at protecting vital oil supplies as well as Israel. Such a force could have the effect of increasing Israel's confidence and so assist the development predicted in Ezekiel 38, a confidence that will be destroyed by the invasion of Gog.

"The world fails to see any significance in these movement because of its ignorance of Bible prophecy. We, having the understanding of these things, have a responsibility to bring it before the notice of the world at large: particularly the things relating to Christ's reign on earth — M.W. (NSW).

(We are greatly privileged to have the truth, and have a responsibility to give out what we have taken within. Time is short, and Christ is at the door. Noah was commended because he proclaimed the Truth, not because he gained converts. Paul exhorted Timothy to "preach the Word in season and out of season". Hence, whatever the results, we have a responsibility to proclaim the word to a world in darkness... Ed.).

Today

"I would love to re-

ceive your *Today* as each issue is published. It makes prophecy so clear." — B.M. (SA).

(We have occasionally included "Today" with Logos, and will investigate the possibility of doing so regularly. It is issued quarterly . . . Ed.)

Logos Tour of Bible Lands

"I hope we will be able to read about your present journeyings in the Land in future issues of *Logos*, God willing. Meanwhile, let me commend the article in *Logos* expressing concern regarding modern dress and conduct." — M.K. (Canada).

(We would be delighted to describe our journey in "Logos". At present, however, we lack the space to do so. If possible, we may do so later . . . Ed.)

Book or Booklet?

"We wish to convey to you our appreciation of your labours down the years in the production of literature for the dissemination of the Truth, particularly the *Herald*. We believe this little magazine has played a very important part in the introducing of the Truth to many who now rejoice with us in covenant relationship.

"Statements of appreciation given by strangers have been many indeed, but as is inevitable there are also some criticisms. One such criticism the brethren have been receiving from strangers is in regard to advertising *Herald* as a "book". They visualise a volume of a hundred or more pages and are rather in-

dignant when told that the *Herald* is the book advertised. If in future printings of literature you are able to advertise the *Herald* as a booklet, we would very much appreciate your assistance." — S.A. (Qld.)

(We can but apologise for the omission and state we will endeavour to comply with your very proper request in the future. . . Ed.)

Head Covering For Sisters

"I have enclosed a contribution for the Youth Aliyah fund, and payment for *The Eight Signs of John* by Bro. Ullman. I would also appreciate your answer to the following: Is the command regarding the head covering of sisters as given by the Apostle Paul in 1 Cor. 11 relevant today? Some of our sisters do cover their heads at the Memorial service and Public addresses; but the majority do not. Perhaps, because we do not possess the Holy Spirit today, the custom mentioned by Paul does not apply. The statement of Paul regarding sisters 'praying' has always puzzled me in view of his command in 1 Cor. 14:34-35, 'Let your women keep silence in the Ecclesia, for it is not permitted unto them to speak, but they are commanded to be under obedience as also saith the law.' Again, 'It is a shame for women to speak in the Ecclesia.'

"We are delighted with the *Herald: The Arabs In Bible Prophecy*. Our brethren have ordered large quantities to mail out in connection with a telephone answering ser-

vice, and it has brought in the largest response we have ever had in our efforts to bring home the truth to a lost world." — B.L. (USA)

(We believe that Paul's words are still binding on sisters for the reason he advances. Further information on this subject can be obtained from the book: The Hats Of Christadelphian Sisters obtainable from Logos Publication or from Bro. F. Abel, R.R. No. 1, Grand Valley, Ont. Canada. There is no conflict between Paul's advice in 1 Cor. 11 and in 1 Cor. 14. Sisters could pray in meeting, but if brethren were present, they deferred to them as required by the Apostle . . . Ed.)

Light In Darkness

"We are stimulated by *Logos* and thank you and your co-workers for their labours in that regard. It is like an oasis in a barren desert to us. The times are evil and becoming more so, and the truth is like light in the midst of darkness. And it has become darker during the past ten or twenty years! We need to fortify ourselves with the whole armour of God to withstand the wicked influences about us. And we must 'look to ourselves' knowing the weakness of flesh, and that every man is tempted when he is drawn away of *his own lusts*. The evil about us will leave us untouched if we are strengthened within to resist it. Unfortunately, flesh being what it is, there are two enemies against which we must strive: the enemy without and the enemy within." — L.F. (Canada).

Restrictions On Marriage

“They shall not take a wife that is wanton, or profane; neither shall they take a woman put away from her husband: for he (the priest) is holy unto his God” (Lev. 21:7).

The Ideal Of Marriage

THE Law legislated on marriage, and in doing so set forth a parabolic foreshadowing of Yahweh's intentions.

Both the High Priest, and ordinary priests, had to exercise the greatest care in the selection of a wife. They were a class separated out of the nation, and whilst they represented the people to Yahweh, they also represented Yahweh to the people.

Therefore, it was necessary for them to be particularly circumspect in all aspects of daily living. They were expected to set forth the ideal as an example for lay Israelites to follow.

And among the many things the priests were to observe was great care in the selection of a bride.

The choice of the High Priest was limited to “a virgin of his own people” (Lev. 21:14). In the parable of the Law he represented the Lord Jesus Christ. And Christ will marry only “a virgin of his own people”.

Accordingly, Paul wrote the Corinthians: “I have espoused

you to one husband, that I may present you as a chaste virgin to Christ” (2 Cor. 11:2). And elsewhere the Redeemed are described as those “which were not defiled with women, for they are virgins” (Rev. 14:4).

The women of *The Apocalypse* from whom these “virgins” had kept separate are described in Rev. 17:5: “Babylon the Great: the mother of harlots and abominations of the earth”. The saints are separated out of the nations (Acts 15:14), and their eternal destiny is bound up in maintaining that separateness. To do otherwise is to be castigated as faithless to Christ. James warned: “Ye adulteresses, know ye not that the friendship of the world is enmity with God?” (James 4:4). Hence marriage relations illustrate the loyalty and faithfulness expected of those who take on the name of Christ (as a woman takes on the name of her husband) in baptism.

The Marriage of Priests

However, whilst the High Priest represented Christ, those under him represented those “in

Christ", those called to be king-priests in the Age to come. The Law likewise restricted marriage in their case. At the head of this article we have the instructions laid down. They are deserving of earnest thought, particularly on the part of those contemplating marriage. Priests were to be very selective in their choice of a bride. First, she must not be wanton. The word rendered *whore* in the A.V. comes from a root signifying *well fed*, and thereby *wanton*. Therefore, a priest was to look for spiritual qualities in a bride such as would assist him in his activities on behalf of Yahweh, rather than a forwardness that might appeal to the flesh.

Second, she must not be profane. A profane person is one who despises the privileges inherent in the Truth. Esau provides an example of what is meant by the word. Paul likens a profane person to Esau "who for one morsel of meat sold his birth-right" (Heb. 12:16). Such a person lightly esteems the truth, lacking faith in its promises.

Third, a priest must not marry a divorced person, though he was permitted to marry a widow. Divorce is distasteful to Yahweh (Mal. 2:16), for marriage is designed for life, and its purpose is to provide "a Godly seed" (Mal. 2:15). Hence divorce and remarriage on the part of priests were prohibited by the Law.

And as baptised believers have been appointed to priesthood (1 Pet. 2:9), it is unlikely that Christ would permit that which the Law prohibited. Especially in view of the fact that these laws will be re-

introduced during the Millennium. Of the mortal priests of that age we read:

"Neither shall they take for their wives a widow, nor her that is put away; but they shall take maidens of the seed of the house of Israel, or a widow that had a priest before. And they shall teach My people the difference between the holy and profane, and cause them to discern between the unclean and the clean" (Ezek. 44:22-23).

The reason for the restrictions imposed upon a priest is because "he is holy unto his God". That, also, is the status enjoyed by those in Christ. They are "holy brethren, partakers of the heavenly calling" under the "High Priest of our profession, Christ Jesus" (Heb. 3:1). Certainly the restrictions applicable to those under the Law apply with at least equal force to those in Christ.

First Century Decline Of Morals

We have emphasised that the Lord ministered at a time when the morals in Jewry were at low ebb. The school of thought established by Rabbi Hillel was widespread. He permitted the greatest licence in divorce and remarriage. Rabbi Akiva, of the school of Hillel, whose influence was hardly surpassed by any of his contemporaries, felt no shame in saying that a man was justified in putting away his wife if he saw another who surpassed her in beauty.

Conditions in the world today are on the same low level of morality.

Christ endeavoured to counter the prevailing conditions in his day by drawing the attention of people to the teaching of the Word. He did so by word and action. He emphasised the sanc-

tity of marriage by reminding his hearers of conditions in Eden before sin obtruded (Mark 10:6-9). He graced a marriage feast with his presence. He blessed the fruits of marriage by teaching, "Suffer little children to come unto me . . ." When some of his hearers reminded him of the legislation of the Law in regard to divorce, he replied by directing his questioners to marriage in Eden, and declared: "From the beginning it was not so" (Matt. 19:8). He declared that the provision Moses had made for divorce under the Law was introduced "because of the hardness of your hearts . . ." But it is obvious, that even that concession granted by the Law, did not apply to the priests. And that is the status of believers. Whilst the world may indulge in divorce and remarriage, claiming an imagined right as did the Jews of Christ's day, believers being the antitype of the priests cannot do so.

The Exceptive Clause

Christ spoke on the subject of divorce on four different occasions, and three of the Gospels have preserved some portion of his teaching.

His first recorded utterance forms a portion of the Discourse on the Mount. These are his words:

"It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement; but I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever marrieth her that is put away committeth adultery" (Matt. 5:31-32).

Now this so-called exceptive clause occurs only in Matthew's Gospel. Why? Because Matthew

wrote especially for Jews, whilst Mark and Luke had Gentile readers also in view. Matthew's account is slanted by the purpose he had in writing. The Law and the Prophets are constantly referred to: the fact that Jesus is the Messiah of prophecy is strongly and repeatedly enforced; the Lord's genealogy is traced back only to Abraham; and a knowledge of Jewish places and customs is invariably assumed.

In Mark and Luke all this is changed. In both alike there are distinct indications of a Gentile purpose in the account. All that is strictly Jewish falls into the background. For example, the Lord's genealogy is carried on back to Adam in order to connect him with all the nations of the earth; and so forth.

Reverting to his comments regarding divorce as recorded by Matthew, Christ refers to it as lawful for one cause alone: fornication. In both instances it is important to notice that the subject directly before him is the right interpretation of the Mosaic Law. In treating with this, he seems to have followed two courses, either to show how its enactments were intended to be elevated and spiritualised in the future law of believers, or simply, after pointing out how they had been corrupted by later Jews, to recall his hearers to the exact provisions which Moses had laid down. Two or three times, when he quotes the precise terms of the Law, to expand and spiritualise its teaching, he prefaces the citation by the words: "It has been said to them of old time" (Matt. 5:21,27,33). In the A.V.

this is given as *by*, but the Greek is *to* (see *Diaglott*). Twice, when he has in mind the perverted teaching the rabbis had put upon the legislation of Moses, he merely says, "It has been said" (Matt. 5:31,43). Of the latter class of references, one is, "Thou shalt love thy neighbour, and hate thine enemy." Only the former clause is found in the Law; the latter was simply a Rabbinical addition! Another is on divorce: "Whosoever shall put away his wife, let him give her a writing of divorcement". This is not written anywhere in the Law of Moses; it was the language of Rabbinical sophistry, adapted to suit the profligate practise of later times. The leaders of Jewish thought had interpreted the Law, as though the only condition for divorce was an obligation on the part of the husband to furnish his wife with a legal writ of separation. It was a daring perversion of current teaching, and Christ pointed out that the original provision of the Law admitted of no such licence. There was in that, only one ground of separation sanctioned by Moses, namely, "If she find no favour in his eyes, because he hath found some uncleanness in her". To put her away for any other cause was wholly unjustifiable; it was to leave her exposed to temptation, and to run the risk of making her an adulteress: "Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery".

In the Greek there are two words used to represent the sin of in chastity; before marriage it

is usually *porneia*, after marriage *maecheia*. There is therefore a strong *prima facie* reason for recognising that Christ had the accepted distinction in his mind on the present occasion. If so, his comment in Matthew 5:31-32 was designed to correct the prevailing laxity by explaining the words of Moses under the Law: the discovery by the husband of ante-nuptial sin in the bride could have the effect of dissolving the marriage.

In that case, a careful consideration of Moses' words in Deut. 24:1-4 warned a maiden to be circumspect before marriage if she sought a husband; it set forth an ideal in marriage; and it strictly limited divorce. Christ's explanation of the Law limited divorce without providing for re-marriage.

Christ's general teaching was founded on the ideal conception of the first Edenic marriage which was unquestionably that of an indissoluble bond. As the true Restorer, he could only go back to the fountainhead of all morality. When confronted, therefore, with the degenerate practice of the later Jews, he explained that once united by the marriage tie the union was dissoluble. Separation, however, was permissible under one condition, where to all outward appearance the covenant had been made. It was where she who had been betrothed and had gone through the marriage rite, was discovered to have previously forfeited her virginity. In this case, however, it was in Jewish eyes, strictly speaking, not so much a dissolution of marriage as

a declaration of its nullity. Consent, the Jew maintained, and rightly so, was of the very essence of the bond (see 1 Cor. 6:16); if this were wanting, or if it had been given under circumstances of deception, no real marriage had taken place. To send the betrothed wife back to her home was not to incur the charge of making her an adulteress, because she had no true husband, her union having been *ipso facto* pronounced null and void. The custom was based upon a high and laudable principle, and Christ would feel no hesitation in referring to it at least with the people by whom it had been maintained and valued; for, though it was an unique provision, it in no way cancelled the original design of God in instituting the marriage rite. It is part, then, of the "local colouring" of Matthew's Gospel describing Christ's attempt to draw the people back to the Law as a way of life; and he alone of the four Gospels was careful to preserve the record of it, by reason of its strictly Jewish associations. Having no application to other nations, it finds no place in the pages of Mark and Luke who wrote for Gentiles.

They possibly felt that such a provision would not be under-

stood by people who were quite unfamiliar with the Jewish practice; and to insert it under the circumstances would not only be irrelevant: it might possibly be misleading. It was deeply significant to a Jew, but inapplicable to a Gentile. Hence Matthew recorded it, but Mark and Luke excluded it.

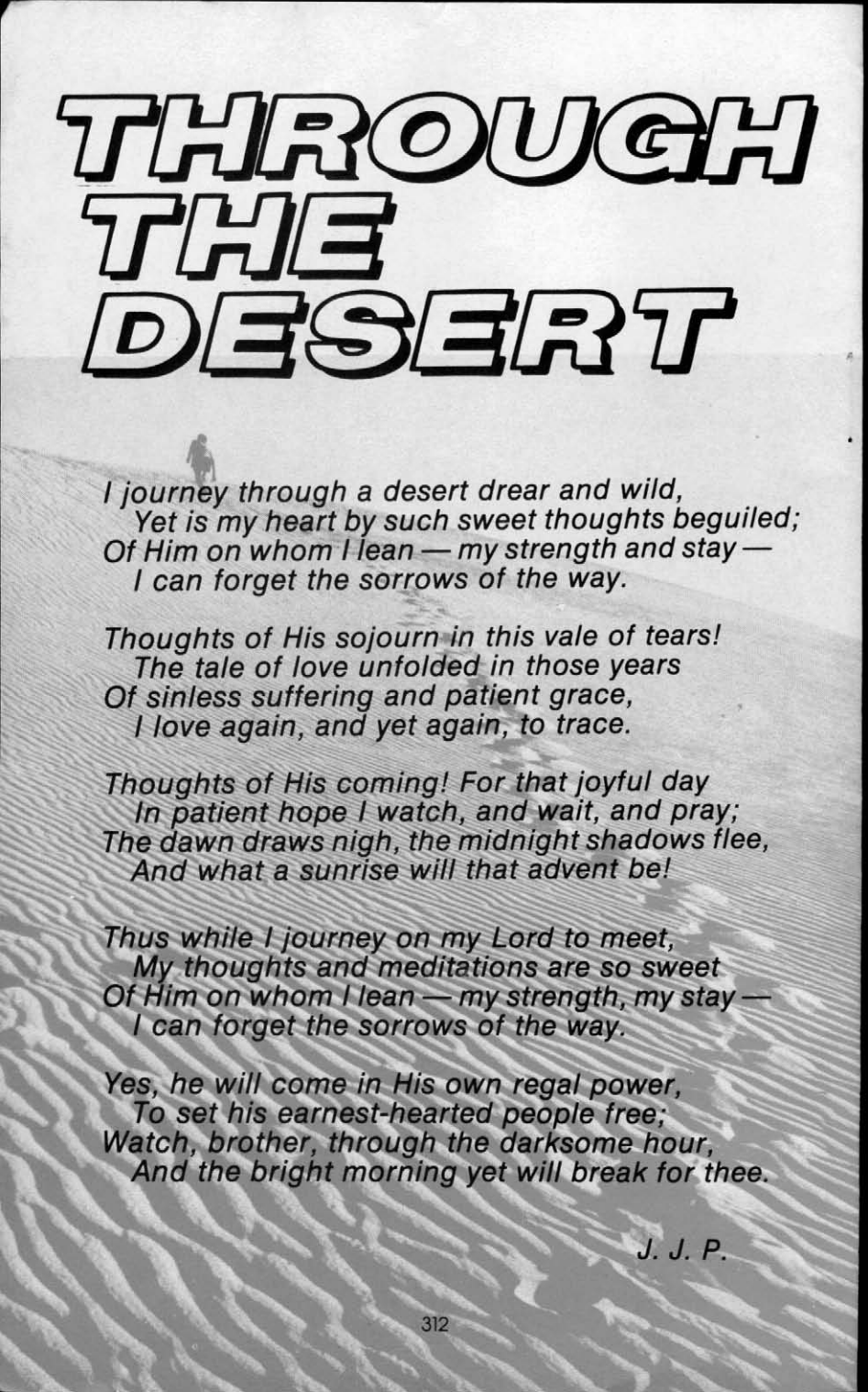
In Christ's teaching to the Jewish community, therefore, he "magnified the Law and made it honourable" (Isa. 42:21). He declared that "one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:18). When, however, he legislated for his own followers he did not treat them as ordinary Israelites under the law, but as priests setting forth the highest principles of conduct as an example to others. It was on those grounds that he was able to set aside the restrictions of the Sabbath law, reminding his Pharisaic critics that "the priests in the temple profane the sabbath and are blameless" (Matt. 13:5). He therefore called upon them to consider the Apostles as priests, the marriage laws of which were stricter than those that applied to lay Israelites. His words to the Apostles concerning that we reserve for a later occasion.

HPM

THE POSSIBLE AND THE IMPOSSIBLE

We cannot always do what we would; let us do what we can. We cannot recall the past and blot out its mistakes; but we can refuse to repeat past blunders. We cannot speak into the ears of the dead the kindly words we ought to have spoken long ago, but we can speak kind words to the living today. We cannot repair the past, but we can weave our desires into our present life. Certain deeds lie beyond us but others are possible. We cannot lift a ton, we may lift a few pounds. We cannot give a million dollars, we may give a dollar or a cup of cold water. Our ability is always the measure of our duty. God expects only the possible, but He does expect that.

THROUGH THE DESERT



*I journey through a desert drear and wild,
Yet is my heart by such sweet thoughts beguiled;
Of Him on whom I lean — my strength and stay —
I can forget the sorrows of the way.*

*Thoughts of His sojourn in this vale of tears!
The tale of love unfolded in those years
Of sinless suffering and patient grace,
I love again, and yet again, to trace.*

*Thoughts of His coming! For that joyful day
In patient hope I watch, and wait, and pray;
The dawn draws nigh, the midnight shadows flee,
And what a sunrise will that advent be!*

*Thus while I journey on my Lord to meet,
My thoughts and meditations are so sweet
Of Him on whom I lean — my strength, my stay —
I can forget the sorrows of the way.*

*Yes, he will come in His own regal power,
To set his earnest-hearted people free;
Watch, brother, through the darksome hour,
And the bright morning yet will break for thee.*

J. J. P.

The Serpent And The Woman's Seed

*Allusions to the Edenic Covenant in the Epistles from
Hebrews to the Revelation.*

Epistle To The Hebrews

35. *Hebrews 2:14,15:*

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage".

Jesus resisted the "devil" in the wilderness, but he *destroyed* the "devil" when he was crucified! It was necessary, Paul says, that Jesus partake of the same nature as other men, so that he might die. And why was it necessary for him to die? Because only *through death* could he destroy the devil.

The "serpent" in human nature, otherwise called "sin in the flesh" (Rom. 8:3), could not simply be frustrated, time after time, *ad infinitum*, by Jesus. He must finally be annihilated; so that his power to cause sin and death would be absolutely overcome. This was accomplished by Jesus in his death. The source of ungodly desires, the flesh itself, had to be destroyed. The "serpent" had to be crushed in the head (Gen. 3:15).

An appreciation of the power of analogy in Scripture clears up

the "difficulty" of a "personal" devil in Heb. 2:14,15. The "devil" Paul had in mind *was* personal! The "devil" was the serpent of Eden (or should we say, the serpent was the devil?): an individual, intelligent being. The "devil" was also the giant Goliath — a veritable personification of "sin in the flesh": "him that had the power of death" over the cowering Israelites, until David the antitype of Jesus bruised him in the head! When these Old Testament stories, with their tangible figures, are seen as the allegories and types of our Lord's own conquest of sin — and when we appreciate how concrete is the imagery of the Bible — then any question about a "personal" devil should be easily explained!

36. *Hebrews 4:11-13:* In these three short verses there is a wealth of allusion to the fall of Eden:

(1) "Let us labour therefore to enter into that rest" (v. 11) — The "rest" is a *sabbath-rest* (as in v. 9). Six days were for *labour*, and the seventh for rest, since on the seventh day God rested from His labours.

(2) Adam and Eve were not able to enter the true "rest" of God because of their "fall". Compare v. 11 again: "lest any man *fall* after the same

example of unbelief".

(3) "For the word of God is quick, and powerful" (v. 21). Adam and Eve violated God's word, and God was quick with their punishment.

(4) "Sharper than any two-edged sword" (v. 12): "And He (God) placed at the east of the garden of Eden a *flaming sword* which turned *every way*" (Gen. 3:24). The cherubim with the fiery sword kept the way of the tree of life — i.e., preserved it. To this place, before the flood, worshippers brought sacrifices, and the flaming sword consumed those sacrifices which were acceptable. This further detail, which is only to be inferred from the Scripture record (see *Elpis Israel*, pp. 152-154), enhances the sacrificial allusion in the rest of Heb. 4:12: the dividing asunder of joints and marrow.

(5) The word of God is also "a discerner of the thoughts and intents of the heart" (v. 12): Adam and Eve tried to hide themselves from God after their sin, but to no avail (Gen. 3:8-10), because . . .

(6) "All things are *naked* and opened unto the eyes of Him" (Heb. 4:13; Gen. 3:11).

We are like our first parents, Paul seems to be saying: weak, prone to sin, and so foolish in thinking that we can somehow hide our "nakedness" from the One who sees everything. We have, however, a merciful high priest — who was tempted like us, yet without sin. If we take the "covering" for sin *he* has provided us (the antitype of the skins in Gen. 3:21), then we need not fear, as did Adam and Eve (v. 10). Instead, we may come with confidence (not in ourselves, but in Christ) before the throne of grace (Heb 4:15).

Epistle of James

37. *James 1:13-15*: Again, the parallels with Gen. 3 are remarkable. Eve, drawn away of her own lust, is enticed from her

steadfastness by the fruit of the tree. She in turn entices Adam (v. 13). *Lust* conceives and brings forth a son: Cain, made in the (now-fallen) image of his father, and consequently a man of *sin* (v. 14). When Cain grows to maturity, he murders his brother Abel — the antitypical "seed of the woman" (Gen. 3:15). Thus "sin, when it is finished, bringeth forth *death*" (James 1:15).

Lust, sin, and death: three generations of the "seed of the serpent", vividly patterned in the early history of mankind. But there is a second "family" of mankind, "the seed of the woman"! This "seed" (plural) are begotten by God's will, with the word of truth (v. 18). This "seed of the woman" are those believers who endure temptation joyfully (v. 12), lay aside all filthiness (v. 21), and become doers of the word and not hearers only (v. 22).

Epistles Of Peter

38. *2 Peter 1:3,4*: God through His divine power . . .

" . . . hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

First among the "great and precious promises" is surely Gen. 3:15. By that promise especially we are told that our Saviour has destroyed the "serpent" — the lust that corrupts the world, both morally and physically. By that promise we are also told that we may become

partakers of the divine nature. To be made like the Elohim! That for which Eve grasped wrongfully, which has been denied her and her posterity through long ages, will yet be ours!

“Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is” (1 John 3:1,2).

39. 2 Peter 2:10-12, 18, 19: Again, with the background of this study, the allusions are so obvious as to need no comment:

“But chiefly them that walk after the flesh in the lust of uncleanness, and despise government (or ‘dominion’ — margin: the dominion God alone can rightfully exercise over His creatures) . . . Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities (‘Hath God said?’). Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord. But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption . . . For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.”

The Revelation

40. *Revelation*. Forty being a significant number, this seems like a good place as any to stop. Forty is symbolic of trial, probation, and wilderness temptation.

The seed of the woman in the singular has been perfected through trial and temptation. The plural seed of the woman, drawn out of the serpent’s seed, where it belongs by nature, will be at last made perfect as was their forerunner. “Blessed is the man who endures trial, for when he has stood the test he will receive the crown of life” (James 1:12, R.S.V.). “To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God” (Rev. 2:7).

This last quotation is but one among many in *The Apocalypse* which draw together and “wrap up” the Biblical record. Genesis and Revelation become the two columns from which the bridge of Scripture is suspended: the “Alpha Omega”, the beginning and the end of God’s word.

There is a correspondence between Genesis (especially the early chapters) and Revelation which proves that the Bible is a completed record. Neither of the two books can be adequately understood without the other. Together they explain one another, *and the rest of the Bible besides!* What is man? How did he come to be in this fallen condition? Read Genesis and find out! What will happen to man? Is there hope in this dark world? Read Revelation for the answer!

Notice the *similarities* between Genesis and Revelation. In both we have new beginnings, new “creations”, trees of life, pure

While Christ remains away the evils will continue with an increasing severity, which is itself one of the symptoms of the approach of the hour for his manifestation — at first terrible, and then glorious to the world. (R.R.)

rivers, and a bride and her husband in a lovely garden.

Notice also the *contrasts*:

selves *truly* "the seed of the woman", and thus brethren of Christ. . . what for them? Why,

Genesis

Paradise lost (3:23)
Curse imposed (3:17)
Sorrow and death imposed (3:16-19)
Man's dominion (1:28) broken (3:19)
Serpent triumphant (3:13)

Revelation

Paradise regained (21:25)
Curse removed (22:3)
Sorrow and death "no more" (21:4)
Man's dominion restored (22:5)
Serpent bound (20:2,3), then destroyed (v. 10).

"And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof . . . And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defleth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life" (Rev. 21:23,25-27).

The serpent, a *liar* from the beginning, and all his brood will be excluded from that beautiful "city" which is Eden restored. Who are "the seed of the serpent"? Those who "make lies"! Not just those who lie outright, but also those who make "lies" out of their lives. Those who profess love for Christ on Sunday, but show during the rest of the week that they are hypocrites, that their true love is "the lust of the flesh, the lust of the eyes, and the pride of life". "Depart from me," he will say, "I never knew you."

But for those who prove them-

more than mind and heart can conceive — a never-ending reality of fellowship with God. And newer and higher faculties . . . minds unlocked to truths and beauties never before dreamed of. "Rise up, my love, my fair one, and come away" (Song 2:10). What will it mean to live forever in a new world with our Lord and Master? Even the Apocalypse cannot describe such a thing in terms which our limited minds can fully grasp. All it can do is speak in superlatives: of a "city" in which the height is fully equal to the length and the breadth, of a song which no man can sing now, try as he might, and of a new name not to be disclosed until the day when Christ bestows it.

"*Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city*" (Rev. 22:14).

George Booker (USA)

The signs of the times are effulgent with hope. Events are in full progress, and instead of creating perplexities about dates, and prophetic measurements having their ending determinable only by the initiation or progress of the events themselves, let us rather be guided by the vial and other signs pertaining to the latter days. The annunciation by Christ is that during the pouring out of the sixth vial, he comes as a thief. His thief-like advent, therefore, rather denotes absence of knowledge of the day or year. The words of James are exceeding appropriate to our day: "Be ye also patient; establish your hearts: for the coming of the Lord draweth nigh". (R.R.)

Israel's Revival



“What would the reader think of the little kingdom of Greece undertaking to subdue the whole world? Yet when the Lord appears in his little kingdom of Judea, he will undertake to deliver every Israelite in bondage, establish David’s kingdom to its full extent, overturn all kingdoms and dominions among the Gentiles, abolish all their superstitions, enlighten them in the truth, and bring them to submit to him joyfully as their lawgiver, high priest, and king. He will begin this mighty enterprise with Judah; for ‘he hath made them as his goodly horse in the battle. And they shall be as mighty men, which tread down their enemies in the mire of the streets in the battle: and they shall fight, because the Lord is with them, and the riders on horses shall be confounded’ (Zech. 10:3-5).”

— *Elpis Israel*

Remarkable Pre-vision

THE above statement occurs in *Elpis Israel* p. 448, published in 1848, exactly one hundred years before Israel revived as a nation in the earth in 1948. It illustrates the remarkable pre-vision of Brother Thomas based upon his understanding of the prophetic Scriptures. Such an understanding strengthened his faith, and enabled him to view ahead the “things which must shortly come to pass” (Rev. 1:1). From his studies of the Word, he could foresee that which we have been privileged to witness: the partial restoration of the nation in the land, “as a basis, of future opera-

tions in the restoration of the rest of the tribes after he (Christ) has appeared in the kingdom” (p. 441).

From the natural viewpoint, it is an absolute impossibility for such a tiny nation as modern Israel to dominate the world. But, of course, we know that this will not be accomplished through an arm of flesh, but through the Arm of God. Meanwhile, as a foreshadowing of this, it is amazing that the tiny nation of Israel should dominate the attention of the world as it does. It is staggering that a nation of only about four million people can influence world politics as it does.

Consider the energy crisis. Following the failure of Arab op-

position in the Yom Kippur war, the Arabs used oil as a weapon against Israel. This commenced the inflationary spiral that has affected all nations since. Yet the continued existence of Israel is tolerated by a world that would be better off economically without it. Consider Israel's defiance of the UNO in her attack on the terrorists in Lebanon, or the bombing of the nuclear reactor in Iraq. This tiny country, whose territory on a world map can hardly be seen, dominates world politics more than nations ten times its size.

Why?

Well there are political reasons of course. But the real reason is the Scriptural. Yahweh has clearly revealed this. Through Isaiah, He declared: "Ye are My witnesses. . . ." (Isa. 43:10). And notice the significant context in which that statement is found. Yahweh calls upon the "blind with eyes" and the "deaf with ears" to consider the significance of that "witness He has placed in the midst of the earth." He declares:

"Let all the nations be gathered together, and let the people be assembled; who among them can declare this, and shew us former things? Let them bring forth their witnesses, that they may be justified; or let them hear, and say, it is truth!" (vv. 8-9).

In short, Israel is in the land as God's witness to the veracity of His word. He has decreed its revival as part of His eternal purpose. The Gospel and the hope of Israel are one and the same, and the modern revival of the ancient nation witnesses to the truth of the Word, and guarantees the future as proclaimed

therein. In modern Israel, with all its imperfections, with all its mistakes, and with all the hatred it has engendered in the majority of mankind today, there is seen the partial reality of things to come, the great token that Christ's advent is at hand.

Israeli Elections

The emergence of Mr. Begin as Prime Minister in 1977, when he took over from the Labour Government brought about an important development, a part fulfilment of Bible prophecy. Until the fall of the Labor Government, the Likud party had experienced little success in Israeli politics. But the scandal that brought about Labour's fall (it was only a matter of minor consequences) precipitated the more extreme party into power. Now with Mr. Begin's re-election, even with a reduced majority, there is assured a continuation of the policy for which his government has become notorious. It means a continuation of the harder line on the part of Israel in its attitude towards the Arab countries.

Begin has been a stormy petrel throughout his political career. In 1938 he was imprisoned by the Polish police. Then, when the Germans occupied Warsaw he escaped to Vilna, but was arrested by Soviet authorities and sentenced to eight years hard labour in Siberia. Later, in Palestine, he declared "armed warfare" against the British Mandatory government, and led a determined underground struggle against them, resulting in a reward being offered for his apprehension.

Begin was a disciple of Zeev Jabotinsky, the founder of the Revisionist movement. Jabotinsky broke with Weizman when the latter accepted the proposition of the UNO to partition the land in establishing the Jewish State. He disagreed with that policy on the grounds that the Jewish People had a charter from God that granted them land on both sides of the Jordan. That charter was the heritage received through Moses. Therefore, he rejected the policy of partition.

With the death of Jabotinsky the political "right" of the Israelis became identified with the policies of Menahem Begin. In 1948 Begin found the Herut Party in Israel and became its leader. In May 1967, on the eve of the Six-Day War, he was named minister without portfolio in the Government of National Unity. However, he and the colleagues of his party left the government in 1970 when the majority accepted the U.S. initiative for peace talks with the Arabs, implying the evacuation by Israel of territories occupied in the course of the Six-Day War. Members of his party included a number who had been associated with The Land of Israel Movement. This was a movement established after the Six-Day War, which aimed at ensuring the permanent retention by Israel of the territories occupied in that War. It was directly involved in resettling Jews in Hebron in 1968, as well as in similar projects on the West Bank and the Golan Heights.

In 1977 two dramatic events occurred which were of special political and historical signifi-

cance. First, the results of the elections of May 17, 1977 brought a complete change in the composition of the government, and established the Likud as the dominant party and Menahem Begin as Prime Minister. Second, the visit of President Sadat of Egypt to Jerusalem on Nov. 19, 1977, constituting the first step in a new political process in the M.E. This was even more dramatic than the change of Government in Israel.

And it is obvious that the hand of God was working in these moves. The sudden and unexpected removal of the pro-Russian Nasser and the elevation of Sadat to the Presidency brought a complete reversal of Egyptian policy, so that the nation now turned to the West in conformity with the requirements of Daniel 11:40-45. And it is quite obvious that it needed a leader with the political background of Mr. Begin to agree to withdrawal from Sinai as a basis for peace. Through the patient persistence of Mr. Carter of U.S. these efforts were brought to a successful completion with the Camp David accord.

It seems that the hand of God was revealed in these developments, for certainly, the nations involved, have been brought closer to the alignment required by Bible prophecy. We, therefore, are witnessing dramatic events, leading to the consummation of the time of the end.

On Dec. 28, 1977, a Peace Plan was presented in the Knesset that likewise had reference to the occupied areas of Judea, Samaria and the Gaza Strip. It called for a

committee to be established of representatives of Israel and Jordan to determine the future of those areas. But, because Israel stands by its right and its claim of sovereignty to these areas, Jordan has refused to co-operate.

However, something must emerge to bring about a greater state of peace and security in Israel than at present exists. Ezekiel describes the state of the nation when Gog descends "to take a spoil, and to take a prey," as dwelling "safely" or securely, as the word signifies. This could result from some agreement with Jordan and Saudi-Arabia. When Russia moves south, Daniel indicates that they will have strong Western alignments, whilst Israel will "dwell securely". There is a large measure of security in Israel today, but the prophecy implies that this will increase. Will the present Government bring this about? The election results have been very close. Labour has made a significant come-back in popularity, but not quite enough to secure the Government. Perhaps there is some purpose in that as far as the requirements of Scripture are concerned. Certainly, Israel is worth watching, for our eternal destiny is bound up in its future.

"Without Walls, Bars Nor Gates"

Ezekiel describes the Israel of the latter days as "dwelling with-

out walls, and having neither bars nor gates" (Ezek. 38:11). Some interpret this as signifying without any form of military defence. But that is not the case. The description is that of rural settlements. The expression is also used in Lev. 25:31, and is rendered *hamlets* by Rotherham. Rural settlements (or *Kibbutzim*) are a feature of modern Israel, so that as far as that aspect of the prophecy is concerned, it is already fulfilled.

As to the rest of the prophecy, we do not need to await its fulfilment before expecting Christ. The strong indications of Scripture are that he will return some years before the descent of Russia upon the Middle East. Therefore, the significant events that are taking place indicate that Christ is at the door.

Meanwhile the nations are taking up their positions as required by prophecy. Among these events is the suggested establishment of a peace-keeping force of Western Powers in the Sinai. As Russia is strengthening her hold on Syria to the north (which will be incorporated in the territory of the King of the North), so the English-speaking world is being tied to the area to the south; and the powers of the North and South are coming more definitely into being. We live in significant times, as well as times of challenge.

What will it be to have God's will done on earth (Matt. 6:10), and all its adjuncts in harmony — the weather superb, health perfect, circumstances opulent, society heavenly, culture at its highest, mankind everywhere intelligent, and the true friends of God, after ages of darkness and difficulty, in possession of the high places and the fatness of the earth — "Thy Kingdom come". (R.R.)

EUREKA

It is with pleasure we announce the completion of the printing of *Eureka* Vol. 1, and the commencement of the printing of Volume 2.

Volume 1 has been entirely reset in large, easily readable type, and has been printed on high quality paper as befitting a book of this nature. The folding has been completed, and the book placed with the binders. However, none of the binding cloths submitted to us were deemed by us as suitable for a book of the quality of *Eureka*. We desired something of high quality and attractive as befitting the finest book extant with the exception of the Bible!

For that we have to seek overseas, and this, of course, would take some months if we relied upon ordinary, surface transport. To import it by air would considerably lessen the time, but add greatly to the cost. However, because we feel that the need is urgent, we have arranged for this to be done. This means, that all being well, the book should be available in about a month's time. We feel that readers will be pleased with both the appearance and the contents of the volume. Initial cost of the book has been set at \$8 Aust., but this will later be subject to revision. To this price must be added postage, and also a guarantee to take the subsequent volumes as they are issued. We believe that the volume is a bargain at that price.

Meanwhile, we are pushing ahead with Volume 2 of *Eureka*, and in that regard we propose to illustrate it as well as reproduce the text as published by Brother Thomas.

We apologise for the delay in producing Volume 1, and thank readers for the patience they have shown.

IS YOUR SUBSCRIPTION DUE?

This issue of *Logos* is No. 11 of the current volume. This means that in two months' time all subscriptions will again become due and payable. Meanwhile, please check as to whether you have paid for the current volume. If not, would you kindly forward your subscription immediately. This will greatly assist us in the accounting section of the Magazine. If you desire the periodical free, please advise us. It will willingly be arranged.

LOGOS TOUR OF BIBLE LANDS 1982

Following requests of a number of readers, we have investigated the possibility of a further tour next year (God willing), and have contacted agents in Egypt to ascertain whether it would be possible to travel by coach from Cairo down the arm of the Red Sea, up the Valley of Rephidim, and so to Sinai. This would follow in the footsteps of Moses. Further details later. Meanwhile, any interested should contact us immediately. We need this to establish the amount of interest we can expect in yet another tour. PLEASE WRITE NOW IF YOU ARE INTERESTED.

THANK YOU!

We appreciate the confidence shown in us by readers who forward voluntary donations to the work of the Truth. It materially assists us to maintain and extend the work already being attempted. We acknowledge the following:

N.Z. — F.T.; G.C.; I.P.B.; C.M.S.; D.S.; E.E.M.; G.J.C.; K.B.; A.M.; L.M.; W.H.M.; A.M.; D.M.; C.E.; R.M.; C.A.; V.B.; M.P.M.; I.Y.

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Eureka Fund: We have appreciated the help of readers who have forwarded contributions to assist financing the printing of this work. We acknowledge donation from the Redland Ecclesia (U.K.).

HERALD OF THE COMING AGE

Current copy is entitled: *Will the Rapture Ever Occur?*

The doctrine of The Rapture is taught throughout Christendom and we receive many requests for an explanation. Based upon the statement of Paul as outlined in 1 Thess. 4, it interprets literally the statement "we shall be caught away in the clouds to meet the Lord in the air". This issue of *The Herald* challenges the concept of The Rapture relating to a physical drawing of living saints into the heaven at Christ's return, and sets before the reader the Gospel account of salvation on earth. Copies are obtainable from *Logos Publications* or agents (see inside front cover).

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THE EIGHT SIGNS OF JOHN by J. Ullman

Supplies of this book have been forwarded to *Logos* agents and to a number of Ecclesias, and readers are able to obtain their copies either from an agent, an ecclesia or direct from *Logos Publications*. Cost of the book is: Aust. \$4; Eng. £2.30; N.Z. \$5.50; Sth. Africa R. 4.50; USA \$5; Can. \$6. These prices are plus local postage.

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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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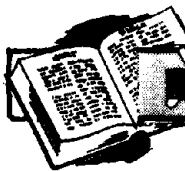
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A Chat With Readers

The Virtue Of Fear

ISRRAEL was told: "Yahweh thy God is a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and shewing mercy unto thousands of them that love Me, and keep My commandments" (Deut. 5:9-10). This statement forms part of the basis upon which the covenant with Israel was established. There is in it a blend of fear and love. These two attributes are inevitably intertwined with all God's dealings with flesh, and, accordingly, we are exhorted to "behold the goodness and severity of God" (Rom. 11:22).

There is need to consider both sides of God's character. Some tend to dwell overmuch on God's goodness, love and mercy, and to interpret these divine characteristics as though they provide for a boundless tolerance. God is good, superlatively so, and His mercy is so great that it cannot be measured. But that goodness and mercy will extend to us more readily if it is sought in full reverence of His name.

So love for Yahweh must be revealed in reverential awe if it is to be pleasing unto Him. His exalted status dwelling in unapproachable light should induce this. Accordingly, by those so moved, there is nothing more offensive than that familiar tone assumed towards Him by some who have been influenced by the lack of respect that is characteristic of the modern world. Yahweh would have us near Him, truly near, the nearer the better. For then His majesty will impress us, and the infinite distance between ourselves and Him will be more greatly appreciated and bridged. Indeed, the closer we approach unto Him the more we will learn to fear and reverence Him.

This is contrary to the attitude of the modern world. Respect and reverence for those in authority have been largely displaced. All are treated as of equal status. Those who exercise authority imagine that they win those under them by encouraging greater

familiarity; though often all they generate is greater contempt. For example, in educational circles, the use of such titles as "Sir" or "Master" have been replaced by the teacher's first name. In business, a similar familiarity is encouraged. Whilst current religious practise often reduces God to the level of man, and uses colloquial expressions, or even slang terms, in regard to the great Increate, that tend to reduce His dignity. The greatest license is taken with His holy word which He has "magnified above all His name" (Psa. 138:2), so that what is called "The Living Bible" expresses what its author thinks God said, rather than strictly adhering to His actual words. The Scriptures are reduced to a comic strip for the use of children, so they no longer need to use their brains to "think on these things" (Phil. 4:8). And the most familiar (and to us, offensive) titles are sometimes used to publicise the "Gospel", such as "Let Us Get Onside With God!"

The very antithesis of this is the command to "fear Yahweh". This was instilled in Israel both by word and action. His voice was heard from the mount striking terror into the hearts of the people, and His manifestation unto them in fire, cloud and earthquake enforced the lessons verbally proclaimed. The response of even Moses was: "I exceedingly fear and quake" (Heb. 12:21). To replenish that fear, the Israelites, time and again, were carried back in thought to Horeb, and reminded of the solemn occasion of the first giving of the law. On the background of that fear they were called upon to "love Yahweh with all their heart". God claimed that love on the basis of what He had done for them, and they were instructed that it had to be manifested in reverence, for such a fear is both purging and preservative, and therefore gracious. In like manner, there remains for us, after grace has come, a "fear of Yahweh" which is not terror, but a reverential respect that allows for no presumption. "The Ecclesias . . . were edified, and walking in the fear of the Lord, and in the comfort of the Holy Spirit (word), were multiplied" (Acts 9:31).

How is fear developed in the absence of a visible manifestation of divine glory and majesty? It is by realistically contemplating the time when it will be openly revealed at the return of the Lord. In writing of the judgment seat, Paul adds: "Knowing therefore the terror of the Lord, we persuade men . . ." (2 Cor. 5:11). The word "terror" is "fear" in the Greek. In preaching the Gospel the Apostle endeavoured to instil into converts the need to

manifest a reverential fear of offending God. He did so by reminding them of the awesome majesty to be revealed at the Judgment Seat.

The virtues of fear are emphasised in The Book of Proverbs. It opens with the statement: "The fear of Yahweh is the beginning of knowledge". The word "beginning" is a plural word in the Hebrew, literally denoting the "firstfruits" of knowledge. These firstfruits are the attributes that reveal an awesome respect for God; the completion of the process is the development of love, for Paul describes it as "the bond of perfectness" or completion (Col. 3:14). The manifestation of this "love" denotes spiritual maturity. It demonstrates that a person has really "grown up" in the things of God.

Love is a sacrificial form of worship that seeks to perform God's will at the expense of self. Hence it is the growth of a Godly fear. The statement in Deut. 5:10 refers to those who "love Yahweh, and keep His commandments". That implies that love is manifested in obedience. "This is love," declared John, "that we walk after his commandments" (2 John 6). Love will not be manifested in undue familiarity towards Yahweh, but the reverse. There will be a loving reverence of Him, a fear lest we offend the object of our love.

It is appropriate that the English Bible has the Book of Psalms merging into the Book of Proverbs, for one is complementary to the other. The Psalms express the emotion of love; the Proverbs reveal the requirements of reverence. True worship is a blend of both love and fear. The former prevents the latter degenerating into mere servility; the latter prevents the former from becoming too familiar. The results are the manifestation of both respect and filial love so that we love and honour Yahweh as a Father, and obey Him as a Master (Mal. 1:6).

We are called upon to love God, and to "know God" (John 17:3), but to do so in fear and reverence. It is important that we do not drag God down from His lofty eminence to the level of flesh. We must not presume upon His goodness, we must not become over-familiar in our approach to Him. The service of the Tabernacle and the Temple illustrated that, as the service of the future will again enforce it. Approach to Yahweh was only through the blood of the sacrifices offered. A lay Israelite could not himself offer even that, but had to do so through the priests and High Priest. He was kept at a distance; he had to recognise the tremendous privilege that he

had in even a remote approach to the Father.

We need to remember that lesson, particularly in the expressions used in prayer. It is becoming increasingly and distressingly common for pronouns to be used in approach to the great Increate that sounds too familiar for the reverential attitude that is necessary to be adopted. The very fact that we are required to approach the Father through Christ, that we need the use of a mediator, emphasises the need for true humility in our approaches which surely can be engendered by the use of expressions that emphasise His remoteness rather than His familiar presence.

There will be no salvation for us unless we know God (John 17:3). To know God in that sense is to revere Him, to do what He requires of us, to fear Him in the sense expressed to Israel (Mal. 1:6). There is need to give practical expression to such knowledge. "We know God," says the apostle, "If we keep His commandments" (1 John 2:3). And again, "He that saith I know Him, and keepeth not His commandments, is a liar". Bible history bears out this teaching. "The sons of Eli were sons of Belial, they knew not Yahweh" (1 Sam. 2:12). Of disobedient Israel, Yahweh declared: "My people are foolish, they have not known Me" (Jer. 4:22). Of faithful Josiah, having in mind his righteous acts, He declared: "Was not this to know Me?" (Jer. 22:15-16). In the light of this, how great is our knowledge of God?

Fear, reverence and love will blend together to form acceptable worship of God. In consciousness of our humble state, and the great condescension of Yahweh towards us, we will develop that reverential fear in which He takes pleasure, and this will be revealed in both words and actions before Him. By that we will demonstrate that we "know God", and so love will be blended with fear, in an acceptable form of worship.

A. P. Mansfield

We cannot always do what we would; let us do what we can. We cannot recall the past and blot out its mistakes; but we can refuse to repeat past blunders. We cannot speak into the ears of the dead the kindly words we ought to have spoken, but we can speak kind words to the living. We cannot repair the past, but we can weave our desires into our present life. Certain deeds lie beyond us but others are possible. We cannot lift a ton, we may lift a few pounds. We cannot give \$1,000,000, we may give a dollar or a cup of cold water. Our ability is always the measure of our duty. God expects only the possible, but He does expect that.

Our Great High Priest

“Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls” — 1 Pet. 1:8-9.

The Apostles' Privilege

IT would be a very great stimulus to our profession, if we could for one moment enjoy the privilege which many of the disciples in the first century enjoyed; if we could but for a moment *see* our High Priest. This privilege we are denied, and so far, we are at a disadvantage, but our very disadvantage may work glorious things for us in the future. We draw consolation from the words of the Lord to Thomas, “blessed are those who have not seen, and yet have believed” (John 20:29). We look forward with consolation to the prospect of seeing him, after believing. We shall see him, then, as the disciples saw him not. They saw him in his humiliation; they companied with him in the flesh for three and a half years, and there is no doubt he was great company even then: for the testimony of his enemies was that he spake as never man spake (John 7:46).

We can quite understand the strong feelings of affection that

would be developed in the breasts of the disciples, by keeping the company of such a man for such a period. But they did not understand him as we understand him, and as we shall understand him when we see him, for they did not comprehend the full bearing of his mission, nor the full richness of his nature. They did not understand fully who he was. They believed that he was the Son of God, and they believed that he was the Lamb of God, appointed to take away the sin of the world, but as to the way in which that was to be done, they evidently had no conception, for we find that when Jesus apprised them of the then imminent event by which the work was to be accomplished, they remonstrated against it. They did not understand him when he said he was to be taken away from them, and when he spoke about being delivered into the hands of the Scribes, Pharisees and Gentiles, and being mocked and spat upon, and despitely entreated, and put to death, and that he would rise

again the third day. It is said that they understood none of these things (Matt. 16:22). Their attitude on several occasions would shew that they had not risen to the full appreciation of the master whom they loved and served, nor the position which they themselves occupied in relation to him.

Misconceptions Regarding Christ's Mission

You will remember that on one occasion when Jesus sent two of his disciples to a certain village, to prepare the way for his advance journey, the people in the village would not allow him to pass through and the disciples, James and John, whom Jesus surnamed *Bounerges*, or *Sons of Thunder* (which suggests that they were fiery men of zealous mind and prompt action), asked him if he would allow them to do as Elijah once did, call down fire from heaven to destroy the rebellious. Jesus said: "Ye know not what manner of spirit ye are of"; that is the spirit to which they were related, the calling to which they had been called. They knew what their individual spirits were, but Jesus meant to say that they did not comprehend the spirit of their calling, for he said, the Son of Man had not come to destroy men's lives, but to save them.

The disciples, however, were right to a certain extent. The destruction of the rebellious is a divine purpose. Christ came to save men's lives, but it is also true that he is coming to destroy them. The disciples were wrong in the sense of being premature,

and, perhaps, wrong in the particular motive that actuated them. Christ did not come to destroy men then, but he is coming to destroy them, for it is one of the most emphatic testimonies concerning him, and one that occurs very often, in a variety of forms, that he is the instrument by which God's vengeance is to be inflicted on the world. He is to tread the wine-press of God's anger, to plead with all flesh, and give them that are wicked to the sword. He is coming to destroy men's lives, and there will be such a time of destruction, both of life and property as the world has never known (Jer. 25:33).

Impending Judgments

When God enters upon the scene, to work upon the area of the whole world, as He will, you may depend upon it that something, of which we have no conception, will mark such a great interposition. We have only to look for confirmation of this to what He did on a small scale whilst bringing His people from Egypt. This will give us some notion of what He will do when He takes them out of every nation under heaven. The Egyptians were subjected to continual and all manner of suffering. At one time, swarms of flies afflicted them; at another, loathsome frogs corrupted the land by their abundance. At another, the forces of heaven would contend visibly against the people, killing all those persons who did not, on the intimation of Moses, withdraw to the protection of their houses; and, to wind up the dreadful tragedy, we find that a

whole army was buried in the Red Sea.

That is a small illustration of what God does when He interferes. It was not a matter of favoritism towards the children of Israel, and partiality against the Egyptians, for we find that the Israelites themselves, whilst wandering in the wilderness, were the objects of repeated acts of divine anger. The Israelites were, of course, a mere rabble of slaves when they came out of Egypt, untutored idolators. We learn from subsequent prophets that in Egypt they worshipped idols, and that they brought the institutions of Egypt into the wilderness, and for forty years carried their idolatrous gods with them. We find that a whole generation of them perished in the wilderness, but before that generation died out, what repeated manifestations of God's displeasure took place! The people were incessant in their rebellion against Moses, and had not Moses been kept up by divine power, it would have been impossible for him to have maintained the leadership of so intractable a people, or to have consummated the object of the exodus. The people would have destroyed Moses and Aaron, and all connected with them, and would have straggled back to the land of the flesh-pots, but God repeatedly interfered just at the critical moment, and destroyed great numbers of them, and on one occasion a great company was swallowed up by the earth, with their wives and children and all that they had.

So that we can form some con-

ception from what God has done, of what He will do in the greater time to come, when a greater work is to be done; for it is a far greater work to break the power of all nations than to break the power of one; to teach all the world than to teach one people. God's object, in the Egyptian tragedy, was to teach Israel and all nations that there was a God: and that work was achieved, and effectually achieved. The Jews at the present time are standing witnesses of the effectiveness of what God did, for it is simply a moral impossibility to eradicate from the Jewish mind the belief in their God. Three thousand years have passed away, and still we find this faith in full and tenacious possession of every Jewish mind. The work was done most effectively, but it is a more important work, and will involve more potent machinery, for God is to coerce the power of all men, and has to write for Himself a name in the minds of untutored millions, and not the least difficult to manage of those untutored millions will be the civilized millions. These have in them a sort of intellectual insubordination that will constitute a greater obstacle than the ignorance of barbaric races, who will readily give way before what will irresistibly be done. So the disciples were quite right in thinking that it was part and parcel of God's dispensation in Christ that his power should be made manifest; only, they were before the time.

The Reaction Of Faith To Present Conditions

Everything is right in its place.

Out of its place, everything is wrong, and it was wrong that they should attempt any acts of judgment at that stage of affairs; and it is quite wrong for us to perform acts of judgment in *our* state of affairs. It is part of our calling at the present time that we are not to resent, that we are to suffer, that we are to be passive like Christ. We are not to vindicate ourselves, but to suffer wrong, take it patiently, put our trust in God.

Some people think it strange that God's will should be that we should suffer wrong. If they would think a little, the difficulty would disappear. It is God's will that we should suffer wrong, not because it is right that wrong should be inflicted, but because it is good for us to endure. God is very angry at wrong being done, but for our sakes, He permits it at present. It is part of the trial by which He is preparing a people who shall be capable of wielding power judiciously when the time comes for Him to transfer the power of the whole world to the hands of Christ's people. We know that nobody is fit to rule except those who have suffered. Put authority into the hands of a novice, or one who has not learnt wisdom and mercy by suffering, and the result is

caprice and tyranny. Those who have been at the bottom, as it were — those who have learned by adversity the varied needs, the varied rights, and let us add, the varied wrongs connected with existence, those who have been disciplined to endurance, and patience, and self-denial, by suffering — those only are fitted to rule; not those who impatiently pull the shoulder from the burden, who impatiently speak fiery words and do fiery deeds.

We can have this principle exemplified on a small scale as well as upon a large one. It has effect upon our little affairs now. God will judge us in reference to the things belonging to us, and within our power, whether large or small. If we are, in a small scale in trifling matters, short-tempered, and speak impatiently and do obstinate things, we are not fit to be entrusted with the rule of others. So that the object of the discipline to which we are subjected at present is in great part that we may be tried, prepared and educated to patience and submission by the evils of the present, in order that we may be fit to undertake the merciful and judicious work of ruling men for their own benefit, when the time comes.

R.R.

Knowing the judgments which await the world around us, knowing that grace has rescued us from those judgments, and that when they are executed, we ourselves shall be with him who executes them, is it possible that we can selfishly enjoy the thought of our security, and leave the poor unwarned, the grace of Christ and the Father's love unproclaimed, or poor sinners — UNENTREATED, to flee to the shelter of His open arms? O for more earnest love to Christ, and deeper compassion for our fellows.

J. Thomas

Discussing Marriage With The Pharisees

Our last article showed that the Law of Moses strictly prohibited a priest marrying a divorced woman. It is obvious, therefore, that whatever is meant by "the exceptive clause" of Matthew 5, cannot apply to those who are called to be priests.

IN his discourse on the Mount (Matt. 5), the Lord corrected the false concept of the Law adopted by the school of Hillel in its treatment of marriage, and the light way in which divorce was thought of by its teachers. Christ warned his hearers that, under the Law, for a layman to put away his wife apart from fornication and to remarry was to commit adultery.

His words, therefore, had particular significance for those under its jurisdiction, and should be understood in that light. It is significant, that though Mark and Luke both record some of his teaching on this subject, they do not repeat the "exceptive clause" contained in Christ's discourse on the mount. Why the omission? Because Matthew wrote particularly for Jews, whilst Mark and Luke did so primarily for Gentiles. Gentiles were never under the Law, and hence its provision did not apply to them.

The Lord's Teaching Contrasted

The Lord spake on the subject of marriage and divorce on four different occasions, and three of the Gospels have preserved some portion of his teaching. The first of these, included within the discourse on the Mount, was considered in our last article.

His second utterance is recorded with certain variations by Matthew, Mark and Luke. It was called forth by an attempt on the part of a company of Pharisees to test his position in reference to the two leading Rabbinical schools, one of which admitted divorce only upon moral grounds, while the other allowed it for any cause according to the will of the husband.

Here is his statement in full as recorded by the three accounts. The words in brackets and bold face are those omitted from Mark's account, and those in italics contained in Mark but omitted by Matthew the remainder is in both accounts:

"The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife (for every cause)? *He answered and said unto them, What did Moses command you? They said, Moses suffered to write a bill of divorcement, and to put her away.* But Jesus said unto them, *For the hardness of your heart he wrote you this precept.* Have you not read that He which made them from the beginning of creation, made them male and female, (and said), For this cause shall a man leave father and mother and shall cleave to his wife, and they two shall be one flesh. So that they are no more twain but one flesh? What therefore God hath joined together, let no man put asunder. (They say unto him, Why then did Moses command to give a writing of divorcement, and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives, but from the beginning it was not so. And I say unto you; Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery)".

Luke's record of the teaching of Christ is brief and to the point:

"Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery" (Luke 16:18).

Why The Accounts Vary

Now when these passages are severally and minutely considered, a serious difficulty is at once apparent. Matthew seems to represent the Lord as teaching that the marriage bond may be dissolved on one condition; Mark and Luke provide no such concession. They represent the Lord as teaching in the most explicit manner that marriage is absolutely indissoluble.

How can this apparent discrepancy be reconciled? The common method of doing it has been to maintain that it was obviously

intended that we should read into Mark and Luke the exceptional condition noticed by Matthew. But, in fact, this creates greater difficulties than it removes.

For, originally, these three records did not go out under one cover, as today. They were written and published for different classes of disciples, and circulated only by slow degrees. Thus, Gentiles, receiving the records of Mark and Luke, would understand that marriage is absolutely and unconditionally incapable of dissolution while life lasted; and yet they were entirely deceived, if the suggested method be the true one.

What is the solution? We have briefly referred to it in previous articles. It is that Matthew wrote especially for Jews, and recorded the Lord's correction of the widespread teaching of Hillel, whilst Mark and Luke had Gentile readers primarily and mainly in view.

A few illustrations will serve to substantiate this. Matthew's account is cast in a completely Jewish mould. Perhaps the most forcible external witness to this is that the evidence strongly suggests that it was originally written in the Hebrew language. Further, the Law and the Prophets are constantly referred to; the fact that Jesus is the Messiah of Jewish prophecy is strongly and repeatedly enforced; his genealogy traces the Lord back to Abraham, the father of the faithful; and a knowledge of Jewish places, customs and teaching is invariably assumed.

In Mark and Luke this is

changed. There are distinct indications of a Gentile purpose in the minds of the writers. The Jewish features of Matthew recede into the background; the Messiah of the Jews is advanced as the Redeemer of the human race; his genealogy is traced back to Adam in order to connect him with all the nations of the earth, and so on.

Accordingly, the so-called "exceptive clause" finds no mention in Mark and Luke. The obvious conclusion, therefore, is that it finds mention by Matthew only to correct the mistaken viewpoints of current Jewish thought, and not as a guide to his followers, not to be acted upon by the Ecclesia, whether Jewish or Gentile.

One final point here. It should be kept in mind that whatever it may be thought of the "exceptive clause," it did not apply to women. There is no warrant at all in Scripture for a woman to divorce her husband. And, moreover, nothing is mentioned regarding remarriage.

The Conclusion

In Matthew 19, the Lord answered the Pharisees by teaching that marriage was designed as a permanent union. In reply to their further question, he declared that divorce came from sinfulness, and actually violates nature inasmuch as it divides that which is intended as "one flesh."

Today, divorce and remarriage by Gentiles has deteriorated beyond the causes claimed in the days of the Lord. For example, in South Australia, adultery is no longer a ground for divorce, the

only ground being the irretrievable break-down of marriage. In fact, all that is necessary is for a man or a woman to walk out of the home, or to drive the other party therefrom, and remain apart. Divorce and remarriage can then follow. The result is, a flood of iniquity as the number of broken marriages reach plague proportions.

The danger is that such environmental conditions can affect the brotherhood. At one time, even those who taught that divorce and remarriage are permissible in view of the exceptive clause, limited it to adultery, and cases were few and far between. Today that is no longer the case. Brethren and sisters are claiming the right to separate or to divorce and then remarry for the most trivial reasons. Unfortunately case-histories of such are multiplying throughout the Ecclesial world.

This totally disregards the will of God and Jesus Christ. How can a sister separate from her husband in the truth, or the latter divorce his wife, and claim that they are carrying out the injunction of Ephesians 5:22,23,25-27? Is it not obvious that in doing so, they are breaking the commands of Christ? Instead of condoning their action in any way, should not they be required to "come together again"? We are cognisant of the words of Paul in 1 Cor.7:15, and will treat with them later, but as a basis for our consideration, we list the following facts, as revealed in the Word:

I. Marriage is a divine institution established at creation.

2. It is designed as a permanent union, and therefore man should not seek to sunder it.

3. Priests under the Law were not permitted to marry a divorced woman.

4. That same restriction for mortal priests will operate under Christ in the age to come.

5. As a priestly community, Christ's disciples are related to that same prohibition.

6. In explanation of Moses' concession, the Lord showed this was granted only to lay Israelites because of hardness of heart (the prevalence of sin). The exceptive clause related more to nullity of marriage (for something of a pre-marital failing that had not been obvious previously Deut. 24:1) more than divorce, as understood today.

7. It was an exclusive Jewish provision for lay Israelites and did not apply to the priests, nor to Gentiles. As such it has no

application to the Lord's baptized followers.

One thing is certain, entirely beyond dispute, and that is that when Christ spake on the subject free from any Jewish theory of marriage as was pressed upon him by the Pharisees, he drew attention to the state of things at the beginning as being the criterion of true Christian marriage. This implies the indissolubility of marriage. It reveals that God sealed marriage with His divine authority, and placed the act of human consent beyond the possibility of lawful change. Hence it revealed marriage as a work of God, which must not be capriciously or lightly entered into, nor dissolved. Christ placed to the forefront of all his teaching the original conception of marriage in the Divine Mind as the final court of appeal for the settlement of doubt and perplexity on the part of his true followers. HPM

EARTHQUAKES A Sign of the Times

The question has been raised as to whether these earthquakes are to be reckoned as part of the signs of the approaching end. The question is founded on the words of Christ, "Nation shall rise against nation, and kingdom against kingdom, and great earthquakes shall be in divers places, and famines and pestilences and fearful sights and great signs shall there be from heaven" (Luke 21:10-11). Earthquakes are frequently used in a figurative sense as denoting a popular or military upheaval resulting in the violent substitution of one order of things for another: but they are not always figurative; and it would seem they must be literal when occurring in a list of literal things, as in the verse in question. Literal earthquake has accompanied divine interpositions in the past (as at the giving of the law, Exod. 19:18; the manifestation of God's power to Elijah, 1 Kings 19:11; at the crucifixion of Jesus, Matt. 27:54; and again at his resurrection, Matt. 28:2; and at the liberation of Paul from prison, Acts 16:26). It is predicted there is to be an earthquake in the neighbourhood of Jerusalem when Christ arrives on the Mount of Olives (Zech. 14:4-5; also Ezek. 38:20). It is, therefore, according to the analogy of things that earthquake should be an element in the troubles that darken the latter day as the crisis of judgment approaches.

Redemption In Christ

THE sin of Adam brought consequences for the whole of the human race every member of which inherited a proneness to sin and the certainty of death. Men are in no way responsible for Adam's sin nor is there any guilt attaching to them on account of the nature which they bear, even though it is unclean and tends only to sin. Man's guilt is for his own sin, actual transgression of God's law, and not for the natural state in which he finds himself.

Man's plight was such that there was no remedy and no hope for life eternal except by the grace of God. The weakness of man's flesh meant that men not only have the tendency to sin, they all become actual sinners. None can redeem himself, still less his brother.

The Scriptures describe two kinds of sin in relation to man. The first is the personal sins which we have committed, the sins which can be forgiven in Christ. The second relates to the law of sin and death at work in our members which, because it is the root cause of sin, is described as sin, although it is not attributed to us as guilt before God.

Redemption was wrought by the love and grace of God, and provides deliverance from both kinds of sin, the sins we have committed and the body in which they were done. The means of our redemption was by God's provision of a righteous man who fully bore our nature with its mortality and proneness to sin.

The process, described in Psalm 40, was the raising of a man prepared by God who would delight to do God's will and wholly uphold his law and righteousness.

But, the Bible makes it plain that living righteousness was not sufficient, the redeemer had to suffer death and taste it for every man. This perfection was achieved through suffering and his Sonship was crowned by complete obedience, obedience unto death. He loved the Lord his God with all his heart and soul and mind. This he achieved by overcoming completely and actually the lust of the flesh, the lust of the eyes and the pride of life which, though active in his very nature were never allowed to conceive and bring forth sin.

This sinlessness was the first and marvellous step in the redemptive process by which we can be brought unto God. The Lord Jesus Christ did no sin, neither was guile found in his mouth, despite the flesh he bore in which by nature dwelt no good thing. Sin was conquered in its own stronghold and all unrighteousness was condemned in the sanctuary of his body.

But this was not enough. Not only was sin to be destroyed by righteousness, its very roots were to be destroyed by repudiation of the actual flesh in which it had hitherto been victorious. He whom God set forth as the mercy seat was also to be bloodsprinkled to demonstrate the righteousness of God in a sinless life and to show

forth openly the condemnation of sin by crucifying the flesh which gives rise to sin.

Still there was more. All this was done of the Lord's free will and love. He brought himself as an offering to his Father in order to restore what Adam had stolen. No one took away the Lord's life, he laid it down of himself. As others in time past brought an animal offering for their sins, so Christ freely brought himself as an offering to God on our behalf. By Christ's carrying his flesh right up to the tree, the possibility of the victory of sin was finally defeated, since it was the last act of self-denial and self-repudiation. His life blood shed was the outpouring of himself, the accomplishment of emptying himself, that no flesh should glory in God's presence.

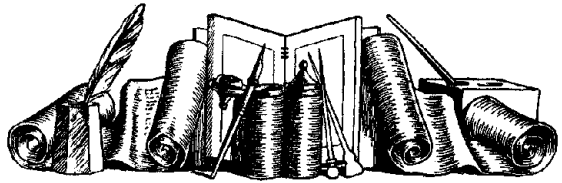
The death of Jesus demonstrated that death is the wages of sin and God was justified in requiring that flesh be crucified. The uniqueness of the death of the Lord Jesus Christ lay in the fact of his righteousness, and he offered himself in love to provide the means whereby God could righteously forgive our sins. In the nature which he had, the Lord bore our sins representatively and bore them away in the shedding of his blood. Our personal sins are removed by forgiveness through the grace of God when we have faith in God according to his word and make full confession of our sinfulness before him. In baptism, we identify ourselves with his death and we draw nigh to God in Christ by the new and living way, sanctified by his shed blood. Thenceforth, we are committed to putting to death the old man of the sins of the flesh and to live according to the new man in Christ.

So, Christ entered into death itself in order that he might abolish it in himself. For he too needed redemption from death and was saved in that he feared God. The weakness of our flesh will be removed in the day when mortality is swallowed up of life.

The resurrection of the Lord Jesus Christ to receive immortality and eternal joy was the divine evidence of his holiness and of God's righteousness, it is the key to our justification by faith when we are baptised, believing the things concerning the kingdom of God and the name of Jesus Christ, and are sanctified by the blood of the everlasting covenant whereby we receive forgiveness of sins and are granted hope of the redemption of the body at Christ's return. Covered by his mighty atoning work, we long for the day when he shall fashion this body of our humiliation and make it like unto his glorious body. Meanwhile we mortify our members upon earth and seek to bring forth the fruit of the Spirit. As the captain of our salvation was perfected by suffering unto death and has put away sin by the sacrifice of himself, so we have fled to him for refuge and have renounced the hidden works of darkness, being cleansed by faith in his blood whereby we have our hearts sprinkled from an evil conscience and our bodies washed with pure water.

Thus the one sacrifice will bring many sons to glory even as it has already made their captain perfect through his suffering and death.

LOGOS COMMUNICATION



IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS NEAR & FAR

A Second Bro. Anonymous

"Logos is a profitable magazine expressed in simple terms so as to be read and understood by all. Your long hours of labour are of very great assistance to me, for my Spiritual well being. It strengthens and encourages me to give myself to the Lord in doing his will.

"Your book *Russia's Bid for World Domination* . . . is indeed a very valuable and helpful book for those seeking truth and may I say with confidence — those who love 'Truth' will indeed be urged to look further into God's Word. I have given out some of the above-named book and I am hoping that they fall into hands that will read and be enlightened to further seeking to learn of God's plan and purpose with this Earth and Mankind upon it.

Enclosed is a small cheque to be used in any area of the Truth that you all may see fit.

Before concluding, I wish to say a special — Thank you. Thank you to all my beloved Brothers and Sisters who work so hard and willingly to assist all to understand God's word.

My prayer is with all those who are working in God's Vineyard. Yours in

the one great and wonderful hope." — Anonymous (Canada).

(Many thanks for your generous donation to hand, and for the encouragement of your kind greetings above. This notice will serve to show that we received your remittance safely, and also to express appreciation of your material assistance. It helps us to maintain and extend the work already being attempted . . . Ed.)

Greetings In Verse

"To the dear brothers and sisters of Logos Publications:

*"Many thanks to you,
More than words can say!*

*Your thoughtfulness
will often be*

*Recalled in a special
way!*

*"Your new brother in
the Hope of Israel —
D.M. (Ont. Canada).*

*"During the time I was
learning the Truth, the
Herald Of The Coming
Age and Logos gave me
both pleasure and help."
— D.M. (Canada)*

*(It was a gracious act to
forward the above greet-
ings to us on your bap-
tism. The workers at West
Beach are pleased that
their efforts contributed to
your conversion. They
hope to meet you in the
Kingdom, if not before ...
Ed.)*

Fellowship

"What are the responsibilities of an Ecclesia relating to the basis of faith, and its action when it is not adhered to? Should other Ecclesias be advised of the action taken?" — A.H. (SA).

(Every Ecclesia should have a Statement of Faith and Constitution. Any departing from the former should be reasoned with, in the hope of securing their agreement thereto. However, if that fails, in extreme cases it is necessary to disfellowship such.

An Ecclesia then has the responsibility of advising other Ecclesias, so that the one concerned does not impose himself upon any unsuspecting Ecclesia that may not realise the doctrinal error espoused by the one concerned. Normally, an Ecclesia would examine the circumstances of any presenting themselves for fellowship, and generally a letter of recommendation is required.

It is difficult to adequately explain the responsibilities of an ecclesia without a specific case, and full circumstances of it. In all such action, the concern of the ecclesia should be to reclaim rather than condemn. — Ed.)

Progress in Nigeria

"We are very thankful to the Lord Who has con-

tinued to make it possible for you to supply us with supplies of *Herald of the Coming Age* and other materials for the extension of the Gospel in this country. We find them very good aids, and as always we pray that your efforts continue to receive the Father's blessing. We are doing all we are able, and pray that our small efforts be blessed now and always through His grace.

"Here in Aba (Nigeria) we interviewed and immersed one very zealous and interested friend, now Bro. Eke John. We also interviewed and baptised the daughter of Bro. O. Ema, now Sis. Udurak Okuibom Ema. On our last journey, we also baptised Mr. D. M. Akpityetan, now resident in Sapete Bendel State. Last month when I was in Lagos, we interviewed and baptised Mr. Oye-bode Oyelola of the Federal Audit Dept. We still have other candidates seeking baptism, and pray that God will bless those who seek in sincerity for His truth, or who are laboring in His vineyard.

"The *Herald Of The Coming Age*, and other material received from you and from others (including that received from the C.B.M., U.K.) are in good demand here, and are most helpful. You enquired whether you can assist us further, and we would appreciate receiving copies of the large book, *Key To The Understanding Of The Scriptures*. We will place these in our library for loan to any interested. Postal costs are high here, and our mailing list now

incorporates addresses in Ghana, Kenya, West Indies, as well as throughout Nigeria.

"We lost by death last year, Bro. Thomas Eze, and in March of this year, Sis. Hanah Eze, wife of Bro. U. C. Eze, of the Aba Ecclesia.

"We extend fraternal regards to you and your associate workers in the Truth." — E.M.E. (Nigeria).

(We can appreciate the expenses attached to mailing. Our bill for last year exceeded \$15,000, and we are now faced with a further increase . . . Ed.)

Jeremiah 49:28-33

"I have found it a pleasure re-living the tour of Israel with you this year. I have come across a reference to Hazor in Jer. 49:28-33. Is this the fortress of Hazor in the north of Galilee (Josh. 11:10-11) which we visited?"

(No. The Hazor of Jeremiah's prophecy is mentioned in conjunction with Kedar which is a district south of the land. The word "Hazor" means "enclosure", and the Kingdoms of Hazor could relate to a district in Arabia. It may comprise a collective name relating to settled Arabs in contrast to the wandering bedouin. We are glad you enjoyed the tour, and commend you for re-living it with Bible in hand. We do the same to our personal profit . . . Ed.)

Thanks From Israel

"As usual, we were most delighted to receive you and your group at the Israel Goldstein Youth Aliyah Village this year.

"It is a pleasure and a delight for us to host you and our many friends

each year, and we hope that you will repeat such visits for numberless years into the future!

"Accept our warmest thanks as well, for your most kind gift of \$500 which you left for the children, and for which we are all most appreciative" — L.L. (Israel).

(The above represents one of several gifts we were able to make to the Youth Aliyah organisation in Israel due to the generosity of readers. A further gift of \$1000 was presented to the Youth Aliyah Organisation, and other payments to the Women's International Zionist Organisations, and so forth. The Youth Aliyah cares for older children, the Wizo, for younger ones. It is attractive to think that some of the children thus cared for may enter the Kingdom as mortals. When presenting these cheques personally, we take the opportunity of expressing our conviction that the resolving of Israel's problems as well as those of the rest of the world is only possible by the coming of Christ, whose coming, we believe, is at hand . . . Ed.)

Brother & Sister Anonymous!

"My wife and I are again pleased to forward to you a contribution to aid in the work of the Truth. Please use it in whatever manner you think best. We appreciate your labours for the Truth, and we look forward to the day when our Master shall take account of his servants." (Bro. & Sis. Anonymous).

(We deeply appreciate your confidence in us and the generosity of your donation. We pray that it

may assist in extending the work of the Truth so as to produce fruit to the glory of the Lord. May He commend you for your generosity . . . Ed.)

Days of Noah

"I am sending you \$30 US bank money order to bring my account up to date. I have been ill for some time, so that is why the account fell into arrears. Please continue sending *Logos*, *Good Company* and *Expositor*. They are a necessity to us because of their calibre and information. The moral and economic climate in the US is declining so fast that one can sense the downswing on a daily basis. The time cannot be far off." — H.S. (USA)

(The downswing in the States is reflected throughout the Western world, and manifests itself in widespread corruption and violence — consider the riots in Great Britain. The times are similar to those of the days of Noah. The problem in his day influenced the Ecclesia, unfortunately, so that the sons of God were affected and "perished in the awful flood". Let us take heed. See Luke 21:34 . . . Ed.)

Proclaiming the Truth

"In addition to the application for free literature enclosed, I would like to make request for the name, address and telephone number of the gentleman by whose help I have been receiving your publications periodically. I would like to contact him, and would be grateful if you could help me in this matter.

"Thank you very much for the religious publications issued by *Logos Publications* which you

have been sending me. I have been helped a great deal by them." — S.L. (W.A.).

(We constantly receive applications such as the above, and follow them up by forwarding literature, and advising local brethren of the interest shown. This has resulted in baptisms, for which we thank God . . . Ed.)

The Story Of The Bible

"The copies of *The Story Of The Bible* arrived in good condition, packed extremely well. Please accept my heartfelt thanks for such a pleasing labour of love. The books will not only assist individuals, but will be used by us in a study class. We also appreciate the reprint of Brother Thomas' *Herald Of The Kingdom And Age To Come*. May our heavenly Father give you the health and strength to continue this work. Meanwhile the marvelous signs of the times indicate the nearness of our Lord's return. What a wonderful blessing our heavenly Father has bestowed upon us in giving us light in such darkness. May we be ready for the Lord. I pray for the strengthening of my faith. May our heavenly Father bless you likewise." — R.L. (USA).

(The warmth of your comments draws closer together the warmth of fellowship in Christ Jesus. May his coming be soon . . . Ed.)

Sin Offering For The Altar

"There is a question I would like answered. In Exod. 29:36-37 the command is given that the altar be atoned for by a

sin-offering. I am puzzled as to why such was necessary." — A.B. (Qld.)

(It is a principle of the revelation of God, that defilement is easily contracted from one to the other. Hence, anybody touching a dead body was defiled thereby, and also, in turn, would defile anybody whom he touched (Hag. 2:13). Therefore, because the altar was built by the hands of Israelites who, of course, sinned, and were tainted by death, it was treated as defiled, and had to be cleansed before being put to use. The altar foreshadowed Christ our altar, Heb. 13:10, who, because he was of our nature, required redemption, or cleansing, therefrom, even though he never sinned literally. By metonymy, human nature is called "sin", because its present sin-prone, mortal state is the result of literal sin in the beginning (see 2 Cor. 5:21; 1 John 2:16). Therefore, it is said of the Lord, "he died unto sin once" (John 6:10). What "sin" did he die unto? Not literal sin, for he committed none; but what Paul styles "sin in the flesh" (Rom. 8:3). He was made of our nature, and so "bare our sins in his body on the tree" (1 Pet. 2:24). He did this, not as the apostasy supposes, by our literal sins being placed on him, and him paying the penalty thereof, but by demonstrating what we must do if we would please God: "crucify the flesh (the source of sin) with the affections and lusts" (Gal. 5:24). Through giving himself to God in that fashion, the Lord ensured his own resurrection to life eternal, for he was "brought again

from the dead . . . through the blood of the everlasting covenant" (i.e. his own blood), and was "cleansed" by the bestowal of divine nature. His death and resurrection were necessary for his "cleansing" (change of nature), and was an essential element in the justification of literal sinners (Rom. 4:25). All this was typified by the altar under the Law. If you desire further clarification, please write again. Meanwhile, please accept our apologies for the delay of our answer: we have been away from home for some time. Finally, we suggest you read "The Blood of Christ" by Bro. Roberts... Ed.).

Value of Elpis Israel

"Both Logos and Expositor are greatly appreciated. We were very pleased to see your editorial on *Elpis Israel* and endorse it completely. Bro. P. MacLachlan conducts an *Elpis Israel* Class here, and those who attend find it intensely interesting and instructive on all points of the Truth. We have a wonderful heritage in this book, as we have also in *Eureka*. They are masterpieces of exposition and exhortation for those who have eyes to see and ears to hear. We follow Brother Thomas as he follows the Word. That he was providentially guided but not inspired is right; but after fifty years in the Truth we are still amazed at the accuracy and ability of his expositions. They are unmatched in our experience. Keep on with the good work. Our love in the Truth to you all." — A.F.M. (N.Z.).

(You will be pleased to learn that a new edition of "Eureka" is currently being printed, and the first volume should be ready by the time you read this copy. It is printed in clear, large type, easy to read. It is, without doubt, the finest exposition of the Truth extant....Ed.).

An Exceptive Clause?

"Your article in Logos entitled *Not Under Bondage* quotes 1 Cor. 7:15. I agree with you as I have fought for years to uphold this principle that Paul is not speaking of divorce here. I have also maintained for many years that the Lord does not allow of an 'exceptive clause'. Now your article, in quoting Mark and not Matthew appears to rule out an 'exceptive clause'. If this is the intention then it is contrary to an earlier editorial in Logos in which the case for the 'exceptive clause' was set forth. You might like to clarify this point?"

"Like many Ecclesias today we have cases where sisters have lost their husbands to the world, and, as a consequence, are forced to live difficult, and in many ways, lonely lives; each have children. In some cases the husband was not in the Truth. These sisters have some justification to use an 'exceptive clause' if such exists. We believe it best to counsel them to remain single in the face of conflicting opinion in the brotherhood over the question. Do you agree with that advice?" — C.H. (NSW).

(In regard to the 'exceptive clause' I would rather

you consider our article in this issue of "Logos". Concerning the advice you have given the sisters, we are convinced that it is the best possible, and in full accord with the teaching of Scripture. See 1 Cor. 7:27....Ed.).

From India

"I have been asked to request a further 50 copies of the Herald: *Russia's Bid For World Domination — Sure Sign of Christ's Second Coming*. We realise that you may not have any on hand with the Indian address on the back, but if you can send the general covers, or an edition with the back page blank, it would be suitable. Could you please send them air mail as unfortunately sea mail is irregular and generally takes at least five months to arrive. As the last two issues of *Herald Of The Coming Age* have advertised the issue relating to Russia the demand for them has exceeded the original supply. I suppose for a country so close to Afghanistan, and with political leaders with Russian sympathies, interest in Russia and its future by a people in this country is not surprising. Please send the account for these to us — K.C. (Vic.).

(It is a pleasure for us to co-operate in the preaching of the truth in any part of the world. As to your comment about the interest in Russia shown by peoples overseas, my experience has been that often people throughout the Middle and Far East are more politically alert than is the case with Australians. . . . Ed.).

(4) Apostasy And Apathy

The Ecclesia at Thyatira commenced well with the ministrations of Lydia, but the antitype of Jezebel established apostasy and apathy there until it dominated at the expense of the truth. The Spirit asked for a certain action to be taken, which, unfortunately, was ignored.

The Ecclesia At Thyatira (Rev. 2:18-19)

In a current publication we read:

"Thyatira had a false prophetess, Jezebel, who had already been openly admonished regarding her evil teaching . . . Even so, Thyatira was not deemed unworthy of fellowship with the Lord. And far from there being any requirement placed on the faithful to separate themselves from the contaminating influence of Jezebel and her coterie, the exact opposite is explicitly laid upon them". (*Biblical Fellowship*, by G. Booker p. 30).

Nothing is further from the truth. Our previous study showed how historical Jezebel's evil influence corrupted the entire ecclesia of God: the twelve tribes. It is difficult to understand how anyone who thoroughly understands the implications of Jezebel's behaviour in the ecclesia of old, and who studied the significance of the forceful language used by the Lord Jesus Christ in his condemnation of the ecclesia at Thyatira, can conclude that there was no need to separate from those teaching false doc-

trine. It is just this spirit of compromise that Jesus condemns in his letter to Thyatira:

v. 23: "And I will kill her children with death."

vv. 24-25: "I will put upon you none other burden. But that which ye have already hold fast till I come."

The Lord would put upon them no other burden than that which he had already stressed: *the ejection of those errorists* whom they had tolerated until that point of time . . . Whilst the elders were called upon to eject the heretics, they were to carefully nurture those who hold the Truth in righteousness.

Because Jezebel was not isolated from the ecclesia, because that class of false teachers did not have fellowship withdrawn from them, Jezebel went on to live in the ecclesia and develop into the drunken harlot of Rev. 17. The express command of Rev. 18:4 is for separation from this kind of spiritual fornication:

"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

The Ecclesia at Sardis (Rev. 3:1-6)

The Ecclesia was warned: "Thou hast a name that thou livest and art dead". The RSV renders: "You have the name of being alive". The Ecclesia was in high reputation before men, but not in the sight of God. It is significant, that in this message, the Lord does not specify any prevailing form of error or false doctrine, and it is probable that *the Ecclesia was too apathetic to care*. The Ecclesia seemed large and lively to others, yet that was a facade that hid a corpse. It was dead spiritually.

It would appear that there were no teachers of false doctrine in this ecclesia, therefore we cannot interpret any of these verses to suggest there should be withdrawal of fellowship from any members. Nevertheless the condemnation of the Lord upon this ecclesia: "thou art dead", warns us that self-complacency, apathy and indifference to the work of the Truth will not be tolerated by Him.

The Ecclesia at Philadelphia (Rev. 3:7-13)

The Spirit has nothing but commendation for the Ecclesia of brotherly love (the meaning of *Philadelphia*) It is commended in the words: "Thou has a little strength" (v. 8). The word "strength" *dunamis* signifies power. It is used often in the N.T. of miraculous power, and of the Gospel's power to save (Rom. 1:16).

Some translators render *thou hast a little strength* as signifying "you are few in number," rather

than little in strength. In conjunction with the reference to "an open door", and the context of this verse, we conclude that, in contrast to the ecclesia at Sardis, the ecclesia in Philadelphia was small in numerical strength but active and vigorous in its approach to the Truth.

Evidently controversy had purified the Ecclesia. The Lord declared of those who had challenged the Truth: "Behold, I will make them of the synagogue of Satan which say they are Jews, and are not, but do lie" (Rev. 3:9).

The language is almost identical to that of chapter 2:9, in relation to Smyrna; that other ecclesia of which there is no condemnation. This indicates that division had occurred in Philadelphia resulting in two opposing communities, which the Spirit describes as the Ecclesia and the Synagogue. It is highly significant that the two Ecclesias of which no condemnation is recorded (Smyrna and Philadelphia), are also noted for their *refusal to fellowship* those described as the Meeting or Synagogue of the Adversary. This is in contrast to the Ecclesias in Pergamos and Thyatira which are condemned for retaining in fellowship those who opposed the truth."

The Ecclesia at Laodicea (Rev. 3:14-22)

There is no commendation for those of Laodicea. Their self-complacency demonstrated their lack of spiritual discernment. In their opinion "things were going very well", and they had "need

of nothing", not even the help or coming of the Lord!

Christ warned that he would spue the Ecclesia out of his mouth. At the same time he gave opportunity for individual members of this dying ecclesia to repent: "I counsel thee to buy of me gold tried in the fire . . . Behold, I stand at the door and knock". Until the Lord's return there is always time for individual members to demonstrate their faith in, and love for, their Master by sacrificing self-interest to perform his will.

It is significant that in the condemnation of this ecclesia there is no allusion to doctrinal error and yet, unless the ecclesia changed its attitude, it was without hope. In this respect it is identical to Sardis. "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (v. 16). "Thou knowest not that thou art wretched, and miserable, and poor, and blind, and naked" (v. 17).

In the seven messages the strongest language of censure is reserved, not for an ecclesia harbouring false teachers, but for an ecclesia manifesting self-righteousness and complacency. This suggests the Lord considers apathy and indifference to the work of the Truth to be sins more deadly than doctrinal error! *Laodicea is typical of the ecclesial world on the eve of the Lord's coming.*

Seven Typical Ecclesias

There would be little point in a study of this section of Revelation if the messages had meaning only for the ecclesias of John's

day. If that were the case we could simply ignore them. A detailed study of the messages in conjunction with a very careful reading of *Eureka* with particular attention to the principles which Bro. Thomas expounds, brings out two interesting features.

Bro. Thomas suggests that the seven ecclesias of Asia Minor are typical of the state of the Truth in the ecclesias of God from the period of John's writing in 96 A.D. to the rise of Constantine to the throne in 324 A.D. From this view the seven ecclesias represent seven periods of ecclesial activity running parallel to the opening of the six seals in chapter six.

The six seals reveal God's judgment on the pagan Roman empire. The pagan form of worship had to be removed in order that the working of "the mystery of iniquity" (2 Thess. 2:7) might be manifested in the "man of sin" of v. 3, or the development of the Roman Catholic apostasy. This came about as a result of "the falling away" of many from the Truth (2 Thess. 2:4) of which Paul warned the elders of Ephesus (Acts 20:28-30).

If the elders of the ecclesias had heeded the warning, and followed the example of the Ecclesia in Ephesus, Smyrna and Philadelphia, the class of false brethren represented by Balaam and Jezebel would not only have been excluded from the platform (Thyatira), they would have been opposed and isolated from the ecclesias instead of being retained in membership (Pergamos). However, because of apathy, indifference and com-

placency, an attitude which may have been manifest only to the Lord (Sardis), the ecclesia slowly degenerated to the spiritual condition of being "wretched, miserable poor, blind, and naked" (Laodicea). This left the Lord the only recourse of "spuing them out of his mouth."

And so, at the end of this period (96 A.D. to 324 A.D.) Roman Catholicism had developed out of ecclesias that had been called to a state of faithful separateness. Jezebel, the Apostasy, had developed to the great system of Lawlessness: the State religion of the Roman Empire under Constantine. Revelation 7 then predicts the commencement of the sealing of the 144,000 in the forehead: the isolation of the true Israel of God (Gal. 6:16) from nominal Christianity.

The second feature of Bro. Thomas' exposition is that the seven ecclesias of Asia Minor are typical of the state of the Truth from John's time (96 A.D.) down to the time of the Second Coming. The symbol of the Ecclesia is the waning, waxing moon, receding or increasing in spiritual virility. We have seen that some ecclesias are strong and vigorous, some weak and apathetic. Such is the history of the Truth from the first century to our day.

At the epoch of the return of our Lord, we are faced with the sobering truth that our day is typified by Laodicea: self-righteous and complacent.

However, the warnings and appeals of the Lord indicate that an ecclesia does not have to succumb to its environment. To point the lesson directly, though living in the Laodicean epoch, we do not have to sink under apathy and indifference. Let us actively contend for the truth in vigorous opposition to false ideas and actions, and we will escape the decline and fate depicted of the Laodicean ecclesia of old. Otherwise, our spiritual condition will slowly and imperceptibly degenerate to that of it. We may not be aware that we are "wretched, miserable, poor, blind, and naked. Certainly the Ecclesia of Asia was ignorant of the fact for it boasted of its wealth and attainments. Sin is a great deceiver and it is easy to be deluded by its sophistries. Let us heed the warning of the Lord, and apply ourselves to introspection, lest we, too, are deluded by "Jezebel" and drift into a state of apathy or apostasy. Remember, today, in a very real sense, Christ knocks at the door. Let us make ready to receive him.

H. Bartholomew (Canada)

THE APOCALYPSE

The Apocalypse was given to the end that the servants of the Deity who are keeping their garments might be able to discern the signs of the times preceding the apocalypse of Christ; and the real nature of things extant in their several generations. No believer, understanding this prophecy, could be seduced into fellowship with the clerical institutions of the world; because he would see them in all their native deformity and sin.

— J. Thomas

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 whatsoever state I am
Then will I find
That peace of mind
By grace, through the Lamb, God sent.*

*When hymns of praises 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.*

L.D.G.

THE TABERNACLE



IN THE WILDERNESS

The Contents Of The Ark

The three sections of the Tabernacle (Court, Holy Place and Most Holy) represented three stages in the life of the believer: Preparation, Walking in the Light, Sharing the Glory. In order to attain unto the latter it is necessary to consider and apply the principles set forth in its furniture, including the contents of the Ark.

The Tablets Of The Testimony (Exod. 25:16; 31:18)

The ten basic commandments of the Law were inscribed on two tablets of stone, and delivered unto Moses (Exod. 34. See also *the Law of Moses* by R. Roberts, pp. 103-104). They were also known as "The Testimony" (Heb. *eduwth*, "witness"), or the "Tables of the covenant" (Heb. 9:14; cp. Exod. 34:10).

The Law was designed to make manifest the reality of sin, and to educate and discipline the people in preparation for the future inheritance promised in the covenant made with Abraham, Isaac and Jacob. The Mosaic covenant was accepted by the nation in the terms: "All that Yahweh hath spoken we will do and be obedient" (Exod. 24:7). It therefore governed the relationship between Yahweh and His people; and also between the members of His family.

The Tables of the Commandments were the first items to be placed inside the Ark, thus indicating that the Divine Laws and Precepts are of *first* importance. The original stones were Divinely provided and engraved by the hand of Yahweh (Exod. 24:12).

Later there was given to Israel another manifestation of Divine Law and Truth — The Word made flesh (John 1:14; 14:16; 15:1; 17:26). He was the "*Logos*", the mind, thought, intelligence of Deity (Read *Eureka* Vol. 1 p. 314). The stones given to Moses pointed forward to him whom Yahweh provided, being His only begotten son obedient in all things, his character engraven by his Father's hand (Zech. 3:9). Therefore he displayed his Father's truth, law and character. He became the basis of the "new covenant" by which a true, faithful family is being gathered together and developed, to the honour of Yahweh.

But the Israel of Christ's day rejected the "chief corner stone," even though he had been engraven by Yahweh's hand.

The significance of the Tables of the Law extend still further. Paul (see 2 Cor. 3:3) contrasted them with the effect of Yahweh's Word upon the fleshy "tables of the heart" (or mind), a reference drawn from Prov. 3:1-4 and Jer. 31:33. The constant passage of Divine truth, read, heard, understood, believed and repeated, passing through the brain tissue, becomes a law in the thought processes of our mind that flows out in words and actions, (cp. Ps. 119:97,99); a manifestation in us of the revealed mind of Yahweh.

Furthermore the Tables of the Testimony were a prophecy of the kind of people who, in the future time of their inheritance, will become the revealed Word of Yahweh's Truth throughout the world. They are described in Rev. 12:17; 19:10 as those who did "keep the commandments of God and have the testimony of Jesus Christ". They are described in the day of their exaltation, as those who have "his Father's name written in their foreheads" (Rev. 14:1; 22:4). They were "sealed" doctrinally in such a manner that the truth, understood and believed, was faithfully practised.

The Golden Pot of Manna Exod. 16:32-34

"He gave them bread from heaven to eat" John 6:31

The Manna was small and round — as small as the hoar frost (Exod. 16:14), as the coriander seed; its colour (or eye) as the colour of bdellium (Num. 11:7).

Into a golden pot for which neither size, capacity or dimensions are given, was placed a measured amount of Manna. It was a selected quantity taken from the food with which Yahweh daily fed His people in the wilderness (Exod. 16:12-22). It was Yahweh's food (Psa. 78:24,25), the food of angels, but Israel needed it each day and they were given very explicit instructions concerning its gathering and use. When these were not strictly observed they either hungered, or the manna corrupted.

It was first provided after the glory had been seen (Exod. 16:10), and flesh had been eaten in the evening (vv. 12,13).

Moses later explained to the Israelites (Deut. 8:3) that the manna was given to them so that they would know that "man doth not live by bread alone, but by every word that proceedeth out of the mouth of Yahweh" (Deut. 8:3). And that "word" needed to be partaken of every day: "in the morning" after the rising sun had drawn up its covering dew. It was food for the morning of the new day. It was from this food that the measured omer (approx. 1 pint) was placed in the Golden Pot which was later placed in the Ark (Heb. 9:4). It was preserved throughout the wilderness journeyings and possibly for some time afterwards.

A Type of Christ

Jesus declared: "My Father giveth you the true bread from

heaven" (John 6:32). The manna and the golden vessel point forward to the Lord Jesus Christ. He was a "vessel" truly "meat" for his Father's use. His faith was tried in every way; his love was such as to cast out every fear; his perfect obedience unto death ensured his resurrection. One of the results of all this has been that Yahweh continues to gather into him as many as He chooses so as to have them enter the perfect "Most Holy" state of the future age.

Jesus declared of himself in John 6:57, "As the living Father hath sent me . . . so he that eateth me, even he shall live by me". He was given to Israel to "eat" in the "evening" of the Mosaic age, after they had seen Yahweh's "Glory" manifest in the flesh (John 1:14). He was the "true bread" out of heaven (John 6:50,51,58). He was the "Logos", the spirit of Deity, the true bread given as life-imparting spiritual food (see *Eureka* vol. 1 p. 311). He declared: "if any man eat this bread, he shall live in the Aion" (John 6:51). His teachings are food that will produce eternal life (John 6:47-53). He *was* corruptible like the daily wilderness manna; but he is now *IN*corruptible like the Ark/Manna, being hid in God (at the right hand of power), concealed from human eyes.

He is waiting to be revealed in the morning of the new day, sent forth as Yahweh's food in the kingdom. That apocalypse will be associated with a numberless host which the rising sun of righteousness will draw to himself in resurrection as the dew of the morning.

Meanwhile, his word (his expression of his Father's truth) has been preserved and is incorruptible for it "liveth and abideth for ever".

Those who, responding to the Grace of the Divine calling, have entered into the body of Christ (Col. 3:3,4) will, after the intervening night, be as dew upon the ground in the resurrection morning (Isa. 26:19). They will have seen Yahweh's manifested Glory in His son and will have "eaten" of his "flesh". This manna is now concealed, sleeping through the night of death, waiting to be revealed in the "morning" when the Sun of Righteousness shall arise with healing in his beams (Mal. 4:2 — See *Eureka* Vol. 1, pp. 309-314). That "manna" will be like the bread which Israel was given to eat: it was concealed in the watery substance which evaporated as the result of the sun's warmth. But when it will be apocalyptically revealed in the new day it will be as food for the nations, as the people partake of the teachings of the incorruptible bread (the saints). It will be the food of faith that will result in eternal life for the "ages of the ages".

The "prophecy" of the manna also relates to those who, today, form part of the multitudinous host who are members of the One Body of Christ. They all wait in faithful patience for the Sun's rising so that, by his coming and presence, he will reveal them in glorious splendour by acting upon them with the healing beams of immortality. (Phil. 3:20,21; 1 Cor. 15:45 — in which the words "a quickening spirit" are also rendered, "a life-giving spirit"). Those who "eat" of him *today*, will *then* partake of spiritual food which is incorruptible (John

6:54,57; Rev. 2:17). It is therefore necessary for us to eat daily of the "manna" of the Word of Truth. That which we partake of today will not "keep" until the morrow. We need to "eat" again tomorrow to sustain the spiritual man during this wilderness experience.

To neglect, or refuse, to eat of the Lord's life-giving truth, is to perish, as Israel would have done had they refused it in the wilderness. Later they did reject Christ's teachings and, for this rejection of the Divine "food", they perished both individually and nationally in the retribution of AD 70 (see Hosea 4:6).

Aaron's Rod that Budded (Num. 17:2-11)

Following the rebels' challenge against the position and authority of Aaron, Yahweh instructed Moses to implement a procedure that was designed to show the people that Aaron was His choice as High Priest. This was through the budding of an almond rod, the symbol of death and resurrection, the token of Divine selection (cp. Rom. 1:3-4).

The rod (Heb. *mattah*, a branch or extension) has been considered to be a branch of the almond tree which is the first to awaken after the long night of winter. It was a branch which Yahweh had made and which He later caused to live again and to produce fruit.

An "Ecclesial" dispute had developed in Israel and the issue was whether the High Priesthood was an appointment based upon human selection or upon God manifestation. So that an authoritative answer should be given, Yahweh called together the Levites, as the symbols of all the firstborns in the nation (Num. 17:2-4,6,7).

During the night, Yahweh indicated His choice and made judgment in the matter that had troubled Israel. His power operated upon Aaron's Rod, granting it new life so that, miraculously, it blossomed and brought forth fruit. In the morning His judgment and selection were manifested before the nation (vv. 5,8,9). That revelation dispelled the murmurings of God's people. Under the circumstances His authority could not be challenged.

This branch was then taken (v. 10) and placed again within the Most Holy Place, in the Ark (Heb. 9:4). It constituted a token for the remembrance of the people. As Aaron typified the High Priest, the rod pointed forward to the confirmation of his appointment by his resurrection. Inside the Most Holy Place in heaven there is one who was raised up as the "Branch", or "the rod of the stem of Jesse". He is Yahweh's firstborn, the "only begotten" (John 3:16), who was brought into His Father's house at 12 years of age (Luke 2:49).

Israel was in rebellion against its God Who displayed His will and word before them in the very name that Jesus bore. Yet they rejected him, declaring, "We have no king but Caesar." But he was made "the firstfruits" of the resurrection (1 Cor. 15:20-23) and was displayed before Israel in power. The power that had caused Aaron's rod to bud now caused *this* Branch to bring forth fruit. The Branch which Yahweh had "made strong for Himself" (Psa. 80:15), had now become the "man of His right hand".

This choice by Yahweh of High Priest for His people, was confirmed by his resurrection (Acts 2:24; 10:40; Phil. 2:8,9; Heb. 7:15,16; 8:1). He was raised from the dead as "the Rod, the Branch" (Isa. 11:1); and then elevated to the right hand of Yahweh (Psa. 110:1,2). But as the branch of Aaron produced flower and fruit, so has Christ (Acts 15:14; 1 Pet. 2:9). His people "were once dead in trespasses and sins" (Eph. 2:1) but have been "quickened together with Christ" (v. 5). Now "hidden with Christ" (Col. 3:3), they await the revelation at the judgment seat when divine power will be manifested in them in the bestowal of eternal life.

While we await the "morning" of the new day, there is to be developed in each saint the "fruit of the spirit" (Gal. 5:22,23). However, the fulness of its beauty will not be fully seen until the light of the New Day shines upon it. May that day be soon.

K. Cook (NSW)

The World

Economic Collapse?



"The rapid and continuous spread of commercial distress over the whole of Europe, in spite of the efforts made by national banks and governments to arrest it, is amongst the signs of the times that deserve to be carefully noted."

SO wrote Bro. Thomas in *Herald Of The Kingdom And Age To Come* (1858). The economic problems then observed by him are intensified today. Indeed, the crisis is so severe that experts are warning that the world's monetary system is on the point of collapse.

Indicative of this are the constantly varying exchange rates of different national currencies; the inflationary spiral (as high as 150% in Israel); the increase in interest rates by the lending banks of the western world, and so forth.

A short time back, Italy went to the drastic extreme of ordering the shutdown of all its stock exchanges because of a dramatic plunge in share prices, the worst since 1917 when World War I was in full swing. The reason: The US dollar was soaring to record breaking levels against the Italian lira, and Italians were selling their shares to purchase rising dollars.

Hence Italy was being drained of money which poured into the coffers of US.

Recently, in Britain, in a most unusual manner, a new government bond issue was a complete flop, providing a setback to government plans to raise fresh cash to strengthen its weakening economy. The reason: The general anticipation that interest rates would rise, so that people refused to lend to the government. Already the Bank of England had increased its rates above 12%.

Attempts At Stability

In the 1930's, the world had a gold standard, and nations had to abide by the rules whatever the results to domestic economies. But during the Depression, nation after nation went off the gold standard, and began to print money in huge quantities, until, finally, paper money bore no relationship in value to real negotiable assets. For example, in

Germany, the cost of a postage stamp was measured in millions of marks!

In 1944, the International Monetary Fund met at Bretton Woods (US) to seek a way to provide money to repair the ravages of war. An international Monetary Fund was set up, designed to lend to nations in need. But though initiated by US, because of the tremendous demand of other countries for American goods, the scheme broke down. Nations were borrowing from the Fund (the chief member of which was US) in order to pay U.S. Like in the days of Haggai, the money went "into a bag with holes" (Heb. 1:6).

Currency was placed on a "floating" basis; that is, a Government no longer guaranteed the rate of exchange in establishing its economic rating in comparison with that of other countries. Instead, it was allowed to "float", that is, to find its own level. That meant that the value of a country's currency in the international field varied from day to day, and large sums could be made or lost according to the rise or fall of the unit of money.

This has resulted in an increase in inflation, which was further aggravated by the economic war of the Arabs directed against Israel, but which has affected other nations more so.

Attempts have been made to control inflation, but with only partial success. Now the US, followed by Great Britain and Australia, has decided to set about curing its economic ills by lifting interest rates to record levels. New York banks are offering to lend at 20% and above. The result is that foreign currencies are flooding the States, as investors place their money with the banks to profit by the increased interest. The same is happening in Australia, and has attracted a flood of investments from overseas.

There is ample money in Australia, but the rate of interest is high. By attracting overseas money, the Australian dollar is strengthened, but at the expense of the people. Young couples who are purchasing homes find their problems accentuated because of the heavy interest rates. Both husband and wife seek jobs, but there is an increasing pool of unemployed which is augmented by working wives. Sad results of these problems are the decline in homelife, and the increase in juvenile delinquency (see 2 Tim. 3:1-5).

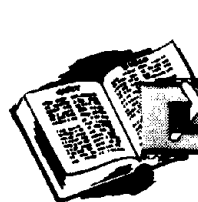
In 1944, the plan was to make currency available so as to provide employment for all, and to rebuild the devastations wrought by war. Today that plan has been abandoned, and instead a pool of unemployed has been allowed to form who receive their daily bread from the Welfare State. People no longer have to work to live; instead older workers are being urged to retire early.

The system is a hopeless one, particularly for young people. It is helping to develop the state described by Zech. 8:10, which forshadowes the present. It is an evil incidental to the time of the end, as declared by Bro. Thomas: an important sign of the times. Therefore, when faced with the problems of economic distress, let us heed the advice of Paul, "be content with such things as ye have", and remember that the dark cloud of monetary distress has a silver lining; it is a significant sign of the times, leading to the establishment of the Kingdom of God.

The French Revolution was preceded by inflation, unemployment, want and violence; and the present civilisation will do likewise leading to the vast upheaval that shall take place at Christ's coming.

WORLD POLITICS

The brethren of Christ have nothing to do with the politics of the present world, except to submit to its laws when they are not inconsistent with the law of Christ. Believers of the Gospel are called to reign with Christ in the day of his glory, on condition of meanwhile accepting the position as strangers and pilgrims whose citizenship is in heaven with Christ for whom they wait. It is an unrepealed law of his that his friends are "not of this world", even as he was not of this world. It is inconvenient: but worldly convenience was never the object aimed at in the laws of Christ, but the reverse — a cross to carry. This world will pass into the hands of the saints, when the fulness of the time has come. Meanwhile, though obliged to be in it, they are passive, and leave all the voting, and law-making, and fighting, to those to whom they belong. — R.R.



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This title in the *Herald Of The Coming Age* series has been re-issued. It draws attention to the problems of humanity and shows how Christ alone is capable of solving them, and will do so at his return. Supplies are available from *Logos* agents. Prices on application.

KEY TO THE UNDERSTANDING OF THE BIBLE

This 150pp. book has assisted many to come to a knowledge of the Truth leading to baptism. It sets forth the Gospel in a simple but systematic manner. Price: \$1.50 (Aust.); £1; \$2 (N.Z. & Can.); \$1.75 (USA); R.1.50 (Sth. Africa)

EUREKA

By the time this issue of *Logos* is in the hands of the reader, we anticipate having the first volume of *Eureka* ready for those who have ordered it.

It has been entirely reset in large, easily-readable type, bound in handsome dignified covers suitable to a book of this kind. We aim to make it the best edition of this invaluable book ever produced, as a memorial to a man who, under God, has led so many to the Truth. We feel that readers will be pleased with both the appearance and the contents of the volume. Initial cost of the book has been set at \$8 Aust., to which must be added postage. But this will later be subject to revision as hidden costs are revealed. For example, at present we are not quite sure of the actual price of binding.

Volume 2 will follow as soon as possible; we are currently type-setting it.

We urge readers to send their orders immediately to *Logos* Publications, West Beach Post Office, South Australia 5024, or to any *Logos* agent.

"TODAY" — A NEWSPAPER WITH A MESSAGE

Logos produces a quarterly newspaper, edited by Bro. J. Ullman, and which is designed for home distribution. It contains up-to-date information about world affairs, and relates them to Bible prophecy. Other articles provide outlines of doctrine and Bible topics. Each issue features an invitation for free literature. Response to *Today* continues to be maintained — yet whether this continues, or not, the paper is a valuable witness against the world in which we live (Heb. 11:7). Issue 16 (June) has just been completed, and limited supplies are available to readers desiring to assist in distribution. Cost is: \$23 per 1000 (Aust.)

THANK YOU!

We thank readers for their generosity in forwarding voluntary donations to the work of the Truth in which we are engaged. Time will not permit us to personally acknowledge all such by letter, and we do so in these columns. The assistance thus received encourages us in the work in which we are engaged, and materially helps us to maintain and extend it. We acknowledge the following:

General Fund: R.E. (UK); N.Z.: F.H.; F.L.R.; G.K.G.; L.M.; C.E.; G.R. Tas: C.B. W.A.; T.M.; M.M. NSW: O.V.; D.C.; G.M.; D.M.; G.C.; K.M.; W.M.; P.S.; B.M.; R.M.; D.D. Vic.: I.P.; H.H. S.A.: A.T.; L.L.; R.B. Qld: P.F.
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OUR VISIT TO ISRAEL

This is a book of 176pp. profusely illustrated in colour with explanations of all places depicted. The commentary is extremely well done by an Israeli guide, and can assist to a better understanding of the land both historically and archaeologically. It is a most helpful book to those who have visited Israel as well as those who would like to do so. Cost \$6 Aust. plus postage.

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Based on the exposition of *Eureka*, this book provides verse by verse comments on every verse of the Book of Revelation. It helps to simplify the Apocalypse, thereby comprising a useful aid to *Eureka*. Cost \$5.75 (Aust.); £3.50; \$8 (N.Z. & Can.); R.6 (Sth. Africa) \$6.75 (USA)

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A devotional, verse by verse exposition of this delightful little book of the Bible. Every verse is commented upon, and the types are explained and expounded. Price \$4 (Aust.); £2.30; \$5.50 (N.Z. & Can.); R.4.50 (Sth. Africa)

THE STORY OF THE BIBLE VOL. 1

This book has been enthusiastically received by those who contributed to it. It covers the early books of the Bible in conversational style. Volume 2 is in course of preparation. Price \$7 (Aust.); £4.25; \$9.50 (N.Z. & Can.); \$8 (USA); R.7.25 (Sth. Africa).

THE EIGHT SIGNS OF JOHN by J. Ullman

Exploring the various miracles recorded in the Gospel of John, and explaining them both as wonders, and as signs setting forth eight steps in the consummation of the divine purpose. The book is interesting and intriguing, providing narrative of the Lord's labours, and the significance of his miracles as signs. Price \$4 (Aust.); £2.30; \$5.50 (N.Z. & Can.); \$5 (USA); R.4.50 (Sth. Africa).