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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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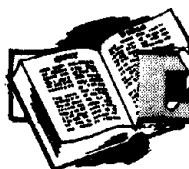
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A Chat With Readers

Priorities

PAUL instructed Timothy "to do the work of an evangelist" (2 Tim. 4:5). The word signifies "a preacher of the Gospel". It is the duty of all those who take in the Truth to also give it out. This can be done effectively in many ways: by public speaking, by personal witness, by revelation of Christ in our lives, by distribution of literature.

Christ declared: "God so loved the world that He sent His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). If we love God, we will be anxious to extend His knowledge abroad, so that others might be brought under the influence of His love. Therefore, love of God should induce us to so live and act towards our fellowmen as to make Him and His way of life beloved in their eyes. For if we really love a person, we delight in that others do also; we feel a feeling of warmth when those whom we love are praised and appreciated by our fellows.

Hence we "do the work of an evangelist".

But let us take warning here, and place things in proper perspective. The work of preaching in all its facets is important; but it can take various forms. There is the proclamation of the Truth to the world outside; there is the building up of the Ecclesia within; there is the responsibility that we owe to our families.

What is to take first priority? In what order are we to set out the relative importance of all these activities?

God must come first. "Thou shalt love Yahweh thy God with all thine heart, and with all thy soul, and with all thy might" declared the Law in Deut. 6:5. It is the first recorded instance in human history that love of God was demanded in any religion. Love of God, therefore, is the distinctive mark of all His true worshippers. A person loves God by walking according to His commandments, declares John (2 John 6). He gives himself completely to the object of his love. If love is genuine, a person will find pleasure in

manifesting it, and enjoying the warmth it induces. He will be like Jacob in his affection for Rachel: the seven years he served for her, "seemed unto him but a few days for the love he had to her" (Gen. 29:20). Our love for God will provide us with pleasure in performing the service we render to Him, hard and long though it may be.

First priority, therefore, must be to God.

The second must be to family. We have a tremendous responsibility there. Love towards wives should take on the pattern of Christ's love to the Ecclesia (Eph. 5:25). He died in manifesting it; he "pleased not himself" (Rom. 15:1-3). Is that the measure of our love to our own? At the same time wives must not be over-demanding, or over-possessive. They are called upon to be in subjection "as unto the Lord" (Eph. 5:22). Children are required to manifest "obedience" to their parents, recognising it as their right, an attitude promising a reward (Eph. 6:1-2). Children are "an heritage of Yahweh" (Psa. 127), and therefore parents must have them in subjection as Yahweh would require of His children. So the family must not be neglected. Family reading of the Word, family discussion of the Truth, family prayers to the Father are aspects of home life that can bind the family-group together, and keep the world at bay. However, we are writing of priorities and not of family upbringing, and hence cannot stay to discuss the latter; but let firmness, justice, and warmth of affection be shown towards children, and in general they will respond with reciprocal accord.

Here, then, is our second priority.

The third priority is to the Ecclesia. Our allegiance to the Ecclesia is important to ourselves and others. The warmth of fellowship we show, the sharing of its responsibilities, its problems, its aspirations, its hopes are matters that need development in these difficult days. The Ecclesia needs to be a refuge from the world, and from personal problems that beset us. We need to be able to meet in confidence that we will receive understanding affection within the compass of its portals. There is often too much of criticism, too much backbiting, talk, and tongue-in-cheek platitudes within Ecclesial circles. This should not be so.

Paul gave service to the Ecclesia an extremely high priority. It took precedence over his preaching to the world. He set a wonderful pattern of shepherding. He gave himself to the aftercare of those among whom he had laboured. And through that aftercare

he introduced them to the deeper things of the Word. The Epistles he has left behind, with all their depth of knowledge, comprise some of the instruction that he left for newly immersed brethren to absorb. He set clearly before them the "whole counsel of God" and in doing so was able to say, "I am free of the blood of all men". His very expressions imply that to merely preach the truth, and to leave those who accept it to blunder on their way is to be guilty of the blood of those who may be called to condemnation in the day of Judgment. A tremendous responsibility rests upon Arranging Brethren to carefully nurture those called to the Truth. It is simply not enough to merely introduce folk to the Truth. They must be upbuilt in principles. Is it enough to bring a baby into the world? Is it not necessary to carefully feed it, care for it, teach it, guide it, discipline it and so forth? Can a baby be brought to the birth, and left to look after itself? Nor can those to whom we introduce the Truth! They are but babes, though they may be three score years and ten in age. And the greatest care must be shown in their development.

Every new convert in an ecclesia weakens the ecclesia to the extent that care must be given to the development of such. And that care must take the form of strengthening them in the basic elements of the Truth, in the first principles in their application to a way of life. Paul never placed preaching before shepherding. To the Corinthians he wrote: "For though ye have many instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the Gospel" (1 Cor. 4:15). A father has a affectionate care for his children, and will sacrifice for them, and with tender solicitude will anxiously assist in their development. Paul was a father to the Ecclesia in Corinth, and to others elsewhere, and the time and labour he expended on them is an example to those who assume responsibility in Ecclesias today.

And, finally, there is "the work of an evangelist". As we have suggested above, this is of importance. We cannot afford to stand still, but continually proclaim the Truth. But it must take its place in our priorities: First God; then Family; then Ecclesia; then the World outside. Christ made that point clear when he declared: "It is not meet to take the children's bread, and cast it to dogs" (Matt. 15:26). We serve God by serving the family; and we help the Ecclesia by our united family worship; and the world outside is best taught when the Ecclesia is united and strong.

Moreover, evangelising is best done through the Ecclesia. "Brethren, let every man wherein he is called, therein abide with God" (1 Cor. 7:24). Preaching outside the area of the Ecclesia must take a subordinate place to working within its area. But where it is done, one factor must always be kept in mind. Scripture teaches that the purpose of preaching is to take out of the Gentiles "a people for His name" (Acts 15:14). Preaching is for the purpose of God manifestation, and not merely for baptising. Hence proper instruction is necessary, and effective after-care. It must not be too shallow. Sometimes shallowness in preaching in foreign parts is excused on the grounds that those to whom it is directed cannot grasp the deeper aspects of divine revelation. Did Paul ever excuse his preaching on those grounds? Was it shallow? His epistles bear witness to the depth of knowledge he expected of those to whom he preached. If a person cannot grasp the principles of God manifestation (and they are not that profound that a simple mind cannot grasp them) the preaching of the Gospel is not for them. Let us remember that the Lord warned that it is possible to "compass sea and land to make one proselyte, and when he is made, to turn him twofold more the child of hell" (Matt. 23:15). Let us solemnly bear in mind, that of all the sons of God extant at the time of Noah, and for whom much effort was doubtless expended to "bring them into the truth" only eight were saved. The rest were drowned by Yahweh. Lot went down into Sodom with a considerable Ecclesia. But it was consumed with fire. Two million adults left Egypt. Two only reached the promised land.

Why?

Because they failed to apply the principles of God manifestation.

In any proclamation work, therefore, that principle must always be borne in mind, otherwise "our labour may be vain in the Lord". Preaching is not enough in itself; neither is baptism. True conversion is what we must aim for, and that demands much more than the basic elements of the Truth. It matters not whether we preach in Australia, England, Germany or the Philippines, the same standards of doctrine and practise are required. We do a grave disservice to the Truth and to those we interest so as to bring them into a state of responsibility, if we do otherwise. Let us bear in mind the statement of Brother Thomas:

"Men were not ushered into being for the purpose of being

saved or lost! GOD MANIFESTATION not human salvation was the great purpose of the Eternal Spirit. The salvation of the multitude is incidental to the manifestation, but was not the end proposed. The Eternal Spirit intended to enthrone Himself on the earth, and in so doing to develop a divine family from among men, every one of whom shall be Spirit, because born of the Spirit, and that this family shall be large enough to fill the earth, when perfected, to the entire exclusion of flesh and blood."

That should be the objective of our preaching, and in our instruction we should aim for it.

A. Mansfield

Words To The Wise

A Call To Repent

Paul declared that in the preaching of the Truth he had "kept back nothing that was profitable"; and had "not shunned to declare all the counsel of God" (v. 27). Therefore he could claim that he was "pure from the blood of all men" (v. 26). Part of the "counsel of God" is the responsibility resting upon those who are called by the Truth to make their peace with God. How does that affect our preaching and attitude today?

The Responsibility of Enlightenment

THE individual salvation offered to Israel in the preaching of John and Jesus, and rejected by them, has been offered to the Gentiles instead, and along with it a call to "all men everywhere to repent," and a "revelation of the righteous judgment of God, who will render to every man according to his deeds . . . in the day when God shall judge the secrets of men by Jesus Christ." (Rom.

1:17-18; 2:5-6,16). This operation develops a household of Christ, whose house, men continue to be so long as they "hold fast the confidence and rejoicing of the hope steadfast unto the end." These have special privileges, and will have special accountability to answer for; but some have reasoned that because this is true, therefore the rebellious among men who "refuse him that speaketh," will have nothing to answer for in "the day of wrath and revelation of the righteous judgment of God" if

they should happen to be among the dead.

This is a fallacy of the nature of the supposed mistake that those would make, who should reason, that because God knew Israel only of all the families of the earth, therefore he would not punish the other families. It is a mistake made by some who have pushed true principles too far through failing to make allowance for other principles. It is not a mistake made by those who have remained in harmony with Bro. Thomas from the beginning. These have always recognised that the truth creates responsibility wherever it understandingly comes, and that if men refuse the submission which God commands, they expose themselves to the terrors of the second death, naturally taking rank with the third class of the parable — additional to the faithful and unfaithful members of the household, whom the Lord describes as “those mine enemies who would not that I should reign over them” (Luke 19:27).

How terrible it will be in that day, if through looseness of doctrine in this matter on our part, men should find themselves awake from the dead to judgment who did not expect to be there, and who would naturally turn their reproaches against us. “Why did you tell me I was not responsible?” Paul declared himself “free from the blood of all men,” because he “hath not shunned to declare the whole counsel of God” (Acts 20:20,27). In this position we can scarcely consider ourselves if we lull people into a deadly indifference

by teaching them that if they choose to disobey God, the worse they have to look for is to be left undisturbed in an everlasting grave.

This is not the worst. There is a judgment which shall “devour the adversary” of which every (responsible) soul of man will partake who are “contentious, and do not obey the truth, but obey unrighteousness” (Rom. 2:8). This judgment is in “the time of the dead” — that is, the time of the awakening of the dead “that they should be judged — not of those who, having no understanding, “shall not rise,” but have passed away as the beasts that perish, but of those who, notwithstanding their contact with “the light that is come into the world,” loved darkness rather than light — and who, having heard the words of Christ as the acknowledged words of God, and having rejected them practically in refusing to walk in accord with them, will be “judged by them in the last day” (John 3:19; 12:48).

Impending Judgment

These are the solemn teachings of Christ and the apostles. The contrary doctrine is based upon too narrow a construction of “covenant-relationship.” This relationship is more an affair of benefit than of accountability. Outside the covenant, there can be no eternal life, but everything shows that men need not be inside that covenant to be the objects of His righteous anger and punishment. We must not overlook the wide proprietorship of the Deity in all His works. If “the cattle upon a thousand hills” are

His, much more the teeming millions of Adam's race. He is the God of the spirits of all flesh," as Moses declared him to be "All souls are His," as He Himself said by Ezekiel, "the soul of the son and the soul also of the father." If He had not spoken to them, their being His would have done no more for them than it does for the beasts that perish; but He has spoken to them in their cast-off condition, and though few of them know the fact or are in illuminated relation with the fact, it does not lessen the terrible import of the fact to those who cast it knowingly aside and live indifferently to it as if man were his own maker and God's claims on him were nothing.

There is very little sense on the earth at present of what is due to God. An outrageous theology and a false science have, between them, so emasculated and confused all reasonable ideas on the subject that it is one of the last things recognised, "that God hath made all things for Himself, yea even the wicked for the day of His power." There is little sense of reverence for Him to be met with anywhere, and next to no recognition of His proprietorship in the things He has made. The earth and all things on it and related to it are of human manufacture. The world is sunk in a deadly stupefaction on this sublime subject. It needs waking up. It will get it shortly. It has had several wakings up in time past, but it has gone off again, and sleeps more soundly than ever.

But let not us sleep as do others. We are not of the night

but of the day. As such, it belongs to us to reflect the light of day in advance. It may be to little purpose as regards others but as regards ourselves, it is well-pleasing to God that while we sojourn in the land of the living, we should let the light shine, both in our manifest works and submission to God, and in our re-echo of the testimony that the earth is the Lord's and the fulness thereof; and that though, for a time, He tolerates the universal revolt against Himself, He will be as a consuming fire against all unrighteousness of men, when the Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance on them that know not God and that "obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power, when He shall come to be glorified in His saints and admired in all them that believe" (2 Thess. 1:8-10).

Conflict In Judgment

There may not seem to be much comfort in the exhibition of this phase of the truth. Looked at all round, there is more than appears. There is nothing but comfort in the prospect of the effectual assertion and vindication and establishment of the authority of God in the earth. There can be no peace or joy or well-being till this is done. Part of the process consists of that great judicial inquisition which He has been pleased to appoint. He will root the wicked out of the earth, but not without showing cause. He will confound the

arrogant and take the wise in their own craftiness, by exhibiting their folly to all men, as the fitting and effectual prelude to His own management of the earth. Thus He will do on the day which He hath appointed for judging the world in righteousness by that man whom He hath appointed (Acts 17:31).

This day, which is a terrible day, will only be terrible to the Lord's enemies. It will be a glorious day for those who love righteousness and hate iniquity, and who wait daily upon God in the patient continuance in well doing which He has required. The day of the ending of the present evil world will necessarily be a day of storm and trouble and clouds and thick darkness: but, because of its prelude of the everlasting day of light and love that lies beyond, it will be a day to be much hailed and much remembered by all the friends of God.

It is no unnatural association of terms in Isaiah that in the same breath describes "the day of vengeance of our God" as a day that will "comfort all that mourn" (Isa. 61:2). There can be no comfort to God's mourners till earth's transgressors have become the subjects of God's vengeance; for among the many causes of their mourning is this, that the transgressors lift the head on high, and to the wicked for the time being, the earth is given in undisturbed possession.

Jesus asks the question: "Shall not God avenge His own elect who cry day and night unto

Him?" (Luke 18:7). A section of them are Apocalyptically exhibited as ejaculating. "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" It is not an unscriptural prayer, therefore, to pray:

"O God, to whom vengeance belongeth, lift up Thyself, Thou judge of the earth. Render a reward to the proud. Let not man prevail; let the heathen be judged in Thy sight. Put them in fear, O Lord, that the nations may know themselves to be but men" (Psa. 94:1-2; 9:20).

He will answer this prayer at the time appointed, "though He bear long with them." Then will He at the same time "comfort all (His own people) that mourn, to give unto them beauty for ashes, the oil of joy for mourning, the garments of praise for the spirit of heaviness." Then will they exclaim, as it is written in the same chapter:

"I will greatly rejoice in the Lord: my soul shall be joyful in my God: for He hath clothed me with the garments of salvation: He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and a bride adorneth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all nations" (Isa. 61:11).

Then will be fulfilled what is written in Obadiah: "Upon Mount Zion shall be deliverance: and there shall be holiness, and the House of Jacob shall possess their possessions . . . and saviours shall come up on Mount Zion to judge the Mount of Esau, and the kingdom shall be the Lord's."

R.R.

Britain And The Commonwealth



"The finger of God has indicated a course to be pursued by Britain which cannot be evaded, and which her counsellors will not only be willing, but eager, to adopt when the crisis comes upon them."

— *Elpis Israel* p. 442.

The Commonwealth

Recently, forty one Commonwealth Heads of Government gathered in Melbourne, Australia, for a summit meeting to discuss common problems and issues affecting their countries.

The trends relating to those countries are significant in view of the signs of the times. To those, blessed with a knowledge of God's truth, they excitedly herald the return of Christ.

One feature, reported in the Press, has been the increased activity and involvement of Britain in India. A further significant feature has been the expressed desire of President Zia of Pakistan to re-enter the Commonwealth; and the encouragement of Britain for such action.

However, we recall that the ancient territory of the King of the North extended to the River Indus in Pakistan, and it could be that this area ultimately will come under the domination of his modern counterpart.

Meanwhile, upon the world's stage, Almighty God is irresistibly bringing the principals of the "latter day" drama into their positions for the development of the greatest crisis of all time.

For Britain, her place has long been predicted: the Tarshish trading power of the latter days in alliance with her "young lions" (Ezek. 38:13). These are nations to which Britain has given birth, and therefore deserving of the title, *lion*, but all "Commonwealth" countries do not come under that category.

The "Young Lions" Thereof

Brother Thomas, in a clear and concise manner, set forth the position of Britain in regard to the latter days. In *Elpis Israel* p. 434 he has these pointed words concerning Britain and her merchant-trading alliances in the last days:

"As to Tarshish, there were two countries of that name in the geography of the ancients. Jehoshaphat built ships at Ezion-geber, a port of the Red Sea, that they might sail thence to Tarshish. Now, it will be seen by the map that they could only sail southward towards the straits of Bab-el-Mandeb, from which they might then steer east, or north, for India. As they did not sail by compass in those days, but coastwise, they would creep round the coast of Arabia, and so make for Hindostan. They might have sailed southward again along the coast of Africa instead of India; but it is not likely they did, as the

commerce of the time was with the civilized world, and not the savage. The voyage occupied them three years. In the days of Solomon the trade was shared between Israel and the Tyrians; for 'he had at sea a navy of Tarshish with the navy of Hiram; once in three years came the navy of Tarshish bringing gold and silver, ivory, and apes, and peacocks.' These products point to India as the Eastern Tarshish — a country which has always conferred maritime ascendancy on the power which has possessed its trade and been its carrier to the nations.

"But there was also a Tarshish to the north-west of Judea. This appears in the case of Jonah, who embarked at Joppa, now Jaffa, on the Mediterranean, 'to flee unto Tarshish from the presence of the Lord'. It is evident he must have sailed westward. It is not exactly known where the western Tarshish was situated. It was a country, however, not a city, whose "merchants" frequented the Tyrian fairs. Addressing Tyre, the prophet says, 'Tarshish was thy merchant by reason of the multitude of all kinds of riches; with silver, iron, tin, and lead they traded in thy fairs'. These metals are the products of Britain, celebrated by the Phoenicians as Baratanac, or 'the land of tin', as some construe it. The merchandise of the northern Tarshish, and of the eastern, identifies Britain and India with the two countries of that name; and Sheba and Tarshish in the prophecy of Gogue are manifestly indicative of the Lion-power of the Anglo-Indian empire."

These were remarkable words, particularly as we are privileged to see Britain re-establishing and cementing her merchant-trading relations with India and other Commonwealth countries. As events take place, the broad lines of his exposition are being vindicated.

The power of the Truth, unearthed from the morass of church theology by Brother Thomas under the providential hand of God, shines with greater lustre because of the prevailing darkness of the world about us.

We are very blessed to have his clear expositions, and our thanks are due to God for all His blessings: the truth in Christ Jesus, the hope of glory, the pioneer writings, the signs of the times. These combine to draw from us thanksgiving for His continued goodness. Paul declared: "For all things are yours" (1 Cor. 3:21). The signs are for our benefit; the drama of the last days is for our elevation. Britain and all its wealth will be placed at the disposal of Christ and the saints (Isa. 23:18); her many ships will be used to restore Israel (Isa. 60:9), and so "the wealth of the sinner will be laid up for the just" (Prov. 13:22).

Let the signs stimulate us to rejoice in our God, praying for "and earnestly desiring the coming of Christ" (2 Pet. 3:12). Certainly, the world and the Ecclesia, need the "times of refreshing" that his presence and reign will bring (Acts 3:19-21), together with "the redemption of our bodies" (Phil. 3:20-21), and deliverance from the "vanity" of the present way of life on earth (Rom. 8:19-25).

W. Excell (Tea Tree Gully)

AN APOLOGY

On pp. 11-14 we have reproduced an article that appeared in our issue for August. Unfortunately a number of lines of type were misplaced in the article which therefore read incorrectly. Rather than merely draw attention to these we have reproduced it. Its importance certainly warrants a further reading . . . Ed.).

(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 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. *pseudēs* = 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 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 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 AND FAR

Day of Opportunity

"I would like to say to you and all members who have contributed to the production of *Logos* that the work done is very much appreciated. The insight into the Scriptures manifest in the articles has given me and others much pleasure and profit, strengthening my conviction that life is but a shadow, and we cannot afford to waste one minute.

"How important it is that while there is opportunity we need not only read the Word, but meditate thereon, prayerfully seeking the Father's guidance to show us the path in life, for in His presence is fulness of joy. Thereby shall our minds be converted from carnal to spiritual thoughts. In that way we are able to reach forth to true happiness and peace. May the Father continue to bless your labours that they may continue profitable to those who receive of them. Yours in the bonds of the covenant — M.E. (WA).

(The mind is the arena where the battle of faith must be fought out. In Christ we will succeed. . . Ed.)

Caught Away To Judgment

"Your exposition *The Judgment Seat of Christ* in a recent issue of *Logos*

touches on the theme of our gathering to Christ with a question mark, and offers for your readers comments on this divine event.

"The solution you give from the occasion of Philip being caught away, emphasises the sense of urgency. Yet your words: 'One moment they will be engaged in their occupations of the present, and then suddenly they will find themselves at Sinai', seem almost like the belief of the churches you mention in *The Herald* entitled *Will the Rapture Ever Occur?*

"Possibly Jesus gives us the clue when he says, 'As it was in the days of Lot, even thus shall it be in the day when the Son of man is revealed.' The Genesis account (Ch. 19) records how two angels came to escort the family of Lot away before they destroyed Sodom. The previous chapter (v. 21) reveals that their mission was also to seek out a matter; yet it only took from evening till morning before the urgent call was heard. The angels hastened Lot saying, 'Arise, lest thou be consumed in the iniquity of the city'. Then, because they were slow, the angels took them by their arms and brought them forth and set them without the city. Perhaps this was a similar experience to that of Philip.

"The Lord also men-

tions Noah, and concerning him, Genesis 6 declares that 'The Lord shut him in . . .' This was the literal hand of the Elohim before judgment came on the world of the ungodly. Likewise direct intervention by a vast host of heavenly messengers to raise the dead in Christ is implied, after which they quickly gather the small aggregate of living believers conveying them to Sinai.

"This period of time is known as 'the indignation' (Isa. 26:19-21). That crisis is developing even now! 'Come My people, enter thou into thy chambers'. The invitation will be just in time, like Sodom of old.' — B.R. (N.Z.).

(What it was intended to convey in the article to which you refer is that there need be experienced no sense of motion in conveying the responsible to Sinai: the responsible will be in their normal environment, and the next moment, at Sinai. This will be under supervision of the angels, but we are not specifically told that a personal warning will be given to each one, though we agree that your illustrations in regard to Noah and Lot are relevant. The important matter is to be ready for that time. . . Ed.)

Making A Reality Of The Judgment

"The subject of the

Judgment Seat is particularly interesting to us all, since it is an event that could involve us at any time.

"Paul's words in 1 Thess. 4:13-17 were intended as a message of comfort in the face of loss through death of certain beloved members of the Ecclesia (v. 18). Bearing this in mind, our interpretation must fit the intention. While it is very true and necessary that we must all appear before the Judgment Seat of Christ (2 Cor. 5:10), and our stewardship 'in trying ordeal meet' it is scarcely the particular form of words we would use to comfort the bereaved.

"I think Paul was driving home the point that death is no barrier to the realisation of the Christian hope. Immortality and the Kingdom are as near and real for the dead as for the living. In his desire to impress his readers with this glorious hope for both dead and living at Christ's coming Paul omits reference to the Judgment Seat. He does this on several occasions: 'We look for Jesus who shall change our vile bodies and fashion them like unto his glorious body' etc. (Phil. 3:21). It is this same glorious transformation of the death body to the spiritual body that Paul had in mind in his epistle to the Thessalonians.

"The living shall have no precedence in this. The dead shall rise first, i.e. before the living are introduced to, and glorified by Christ. After the resurrection of the dead ones, they shall be joined by the living, and then, in the twinkling of an eye, in

a moment of time, at the sound of the last trump, the dead shall be raised to incorruption, and we shall be changed (1 Cor. 15:52). It seems obvious that Paul's 'catching up', or 'away' of the living and resurrected in the clouds (the great cloud of witnesses — Heb. 12:1) is to 'meet the Lord in the air', or in the exalted state of immortality and political ascendancy. The saints shall inhabit the political aerial and rule the nations with their Lord (Rev. 2:26), after the Judgment at Sinai is past.

"This being so, it appears that the 'catching' or 'snatching' up is not a matter of distance but of status: from mortality to immortality as used in the Hymn taken from Psa. 113: *He can raise the poor to stand, with the princes of the Land.* It was the experience of mortality that caused grief in the Ecclesia, and which Paul's words of comfort assuaged by showing that for Christians death did not destroy hope: they had 'fallen asleep' in Christ.

"Isaiah 57 has a very interesting passage which can be related to this subject: 'The righteous perish, and no man layeth it to heart, and merciful men are taken away, none considering that the righteous is taken away from the evil to come'. There is an obvious mistake in the translation. The righteous may 'fall asleep' or even 'die', but 'perish' never. God gave His son that this class should not 'perish' but have everlasting life (John 3:16).

"Some Hebrew scholars state that the word *perish*

is better rendered 'go away'. If this be correct then it could refer to the same event as Jesus alluded to when he said, 'One shall be taken and the other left'. The following verse does not indicate that the righteous have 'perished' at all, but have entered into peace and rest (the rest that remains for God's people), each one walking in his uprightness. The following verses would seem to put the timing in harmony with this interpretation.

"The disappearance of the righteous is followed by a charge against 'the sons of the sorceress, the seed of the adulterer and the whore,' and continues, 'Against whom make ye wide mouth and draw out the tongue? Are you not children of transgression and falsehood?'

"If this be the latter-day Babylonian Power seated on the scarlet beast then the sequence of events would indicate that the 'taking away' of the righteous is the removal of saints from among the world's populations. The very interesting detail of the account is in the statement that 'none lays it to heart' and none considers that the righteous is taken away 'from the evil to come'.

"Angelic power could very easily remove the saints from among men without the least alarm. Perhaps the angels (unknown as such to men) would arrange for 'sabbatical leave'. If the angels can manipulate men's minds to vote governments in and out of power, there would be no difficulty in arranging the removal of Christ's brethren. Mesmerised by an-

gelic power, the men of Sodom wearied themselves to find Lot's door and could not.

"I was pleased to hear you speak whilst in Australia at the effort with the Brighton (S.A.) Ecclesia, and I have thought much on the theme since. On my return by air to N.Z., I had a seat next to a Rabbi and his wife. A very interesting conversation followed. I felt good when I could say: 'But it is your prophets and your God that I quote to you!' It was amazing how little the Rabbi knew of the truth, and of world events in the light of Ezekiel 38. He gave me some unleavened bread. It had little appeal to the flesh, a quality, no doubt, for which it was ordained." — R.B. (NZ).

(The Hebrew word rendered "perisheth" in Isa. 57:1 literally signifies to disappear, or be taken away. This can be through death, or other means. So, literally, your construction of Isaiah 57:1 has some relevance. The righteous are first removed from the scene, and then judgment is poured out upon the wicked. That has happened in the past, and will happen again at the Lord's return. As you remark, the signs are such that this possibility should be considered with the sense of real urgency. . . Ed.)

The Tabernacle

"I have enjoyed Brother Cook's article on *The Tabernacle*. However, on p. 246, expounding on the faces of the Cherubim, he has followed Bro. Thomas (*Elpis Israel*), with which I cannot agree. Nowhere does the Bible tell us that the

Cherubim in the Most Holy, or on the Veil, had four faces. It is a tempting thought, I know, but I am afraid the wish has become father to it.

"The Cherubim in Eden, I believe, were angels. There were more than one. Face numbers are not given. The Cherubim in the Most Holy represent the Saints as from the side of Christ. Again face numbers are not specified, and I believe one each alone is appropriate. The Cherubim in the Veil represent the saints as one with Christ, the Veil representing his flesh. Again, face numbers are not stated, and again, I think one each is appropriate.

"When we come to Ezekiel and Revelation, face numbers are specified for a special purpose: to illustrate the Israelitish base for the glorified Saints as an encampment around the throne, and as *Yahweh Tzvaoth*.

"We must be careful not to make dogmatic assertions which cannot be proven." — E.W. (SA).

(Whilst it is true that we are not specifically told that the faces of the Cherubim in the Most Holy answer to those seen by Ezekiel, the strong indications are that they did so, and we believe that it is most appropriate for that to be the case. Firstly, it would identify the two Cherubim of the Most Holy with the Israelitish nature of the hope, so that whilst the two may unite Jew and Gentile as one, it is only upon the basis of such a hope. Secondly, I feel that Ezekiel, himself, endorses the suggestion. In expounding at length upon the activity of the

Cherubim (Ezek. 10), he concludes by telling us: "This is the living creature that I saw . . . by the river of Chebar; and I knew that they were the cherubim" (v. 20). In other words, Ezekiel the priest, recognised the four living creatures as the counterpart of the Cherubim in the Most Holy because of their appearance. He declared: "And the likeness of their faces was the same faces which I saw by the river of Chebar" (v. 22). It was because of their appearance that he could identify them as Cherubim. It is for this and other reasons that I feel the exposition of Brother Thomas in "Elpis Israel" is correct. With you, I believe that the Cherubim in Eden were angels. But notice that even there the flaming sword, with which they were identified, "turned every way" (Gen. 3:24). This would suggest that there were at least four angels and that they stood guard in every direction . . . Ed.)

Taken Off Guard?

"We are indeed witnessing momentous events, particularly in the M.E. The occurrences in Iran are most significant; for there is little doubt that it will ultimately come under the domination of the 'King of the North'. How vital is it that we heed the exhortation of the Lord: 'Watch, for ye know not what hour your Lord doth come' (Matt. 24:42), and again: 'Be ye ready, for in such an hour as ye think not the Son of Man cometh'.

"These words appear to connect with those of I Thess. 5:1-7: 'The day of the Lord so cometh as a

thief in the night' . . . 'For when they shall say, Peace and safety, then sudden destruction cometh upon them'.

"Could it be that we may yet see a superficial move for peace by Russia, thereby reducing the tension that now exists so that the world is taken off guard? Could it be that the Lord's servants likewise may be taken off guard? I would appreciate your comments on the subject." — O.R. (Qld).

(Daniel 8:25 states that "through peace he (Gog) shall destroy many". This strongly implies that Russia will do as you suggest above, and this may well take the world off guard, as 1 Thess. 5:3 indicates. Moreover, Scripture suggests that believers also may be taken off guard, particularly because of the prevailing affluence. Christ referred to the days of Lot as times of great prosperity, in which the people engaged themselves in activities that were legitimate in themselves, but which became a snare because they dominated their lives causing them to ignore events that foreshadowed impending destruction (Luke 17:28-29). He warned of some who declared: "My lord delayeth his coming" (Luke 12:45). In Ezekiel's day, on the very eve of the destruction of Jerusalem, there were those who said of the prophet's warning predictions: "The vision that he seeth is for many days to come, and he prophesieth of the times that are far off" (Ezek. 12:27). They made a mistake in that. The prophecies took

place within a short time of them speaking thus. We need to be on our guard against those who boast in similar manner today . . . Ed.).

Eureka

"Thank you for your letter enclosing sample pages from your reprint of *Eureka*. The typeface and printing is excellent, and I think that the new edition will be well received.

"We ask for God's blessing on the project, and look forward to hearing when it is likely to be completed." — A.H. (U.K.).

(We have commenced resetting volume 2 of "Eureka", and plan to press ahead with it as opportunity affords . . . Ed.).

Appreciation

"Your various magazines help keep me in touch with the Truth at home and abroad, emphasising the importance of building the spiritual house within whilst continuing to preach to those without. May the Kingdom soon come that the earth may be filled with the glory of Yahweh, even as the waters cover the seas." — F.D. (NSW).

(Amen! Even so, Come, Lord Jesus . . . Ed.).

Selah

"I have enclosed subscriptions for your magazines, but at this time would like to enquire as to your plans for the book *Selah*. Bro. Graham of Reseda states that he is out of supply and no more are available. We receive many enquiries for it." — L.F. (USA).

(We do intend repro-

ducing "Selah" in the near future, God willing... Ed).

A Contradiction?

"I have been reading your booklet: *The Gospel Explained*. In it you state that Isaac was born when Abraham was 100, and the offering of Isaac took place when he was 125. Yet on p. 13 you write: 'When the lad was about 17, Abraham was told to offer him'. Is there a contradiction here, or is the difference of 8 years taken up by the space between the command and the action?" — C.W. (U.K.).

(The statement is a mistake. I believe Isaac was about 17 years of age when offered by Abraham; but we cannot be sure of this, as his age is not revealed . . . Ed.).

The Living Bible

"In June *Logos*, D.J.B. mentioned the dishonest 'translation' called *The Living Bible*. This is the worst of all the modern versions, and quite obviously the publisher incorporates his own ideas about heaven-going, immortal soulism, and the pre-existence of Christ into the text. That it claims to be a paraphrase is no excuse. It wrests Scripture, and will bring destruction on those who follow the writer's false, pernicious ways.

"It is a case of 'taking away' and 'adding to' the word of Yahweh, and should be avoided like the plague." — A.M. (N.Z.).

(We thoroughly agree with you. But it is not the only 'translation' that should be avoided. We hope to publish articles on this subject shortly... Ed.).

What Is Flesh?

*"A wind that passeth away and cometh not again" —
Psa. 78:39.*

"No Good Thing" (Rom. 7:18).

FLESH and blood is bad, and left to its own impulses is only evil, and that continually. The will of God expressed in the Bible is the only valid standard of good and evil; and the present condition of the world and all the history of its past is the proof of the truth of the first assertion above. God made flesh at the beginning; but God did not make "sinful flesh." Man did that, as it is written, "By one man sin entered into the world and death by sin." It was not till about four thousand years afterwards that God intervened in Christ, sending him, not in the likeness of Adam before he sinned, but "in the likeness of sinful flesh," an inheritor through his mother of the evil inherent in the flesh because of sin. In Christ the flesh was subdued unto perfect obedience "even unto death," and being put to death for sin was abolished for ever. "That which is born of the flesh is flesh and that which is born of the spirit is spirit." So Christ himself says. When, therefore, he said to his disciples after resurrection and birth of spirit: "A spirit hath not flesh and bones, as ye see me have" (Luke 24:39), he was no longer "flesh" but "spirit"; and, paradoxical as

it may appear, "flesh" here stands for "spirit." "All flesh is not the same flesh . . . there are celestial bodies and bodies terrestrial" (1 Cor. 15:40). This is Paul's allusion to the matter.

God made Adam from the dust and Eve from Adam; but the next human flesh was not the direct work of God, but was begotten by the will of man. And though Eve said of her son Cain, "I have gotten a man from the Lord" (*eth Yahweh*); the first baby turned out to be a murderer, not the promised "seed", but one who was, as the apostle John says, "of the wicked one", and whose career, more than that of another long afterwards, justified the saying; "Behold I was shapen in iniquity, and in sin did my mother conceive me" (Psa. 51:5). "The nature of the transgression" is most faithfully indicated by Dr. Thomas in *Elpis Israel*, pp. 75-78; and his scriptural exposition is by no means to be disposed of by styling it an "absurd tradition." The transgression was mental, moral, and physical. Wrong thinking (serpent-inspired), wrong desires, wrong aspirations, wrong deeds, this was the order. The divine view of sinful flesh is written deep in the law. The covenant of circumcision that God gave to Abraham is a most expressive

symbolic repudiation of the flesh, the substance being the "putting off of the body of the sins of the flesh by the circumcision of Christ" (Col. 2:11). The natural functions of the flesh are the subject of divine regulation under the law of Moses, in a manner that is calculated to reveal the true estate of poor human nature. Study carefully, say with the help of *The Law of Moses*, the maternity law of Lev. 12; the divine regulations for Israel's meeting with God on Mount Sinai (Exod. 19:10-15), and the laws of uncleanness in Lev. 15. No good and honest-hearted Israelite well instructed in the law and the testimony could regard the flesh otherwise than as unclean because of sin. David's view in Psalm 51, is that of "a man after God's own heart," and both Christ and the apostles illustrate the same thing. Christ was "the Word made flesh," born "not of the will of the flesh, nor of the will of man, but of God." Nevertheless his mother offered sacrifice for her purification according to the law, and he was circumcised the eighth day. He said "the flesh profiteth nothing"; "the spirit is willing but the flesh is weak" (this to Peter); "ye judge after the flesh," that is wrongly and wickedly (the Pharisees). He overcame the flesh, and in his crucifixion sin was condemned in the flesh, was "put away," abolished; for Christ "abolished death and brought life and immortality to light" in his own person. Hence an apostle says to the Colossians: "You hath he reconciled in the body of his flesh

through death, to present you holy and unblamable and unreprouvable in his sight, if ye continue in the faith" (Col. 1:22). Elsewhere Paul is emphatic on the subject of the flesh. He says: "I know that in me, that is in my flesh, dwelleth no good thing" (Rom. 7:18). He regarded the flesh as always warring against the law of God; a view that is only too well shared by all like-minded with the apostle.

The Need For Sound Understanding

Paul had to resist wrong doctrine concerning the flesh, and there is a tendency for history to repeat itself in every generation on these matters, for flesh is always being perpetuated, and its tendencies are always the same. We must not give way. Let man submit to the law of God. Let us not wrest Scriptures to suit our own notions.

The above remarks are from the pen of the late Bro. C. C. Walker.

The Divine decree is that "flesh and blood cannot inherit the Kingdom of God". There has to be a change for a man to do that!

"This corruptible must put on incorruption and this mortal must put on immortality" (1 Cor. 15:50-53).

As the defilement in the beginning was first mental, then moral and finally physical and resulted in banishment and death; so the change to righteousness and acceptance has to follow the same order. Let the wicked forsake his way and the unrighteous man his thoughts

and return unto our God and He will abundantly pardon.

As wrong advice and wrong teaching lead astray so the wisdom from above contained in the Word conveys us on the strait and narrow path that will culminate in life in the Kingdom of God.

"As a man thinketh in his heart so is he," said Solomon (Prov. 23:7). Faith comes by hearing and hearing by the Word of God, taught the Apostle writing to the Romans (Ch. 10:17). "Except a man be born of water and of the Spirit he cannot enter the Kingdom of God", summed up Christ (John 3:5). Being born again or "from above" (John 3:3 mg.), involves assimilating the Divine principles and teaching

which re-generate the mind so that the believer develops a spiritual mind or the mind of Christ. This will be manifested in his thoughts, words and actions. He thinks about things that are "lovely and of good report" and obeys God's laws (Phil. 4:8).

We have to make the mental and moral changes ourselves disciplining our lives according to the will of God; the physical "change" will come from God (1 Cor. 15:51-53). This will not only give us immortal bodies, but free us from the tendency to sin. Believers then became demonstrably sons and daughters of God, glorious both within and without, fit vessels unto honour, sanctified and for the Master's use.

A. F. Milne (N.Z.)

THE ISRAELI SHEKEL

A few months back, the Israeli government announced that the Israeli Pound would be replaced by a new shekel coin. The obverse side of the coin is an almost-identical copy of the shekel coin issued by the Jewish authorities during the Jewish War (A.D. 66-70). Like the ancient coin, it shows a ceremonial cup and bears the legend *Shekel Israel*.

The reverse side of the coin is dominated by a large numeral "1" and the word *shekel* in Hebrew only. The word *Israel* is written on the rim of the coin in Hebrew, Arabic and English, along with the Hebrew calendar year.

In Biblical times "the shekel of the sanctuary" denoted a certain weight of silver. A half a shekel "after the shekel of the sanctuary" was set down as the price of redemption (Exod. 30:13-14), and it was specified that "the rich shall not give more, and the poor shall not give less than half a shekel" (v. 15). Peter, however, comments: "Ye know that ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. 1:18-19).

In view of its use in Biblical times, the shekel is more appropriate to denote Israeli money than the Pound, which is an heritage of the mandatory era.

The cup denotes the cup of blessing — but Jewry refused that when it was offered 1900 years ago, and suffered the destruction of their State as a result. It is interesting that the cup is restored to the modern coin, for it will again be offered Jewry at the coming of the Lord and their Messiah.

It is also significant that the name *Israel* is given in three languages. There were three languages in use in Judah in the days of the Lord, for the superscription above his cross was stated in Hebrew, Greek and Latin. Greek and Latin have disappeared as a common language in the land, being replaced by Arabic and English. Even they are destined to go, when Yahweh shall "turn to the people a pure language that they may all call upon the name of Yahweh, to serve Him with one consent" (Zeph. 3:9).

Hence, even the money of Israel is of significance. The new coin replaced 37 million notes now in circulation, with the value of one shekel, including 6.6 million 10-pound notes still in use. The old notes will continue to be legal tender until phased out.



Examine Yourself

In our groping through the
darkness of the present
may He motivate and guide us
by His presence.

*If our secret springs of action
Were exposed to mortal view,
Would they bear examination,
Would they all appear quite true?*

*Does not conscience sometimes tell us
That the motive power is wrong,
Of what seems our fairest action,
Of what sounds our sweetest song?*

*Such unwearied self-devotion!
Such untiring, earnest zeal.
Such rich eloquence and pathos!
Burning words that wound to heal!*

*May it be the flesh impelling,
Do we need this question still:
Do we work from pure affection?
Is our aim the Father's will?*

*If not, Christ is sadly gazing
At thy fierce activity,
And would blame, instead of praising,
What is giving joy to thee.*

*But, if thou art truly serving,
With a heart all fixed on him,
Walk thy toilsome way unswerving,
Thy final crown shall not be dim.*



Russia In The Middle East

Events of the greatest significance are taking place in the Middle East. Sadat has invited the West to use Egyptian facilities in preparation for any attack from the north, US and Israel have established a new accord in connection with arms, and in the ominous north, Russia has increased its pressure.

Israel At War

Actually, Israel is at war. It is at war with the PLO even though the latter organisation has no country. The PLO leader, Yasser Arafat, has made this clear. In a declaration a short time back, he declared: "We are in a state of war with Israel".

The war is rather confusing. The PLO is fighting Israel. The Syrians are fighting the Lebanese "Christians". The Soviet Union is, if not fighting, manoeuvring to undercut the strategic position of the US. This, of course, has been the state of things between the two countries in many parts of the world; but its significance for us is the manner in which it is escalating in the M.E. The confusion and the conflict are opportunities to Russia, and it has not hesitated to capitalise thereon. The Israelis claim that Moscow has been underwriting a major weapons buildup in Lebanon throughout the crisis. Incoming to PLO forces in Lebanon are: 130 mm howitzers, T-54 and T-55 tanks, BM-21 portable launchers that can fire salvos of 40 rockets at a time more than 15 miles and a highly mobile missile called the SAM-9.

These kinds of weapons are going to the same organisation that is noted throughout the world for its ruthless terrorism. One thing is certain, world peace that is genuine will never come until the M.E. problems are solved; and Christ alone is competent of solving them. Russian intrigue will not stop until Gog is destroyed upon the mountains of Israel. That is sure.

But what is also significant is that Scripture shows that Christ will return before the descent of Russia upon the Middle East. In fact, his return may well take place some years before that event! How soon will be his coming? Not soon enough as far as we are concerned, but at the "set time" that has been established, as far as God is concerned. Meanwhile, let us "watch and keep our garments" recalling that he will come "as a thief" (Rev. 16:15). In *Elpis Israel*, Brother Thomas has this comment:

"In ages past, God has had among the nations a people of His own. These are wise in the wisdom of God, and venerate His word above all things. Though not His counsellors, He has graciously condescended to inform them what He intends to do before it comes to pass. Hence, it is testified by the prophet that "the Lord God will surely do nothing, but He revealeth his secret unto his servants the prophets" (Amos 3:7). This revelation is made that His people's faith may be confirmed and enlarged, and that in every generation they may know the times and seasons to which they stand related. Knowing the signs, they are enabled to discern the times; and while consternation and dismay cause men's hearts to fail they are courageous, and rejoice in perceiving the approach of the Kingdom of God.

"This is the proper use of the prophetic word. It was thus that the ancients used it, and were enabled to live in advance of their contemporaries. This appears from the ex-

hortation of the apostle, who says, 'We have a sure word of prophecy whereunto you do well to take heed, as unto a light that shineth in a dark place until the day dawn, and the day-star arise in your hearts: knowing this first, that no prophecy of scripture is of one's own disclosure. For prophecy came not at

any time by the will of man; but the holy men of God spake being moved by the holy spirit' (2 Pet. 1:21). Some were not unmindful of this exhortation, which is as applicable to us as to them; for the day has not yet dawned, nor has the day-star arisen."

THE TABERNACLE



IN THE WILDERNESS

The Mercy Seat

"And thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof; and a cubit and a half the breadth thereof . . . And thou shalt put the mercy seat above upon the ark . . . And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubim which are upon the ark of the testimony of all things which I will give thee in commandment unto the children of Israel" (Exod. 25:17,21-22).

Its Construction

In *Eureka* vol. 1, pp. 309-316, Brother Thomas has some excellent comments upon the Mercy Seat. It derived its name from the sprinkling upon it of the blood of the Atonement sacrifice, on each Day of Atonement (Lev. 16:14). The sprinkled blood was the basis for the covering away of the sins of the people, as well as those of the High Priest and his house; for he was their mediator (v. 6).

It formed the cover or lid of the Ark of the Covenant (v. 21). It was made of one piece of pure gold (v. 17 — see above), being approximately 3' 9" (1142mm) long by 2'3" (685mm) wide. The two figures of the Cherubim were formed of the same piece of gold, and therefore were one with the Mercy Seat (vv. 18-20).

This was Yahweh's meeting-place with His people through Moses, His representative (v. 22). Bro. Roberts in *The Law of Moses* (pp. 120-122) writes graphically of the significance and importance of this "meeting place". There Moses went to receive Yahweh's commands and instructions for His people (v. 22); and there Aaron went on the Day of Atonement as their mediator and representative. Thus both Yahweh and the children of Israel were identified with the Mercy Seat. It was linked inseparably with the blood of the Atonement that was sprinkled upon it each annual celebration of the Day by the High Priest. By this means, coverings for sins were effected for the people whom he represented.

Yahweh's Dwelling-Place

It was Yahweh's throne and footstool in Israel: from thence He ruled Israel; there He met them as His covenant people upon the basis of shed blood. The Psalmist declared:

"Yahweh reigneth; let the people tremble: He sitteth between the cherubim; let the earth be moved" (Psa. 99:1).

"Exalt ye Yahweh our God, and worship at His footstool; for He is holy" (v. 5).

"Thou that dwellest between the cherubim, shine forth" (Psa. 80:1).

It was there that He manifested Himself to Israel. He was in their midst, at the very heart of the nation. There was no need to seek Him elsewhere, either in nature, or images, or any science of investigation. He is always at hand for any who seek Him in truth (Jer. 29:13). While He is hidden from sinful man, "dwelling in light unapproachable", yet He can be approached on the basis of His own revelation.

The Antitype

Christ is the antitypical Mercy Seat or Propitiation (Rom. 3:24-25). In Christ, Yahweh is revealed, and through Christ, believers can be reconciled with Him Whose mercy and loving-kindness is always available for forgiveness after repentance.

Yahweh met Israel in Christ (John 6:63; 7:16). He is the Prophet promised Moses (Deut. 18:18), and through him came the revelation from God (John 17:8). He was his Father's Word made flesh, and in him the divine glory was beheld in the midst of Israel (John 1:1,14). Through him, invitation was extended to Israel to be reconciled with God (read *Eureka* vol. 1, pp. 102,103).

The Lord's doctrine was from the Father (John 12:49), of Whom he was the manifestation (John 14:9). Listening to him, his disciples listened to God, for he was the Mercy Seat from whom Yahweh communed with the people, as He had previously when His voice was heard emanating from above the Mercy Seat between the Cherubim.

As the Mercy Seat was a covering for the Ark, so the Lord is our covering (Rom. 4:7). Our sins have been atoned for by the sprinkled blood of the covenant sacrifice; and those so forgiven are described as being "in" him (Gal. 3:26), and enjoying that blessedness described by David:

"Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man whom Yahweh imputeth not iniquity, and in whose spirit there is no guile" (Psa. 32:1-2).

The character of the Lord was perfected by trial and thus shone forth as gold (1 Pet. 1:7). Following his sacrificial death, he was raised to divine nature (pure gold), and taken into the Most Holy state (Heb. 9:11-12). Now he is assisting to bring many more sons to that glory.

In measure, we are called to develop and reflect that glory now by Christ dwelling in our hearts (Eph. 3:17). But perfection awaits us in the Kingdom when divine nature will be bestowed upon all those that are accepted. So we are "in hope of the glory of God" (Rom. 5:2; Phil. 3:21; 2 Pet. 1:3-4).

Summary

The Most Holy Place, therefore, relates to the future, perfect state. We anticipate that time of blessing, but presently walk in the Holy. Even the Mercy Seat foreshadows that time; for it will not be seen in its completeness until the Cherubim are there, and the divine glory is apocalypsed for all to see. In the Kingdom, Yahweh, through the one body of His choice, the multitudinous, immortalised Christ, will manifest Himself to the rest of His creatures.

The future righteousness of the King-priest, and their salvation in that glorious state, is the theme of Psa. 132:8-9:

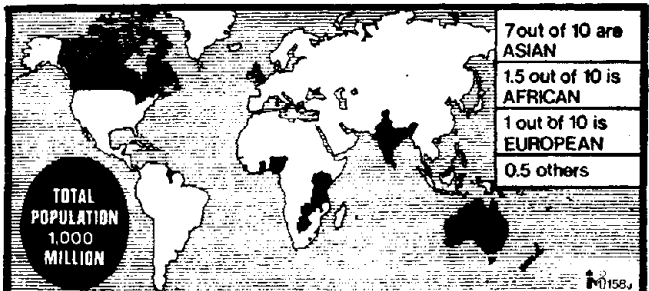
“Arise, O Yahweh, into Thy rest; Thou, and the ark of Thy strength. Let Thy priests be clothed with righteousness; and let Thy saints shout for joy”.

The future work of the multitudinous, immortalised Christ, as Yahweh’s throne and mercy seat, in bringing the world into conformity to Yahweh’s truth is described in Psa. 149:4-9:

“For Yahweh taketh pleasure in His people: He will beautify the meek with salvation. Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand (like the Cherubim in Eden — Gen. 3:24); to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honour have all His saints. Halleluyah!”

Even so, Come Lord Jesus.

— K. Cook (NSW)



THE COMMONWEALTH!

44 MEMBER STATES

— Numerically it is dominated by Asian and African States, a sharp decline from the time when England, in pride, ruled the Empire upon which the sun never set! The humbling of latter-day Tyre is predicted in Scripture (Isaiah 23:14-17).

Africa: 15

- BOTSWANA
- THE GAMBIA
- GHANA
- KENYA
- LESOTHO
- MALAWI
- MAURITIUS
- NIGERIA
- SEYCHELLES
- SIERRA LEONE
- SWAZILAND
- TANZANIA
- UGANDA
- ZAMBIA
- ZIMBABWE

Asia: 5

- BANGLADESH
- INDIA
- MALAYSIA
- SINGAPORE
- SRI LANKA

Australasia: 2

- AUSTRALIA
- NEW ZEALAND

Pacific: 9

- FUJI
- KIRIBATI
- NAURU
- PAPUA NEW GUINEA
- SOLOMON IS.
- TONGA
- TUVALU
- ST VINCENT
- WESTERN SAMOA

Europe: 3

- BRITAIN
- MALTA
- CYPRUS

Americas: 10

- BAHAMAS
- BARBADOS
- CANADA
- DOMINICA
- GRENADA
- GUYANA
- JAMAICA
- ST. LUCIA
- TRINIDAD & TOBAGO
- VANUATU

Discussing Marriage With The Disciples

Christ's instructions to the Apostles concerning divorce and remarriage differed from his reasoning with the Pharisees in several important particulars. There is no contradiction in this, for his disciples are called to higher standards of conduct than other men.

In The House

FOLLOWING his discussion with the Pharisees regarding remarriage after divorce (Matt. 19:1-9), the Lord, in company with the Apostles, retired to a house (Mark 10:10). There, in the privacy of the home, and free of the distractions of Pharisaic controversy, the Apostles again advanced the subject. Mark records:

"And in the house his disciples asked him again of the same matter . . ."

There evidently was something about his concluding comment with the Pharisees that concerned them. Did the exceptive clause apply to them, seeing that it was only incorporated into the law because "of the hardness of men's hearts"? His answer was specific:

"And he said unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery" (Mark 10:11-12).

The statement is clear and unequivocal. No "exceptive clause" at all; but a higher ideal than that given the Pharisees as befitting

their higher status as his disciples. Surely, if the exceptive clause applied to the Lord's disciples, this was the time to advance it. They were not like the Pharisees, disputing about the interpretation of the Law, but seeking the Lord's guidance on this subject to pass on to others who would be drawn by the Gospel. The "exceptive clause" was granted under the Law "because of the hardness of men's hearts", but should the Lord's followers be guilty of such "hardness"? What is the standard of conduct, the ideal of life, set before them as such? Christ's answer showed the Apostles that they were no ordinary men. They were equivalent to the priests under the law, who were not permitted to marry a divorced person, and who were subjected to other restrictions in their marital life.

A Strange Addition

There is a remarkable addition in the Lord's comment to the disciples that strongly implies that his teaching "in the house" took the matter beyond the provisions of the Law, and was in-

tended to provide the teaching that the Apostles would carry to the Gentiles.

It is the statement, "And if a woman shall put away her husband". Such an action on the part of a wife was not permitted under the Mosaic Law nor Jewish Law. Indeed, Josephus makes the point: "With us it is lawful for a husband to do so (put away his wife), but a wife, if she departs from her husband, cannot of herself be married to another, unless her former husband put her away" (Jos. Ant. 15,7,10).

The explanation of this Jewish distinction is that the wife was regarded as her husband's property. If she did not remain faithful to him, he could have her stoned; if she did not answer his expectations, he could send her back to the house from which he had taken her. But the wife had no corresponding rights hence a difference was made between the estimate of the infidelity of the one in relation to the other.

This distinction did not apply among other nations, however, and therefore, the Lord's answer to the Apostles took in the needs that would arise when the Gospel was preached to Gentiles by them. Among those nations, a wife could divorce her husband, and so the Lord legislated in the matter, bearing in mind that ultimately his questioners would be sent into all the world to preach the Gospel (Mark 16:15).

The effect of the Lord's comments seem to have staggered the Lord's Apostles. Firstly, the absence of the "exceptive clause"; and secondly, the com-

ment relating to a wife divorcing her husband. At that stage, they had no realisation that the Gospel would be preached in all the world, but that changed later.

The Apostles' Comment

As they pondered the Lord's comment, the Apostles replied:

"If the case of the man be so with his wife, it is not good to marry."

This comment was made on the basis of the teaching of the Master in relation to marriage, and the high level to which he elevated it. Both husband and wife have a responsibility towards each other, irrespective as to the condition of the marriage. Both must remember that when they betrothed each to the other, they made their vows before Yahweh. And those vows should be kept, whatever the circumstances, otherwise they will be held accountable to God.

Every marriage has its moments; and the attitude that one partner should manifest towards the other, in spite of anything that may happen, is that which Yahweh manifested towards His bride (Ezekiel 16). He bore long with her, in spite of her unfaithfulness, pleading with her to return to her original state.

The marriage vow taken before God is binding. A marriage unites two "for good or ill, in health and in sickness, until death doth part, or the Lord doth come". Made before God, and endorsed by God, that binding vow should be maintained even if the first love for each other, and the early excitement of marriage, have waned. Marriage limits activity, sometimes in re-

gard to the Truth's service, because the married man has to consider his wife and family in all that he undertakes to do. Paul makes this comment:

"He that is unmarried careth for the things that belong to the Lord, how he may please the Lord; but he that is married careth for the things that are of the world, how he may please his wife" (1 Cor. 7:32-33).

What did the Apostles mean by their comment? The word in the Greek is *aitia* rendered "cause" in v. 3: "Is it lawful for a man to put away his wife for every cause?" *The Dictionary Of New Testament Theology* says concerning *aitia*: "Usually the word carried the sense of charge, accusation, blame, indicating the responsibility and guilt which attaches to an act". The Apostles reasoned that if marriage is so restrictive that a man cannot put away his wife and marry again when the accusation against her can be proved, it would be better to remain single. They recognised that the standard set by Christ was so high, the law so severe in its obligations, that fearing when there should be no possibility of putting a complete end to the union, its trials and temptations might prove unbearable, they suggested that, under the circumstances, the wisest course would be to abjure marriage altogether.

In the answer which Christ gave, there is not the slightest hint that they had exaggerated the force of his teaching, or that they had found the right solution to the difficulty. Celibacy has often been embraced, and under differing circumstances men have accepted it; sometimes from a natural tendency to a

single life, at other times from physical necessity, or it might be from a desire to be able to serve God without distractions. But it must be a purely exceptional condition: the majority of men would be true to the law of their being, and not forego the marriage state for which God has designed them.

The Lord made this perfectly plain in the conversation that followed. In the beginning, marriage was ordained by God on the basis that "it is not good that the man should be alone . . ." (Gen. 2:18). Accordingly, immediately following his conversation with the Apostles, Christ went out of his way to bless the fruits of marriage (vv. 13-15).

In addition, he pointed out, as Paul did likewise, that it is a good thing for some to marry (see also Prov. 18:22). "All men cannot receive this saying (i.e. that it is not good to marry), save they to whom it is given".

The word "good" signifies *profitable*. Perhaps the Apostles had been contemplating a celibate life in order to give themselves more completely to the work of the Truth. Perhaps they thought that discipleship was so binding that they could not render the "due benevolence" to their wives that normally would be their due, and hence, not being free agents because of the binding restrictions of marriage, it was better to remain single.

Indeed, this is implied by the Lord's answer:

"All men cannot receive this saying (i.e. that it is more profitable in service to the truth not to marry), save they to whom it is given".

There are some so completely

dedicated to discipleship that they become "eunuchs for Christ's sake" (1 Cor. 9:5; Isa. 56:4), and in 1 Cor. 7:32-33 (quoted above) Paul sets forth the reason. But this is beyond the capability of others, and for them marriage is both desirable and helpful. Indeed, some can serve the Truth better in the marriage state than otherwise. For them the wisdom of Solomon is true (Ecc. 4:9-12), and the words of Bro. Thomas in *Elpis Israel*, pp. 47-55 appropriate.

Paul taught that "marriage is honourable and the bed undefiled" (Heb. 13:40. When marriage is enjoyed in the terms of Eph. 5:22-33, it becomes a very real blessing, and a most helpful contribution to the Truth. The experiences of family life can assist in the relationships of Ecclesial life. The relationships of husband to wife; of wife to husband; of parents to children and children to parents, can teach much in our relationships to one another and to the Father. Parents can appreciate the love of their heavenly Father a little more as they contemplate the sacrificial love they show for their children;

and the hurt they feel when family quarrels erupt should teach them to avoid such in the Ecclesias.

To the Apostles, Christ concluded with the statement: "He that is able to receive it, let him receive it." His words signify that where the restrictions of vv. 9,11, 12 do not apply, men should marry. He endorsed the teaching of Gen. 2:18, and taught that men should not fight against the Law of nature in that regard. There is no contradiction between his teaching here, and that of Paul in 1 Cor. 7:26; for the Apostle's words were governed by the circumstances of the times: the "present distress".

To summarise, it is significant that when the Lord instructed his Apostles, he made no mention of any exceptive clause, but elevated marriage to the status granted it by Yahweh in the beginning. Where no restrictions exist, such as divorce, and where a person needs the companionship of a helpmeet (as most do) it is good to marry. And that teaching of the Lord is endorsed by Paul in his account to the Corinthians.

HPM

THE CALL TO REPENTANCE

Man has departed from the right path, and become hardened in ways as hurtful to himself as they are abhorrent to God. A halt and a right-about-face are indispensable. The gospel contains the call in this direction — the command to "repent" — as a preliminary to acceptance and salvation. Man hates this condition — the insistence on the part of God that He shall be heard, believed and obeyed. This weakness accounts for the sad words of the Lord Jesus: "Many are called, but few are chosen". How solemnly, and in what manifold ways, has God inculcated the essentiality of obedience. It is this feature that largely makes the Bible a neglected book. People who have no relish for submission will not endure the chafing and prickling which a proper reading of it entails, and hence relegates it sooner or later to an unreachable shelf. Repentance, it must be remembered, means a change of mind — a change from the human to the divine.

What Bible Should We Read?



The question "What Bible should we read?" is a source of controversy throughout Christianity at large and has provoked debate within our own community. The articles which have been prepared will not give a specific answer to that question. To a large degree, the writer's opinions will dominate in an attempt to give guidelines and recommendations that will assist us in selecting suitable versions for Bible reading and Bible study.

One fact must be stated from the outset: That there is no translation of the Bible we can label as "best". The reasons being that no English translation fully captures the sense of the original Scriptures and, secondly, that Bible versions differ in style, purpose and, in some cases, textual basis.

What we intend to examine in a number of brief articles is:

- 1) The Relevance of the King James Version
- 2) The Place of Modern Versions.

The Relevance Of The King James Version

The King James Version of 1611 is one of the most maligned versions in the twentieth century. Indeed, some of the criticisms are justifiable. Its language is not always familiar. It appears archaic to many people today who have not the literary equipment to appreciate it. The advances that have taken place in recent years in our knowledge of the original languages and the text of the Bible (especially the New Testament) has rendered a few parts inaccurate and in need

of revision. However, despite the validity of these complaints the King James Version is still a relevant translation.

As far as literature is concerned, it is considered a classic. The Revisers of 1881 in their Preface to the Revised New Testament have this to say:—

"We have had to study this great Version carefully and minutely, line by line; and the longer we have been engaged upon it the more we have learned to admire its simplicity, its dignity, its power, its happy turns of expression, its general accuracy, and, we must not fail to add, the music of its cadences, and the felicities of its rhythm."

The *Encyclopaedia Britannica* expresses its opinion in these terms:

"It is difficult to exaggerate the influence of this translation . . . It established the rhythms of spoken English as the standard for English prose; it gave a pattern of great variety, from bare clarity to the ornate parallelism of Hebrew poetry; it avoided uniform literalness of translation in favour of a rich use of synonym."

The King James Version fortunately,

was set into the style of translation as established by William Tyndale and his successor, Miles Coverdale. Tyndale's aim, as expressed to some church leaders in 1520, was, "If God spare my life, ere many years I will cause a boy that driveth the plough shall know more of the Scripture than thou doest." As a result, Tyndale's work and influence decided that our Bible should be popular not literary, speaking in a simple dialect. This spirit which animates the KJV along with the beauty and polish of its English has made this version, to many hundreds of thousands of readers in the English-speaking world, "The Word of God". The persistence of this attitude is a tribute to the style of Tyndale and to the sound workmanship of the committee of men to whom we owe the version of 1611. This is all very pleasant, but what of its relevance in the 1980s some 370 years since?

For Study

Deep study of the Word of God would not be possible without it. We must remember that the greatest reference tools for Bible study, *Strong's* and *Young's Concordances*, are based on the KJV. The majority of our lexicons, Bible Dictionaries, Christadelphian works and commentaries use the KJV as their standard version. If we opt for the modern approach of making our common Bible a modern translation, to the exclusion of the KJV, then we are severely limiting our study of God's Holy Word. God will look with pleasure on the workman who rightly divides the Word of Truth. To deliberately restrict our opportunities for a close examination of His Word, is in effect, dulling our awareness of what Yahweh requires of us.

For Worship

It is essential that our worship be harmonious. It is discordant and detrimental to the sanctity of a meeting when a

brother persists in using his particular version from the platform as his standard Bible when those gathered are using the KJV. His motives, no doubt, are good but the result is not. The ability to concentrate on the reading or the exposition of the Scriptures is hindered and not helped as people struggle to follow our well-intentioned brother. We should have a common Bible for public worship and the KJV would appear to be the most appropriate Bible to fit that condition.

For Preaching

The KJV, as it is universally acknowledged, is important as the prevalent work for preaching. One is easily repulsed from the Jehovah Witness platform by their insistence in using *The New World Translation* (1961). It is overtly biased towards Jehovah Witness dogma (e.g. 1 Timothy 1:20; Revelation 5:10; John 1:1) and discerning individuals can readily notice this. In order to retain our credibility, it is advantageous to read from a version which is familiar to all. Of course, we cannot agree with some of the KJV interpolations and mistranslations (e.g. 1 John 5:7; Isaiah 14:12), but our usage of the KJV combined with the study of the original languages and reference to other modern acceptable versions, such as the Revised Standard Version, will assist in presenting a feasible testimony to the interested friend.

This brief article is not attempting to divert the reader away from modern versions. A later article will demonstrate the value of them. Rather, it is an endeavour to present the relevance of the King James Version in the 1980s. With it we can more thoroughly search out the Scriptures. With it we can have harmony of worship as we strive to be a participant in that time when all nations shall come and worship before the Lamb and his judgments are made manifest.

D.J.B. (NSW)

TRANSLATIONS OF THE BIBLE

It would not be easy to determine exactly how many new translations or revisions of Scripture have appeared in recent years. But it would not be difficult to count up a total of fifty, an average of one a year, which have appeared in the course of the last half century. Most of them have enjoyed but a brief existence and have had little influence. But there are some which have been quite widely used and are in use today. Many of them have very serious defects, and can actually lead astray from the true intent of Scripture. Many of them are but paraphrases with no real respect for the actual text of Scripture. *The Living Bible* actually departs from sound doctrinal truth. Hence the greatest care needs to be exercised in the use of such, lest they lead astray from the saving truth of divine revelation.

De Luxe Edition

EUREKA VOLUME ONE

We are delighted to announce that this volume is now available. It can be obtained from many Ecclesial libraries, or from Logos Publication agents throughout the world.

With its high quality binding, and gold blocking, it makes an extremely handsome volume; whilst the quality of paper on which it is printed, and the large size type makes for easy reading.

It is page-matched with earlier editions of *Eureka*, and therefore can be used in conjunction with existing Indexes. However, it also contains its own index, together with additional material of assistance to the study of *The Apocalypse*.

The Edition has been published as a testimony to its author. The appearance of the volume has dignity as well as beauty, and in those regards will take its place with other books three times its price.

Initial price has been established at the following rates: Aust: \$8; N.Z. & Canada \$13; US: \$11; U.K. £5.75; Sth. Africa: R.9.50. To these prices, postage should be added.

As we have not yet received all the costing for the book, it is anticipated that this price will have to be increased; but until then, the book is available at the above rates.

The Edition follows the text of Brother Thomas' issue, and has not been amended or condensed in any way.

LOGOS VOLUME FORTY-EIGHT

This number commences our new volume. This means that subscriptions are again due. We remind readers that it is very helpful to us to receive the money early. It relieves us of the drudgery of book-keeping, and also preserves us from descending "into the red" as far as our banking is concerned! In that regard, he who gives quickly, gives twice!

It is with deep regret that we have been compelled to advance the subscription rate of *Logos*. This is due to various factors, but mainly to an increase in postal rates, and the imposition of sales tax by the Australian Government upon books — the first time in the history of this country that an increase in learning has been subjected to taxation.

However, we feel confident that when readers bear in mind what they receive for the comparatively small outlay of finance, and what is attempted by *Logos Publications* in regard thereto, not only in publishing the periodicals, but also in other work in the Truth, the cost is small in comparison with other expenses.

The following are the rates set for the current volume: Aust. \$8.50; Canada \$9.50; N.Z. \$9.50; USA \$9.00; U.K. £5; Sth Africa R.9.00.

We deeply appreciate the liberal co-operation of readers who voluntarily increase the amount of payment. This enables us to offer the Magazines free to any who cannot afford the subscription rate.

AND REMEMBER: You receive with *Logos*, bonus magazines in *Herald Of The Coming Age* and *Good Company*. You can assist us, not only by making your payment early, but by introducing *Logos* to others as well.

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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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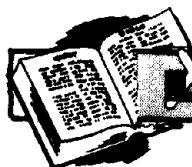
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A Chat With Readers

Our Privilege — And Responsibility

WORLD events of tremendous import are happening, emphasising the significance of the times. The impudent and brutal assassination of President Sadat followed by an outbreak of violence on the part of the ultra-Moslem community, and answered by repressive and restrictive measures on the part of the Government, underlines the Noachic conditions of modern society (Gen. 6:13). Meanwhile, the situation in Egypt conforms to the time-of-the-end prediction of Isaiah: "I will set the Egyptians against the Egyptians: and they shall fight every one against his brother . . ." (Isa. 19:2). In addition, the threats of Libya, and the building up of troops on the borders of the Sudan and Chad together with the action of America in increasing its military support of Egypt, and by Russia warning she may intervene should her Middle East policy be jeopardised are what Bible prophecy would lead us to expect.

Thus, once again, the eyes of men and nations have been centred on the Lands of the Bible, there to observe the effect of the hand of God in world affairs. Through the prophet, Yahweh declares: "Let all the nations be gathered together, and let the people be assembled" (Isa. 43:9). The present crisis is causing the eyes of all nations to turn to His land. Yahweh then invites them to produce their witnesses in a great contest with Him, "that they may be justified" in their conduct. As a test, let their witnesses proclaim things that are to come to pass to ascertain whether their prognostications or promises are worth heeding!

But this, of course, they cannot, with any assurance that they will be vindicated. Then He responds, by directing attention to Israel, and declaring: "Ye are my witnesses . . . that ye may know and believe Me, and understand that I am He" i.e. Yahweh.

Yahweh is the name of the God of Israel, guaranteeing the continuity of the nation. Israel constitutes His witness. The restoration of the nation is the assurance that all He has promised, He will perform. That witness has been prominently brought before the attention of all nations, testifying to the significance of the times in which we live, and the imminence of the Lord's return. We, alone, are privileged to recognise this.

The death of Moshe Dayan added to the interest of these events in the Middle east, and recalled the amazing occurrences of recent years, particularly the freeing of Jerusalem. The world's press, recalled the remarkable events associated with his activities, which point to the hand of God in world affairs. "Ye are My witness. . ." Again, we, alone, are privileged to understand this.

Then followed what we consider a sign of the greatest significance: the dramatic change of Government in Greece. For over 30 years it has been ruled by conservative regimes, but the election revealed a significant trend towards Communist principles, and resulted in the election of a Socialist Government.

Mr. Papandreou came to power upon the express policy of withdrawing from Nato, and the Common Market. This is something we have anticipated for some time, for it is obvious that the brazen part of the Image must form portion of the Gogian confederacy. Moreover it is the declared mission of the Fourth Beast to swallow up those beasts that went before it, of which the Grecian leopard was a notable member. In addition, the emergence of the Dragon power at the time of the End requires the Russian occupation of Constantinople, a fact of prophecy anticipated since the days of Brother Thomas. And this has been brought closer as a result.

Consider the ramifications. The Grecian Government has revealed its opposition to the West. The Greeks recall how the US ignored their appeal at the time of the Turkish-Greco crisis in Cyprus. The States stood aloof from participation in that conflict because it had ties also with Turkey. It then became a point of stern criticism on the part of the Greeks, that whilst America protested strongly against the Russian occupation of Afghanistan, and called for support from Nato, it was strangely silent about the Turkish attempt to take over Cyprus.

The Greeks did not forget that. An anti-west feeling swept the country. The nation believed it could not place reliance on America,

and now threatens to sever its ties with the West. This means that Russia will find a valuable ally, most strategically placed, in the south of Europe. The importance of Greece in that regard has always been acknowledged. She protects the soft "under-belly" of Europe, a most valuable position, providing a means of guarding or attacking the countries of Central Europe.

We have always felt that the position of Greece in the Common Market has been prophetically incongruous, for the Common Market answers to the Western division of the Roman Empire with its ten horns, whilst Greece was aligned with the eastern Roman Empire, with its capital at Constantinople.

In the election swing of Greece towards Communism, a most interesting and significant development in international politics could eventuate. The Greeks have bitter memories of the atrocities and antagonism of the Turks. This has erupted in the most ferocious conflicts in the past, and could do so again. On whose side will Russia give its support? It could well lead to the move that for over one hundred years Christadelphians have anticipated: the occupation of Constantinople by Russia. And what does that mean? Brother Thomas wrote:

"Hence, the Sultan must be ejected, that a dynasty patronizing a High Priest (the pope) who forbids to marry, may come in. When, therefore, the Czar gets possession of Constantinople he will not be hostile to the pope. On the contrary, he will honour and acknowledge him, and be the enemy of the Holy Land." (Exposition of Daniel).

How completely that prognostication is being vindicated!

Then in a footnote:

"It is questionable whether Gog obtains possession of Constantinople before the advent, or after it. He may get the city, but still lack dominion over Asiatic Turkey. His contest for this brings him against Egypt and the mountains of Israel."

This statement of one hundred years ago illustrates the vital import of trends in the relationships of Greece, Turkey and Russia. More, it constitutes another "witness" to the brotherhood, of the times in which they live. It gives point to the exhortation of Peter:

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy living and godliness" (2 Pet. 3:11).

Events taking place mean more to us than merely the fulfilling of Bible prophecy, and the vindication of the Word of truth. They speak of Christ's coming, and of the Judgment Seat.

They mean that the time is at hand when all that we have done in service to Yahweh and in the building up of a character acceptable to Him shall be brought to account.

Spiritual Stocktaking

In view of these facts, and the lesson they teach, there is a need to take stock of our position. Men in business take stock. Those who omit to do this incur a great danger: they risk having to face ruin suddenly and unexpectedly. We may find that such is our fate, if we fail to take stock of our standing, and take steps to ensure our acceptance in the day of Decision. Will our spiritual stocktaking reveal that we are advancing or retrogressing in the Truth? Have we improved and progressed since our baptism? Do we love the Truth more? Is our Bible reading and our attendance at the meetings equally enjoyable? Is our understanding of the Word advanced? Do we reflect the qualities of Christ in action more than before? Are we as enthusiastic in our Ecclesia? Have we allowed the standards demanded when we accepted the Truth to lapse? Has our longing for Christ's return increased?

Ruthless examination of self in these regards, can prevent an unpleasant surprise at the judgment seat. There are some who are going to hear sad words in that day. They may protest: "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out demons? and in thy name done many wonderful works?" But the response will be: "Depart from me, ye that work iniquity" (Matt. 7:22-23).

Something more than preaching is necessary. Paul made the point: "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:27).

We do not, of course, decry the need to proclaim the Truth (indeed, we ever have been busy in that avenue of service), but we emphasise again that in these closing days of the Gentiles, our first priority must be given to preparation to meet Christ: in ourselves, in our ecclesias. Christ established such a precedent. "It is not meet to take the children's bread, and to cast it to dogs" (Matt. 15:26); though he acknowledged that they may "eat of the crumbs that fall from their master's table". There is place for both activities, of course. But care must be exercised that our preaching to the world does not lessen our work in the ecclesia. We believe

that there are areas of preaching best left alone, and our experience has been that the most effective means has been the distribution of literature, and personal effort by individual members of an ecclesia to that end.

Responsibility

Let an ecclesia be warm, vibrant and faithful in the truth and it will be blessed with an increase. We are instructed to "let our light so shine" forth that others may be attracted thereby, and so learn to glorify our Father in heaven (Matt. 5:16). What does that require? A careful assessment of our standing before Him. Are we faithful in upholding the Word? Do we appreciate the ease and comfort that we now enjoy in contrast to others of previous ages? Do we make a wise use of our leisure and means? Or is our freedom, the peace and quietness and material prosperity that God has given us, spoiling us? Is the apathy of the world in regard to religion depriving us of vigour? Has its lowering of standards caused us to relax ours? We live in evil and blasphemous times, and it is a fact that frequently a person succumbs to his environment. There is a need to stand aside from the world, and attempt to "walk with God" as did Noah in the midst of his evil environment: times that the Lord compared with those of ours.

Peter advised us to "account that the longsuffering of our Lord is salvation" (2 Pet. 3:15). It is urgent that we do so. The longsuffering of God relates to His action in delaying to pour out deserved judgment upon an evil generation. That is the case today. His longsuffering is our opportunity; an opportunity to review our lives, characters and attitude to the truth, so as to effect a reform if necessary, in order to "make our calling and election sure" in the day of the Lord's appearing. The signs of the times are such that that day may dawn before this copy of "Logos" is in the hands of readers. Even so, come, Lord Jesus.

W. Mansfield

The time of trouble that ensues ends at last in the establishment of the Kingdom of God. The world is not ready for divine government now. It has to have all its sentiments reserved — revolutionised; its habits and institutions changed; its stubborn and wicked neck broken before it can be brought to a condition of righteous submission to David's Son and Lord. It is full of brutality and uncleanness where it is ignorant; it is full of pride and arrogance where it is educated. The whole world requires the teaching of righteousness, and cannot be taught righteousness without judgment. The judgement is at hand. — R.R.

Mixed Marriages

In our treatment of Paul's words on marriage in his Epistle to the Corinthians, we diverted at v. 11 to consider the instructions of the Lord. In this issue, we return to continue our exposition of Paul's teaching.

Paul Confirms Christ

PAUL claimed that his instructions to the Corinthian brethren were in accordance with "the command of the Lord" (1 Cor. 7:10). He summarised the whole matter in the following words:

"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).

There is no place in that statement for an exceptive clause. And according to Paul, it constitutes a summary of the Lord's command regarding marriage. Certainly, when Christ discussed the matter of marriage and divorce with his Apostles, as distinct from doing so with the Pharisees or Jews generally, he likewise made no provision for remarriage.

The alternative, according to this teaching, is to either remain unmarried (if separation has occurred), or to humble oneself to seek reconciliation with one's partner.

Mostly, marriages are disrupted because one partner has become tired or dissatisfied with

the other, and seeks consolation, or companionship elsewhere. This may be disputed by those who find themselves in that state, but a ruthless examination of motives will reveal that what we say is correct. True love will cause one to overlook the failings of the other, and will seek every way to make the marriage work in spite of any disturbances. If love wanes it is necessary for one to take steps to recapture his "first love" (Rev. 2:4). A husband (or a wife) owes it to himself and to his partner to do so. To do otherwise, and ruthlessly snap the ties of marriage, is to jeopardise one's future in the kingdom; for a marriage vow is a solemn undertaking before Yahweh, and He is very specific in the importance of paying one's vows. To avoid doing so is to risk the possibility of being held to account:

"When thou vowest a vow unto God, defer not to pay it; for He hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldst not vow, than that thou shouldst vow and not pay" (Ecc. 5:4-5; Deut. 22:21-23).

A marriage vow is for better or worse, in health and in sickness, till death intervenes, or the Lord doth come. A person may vow to

his own hurt, but it will contribute to him gaining the Kingdom if he keeps to his word in spite of circumstances (Psalm 15:4). A further fact, that should be solemnly borne in mind, is that the doctrine of the Atonement is worked out in human relationships. A wife is to be subject to her husband "as unto the Lord"; and the husband is to love his wife as Christ "loved the Ecclesia, and gave himself for it" (Eph. 5:25). Christ *died* for the Ecclesia: that was the measure of *his* love! Let husbands test their attitude towards their wives by that standard! The Ecclesia is expected to be in obedient subjection to Christ: which is the measure of its love! Let wives examine their attitude to their husbands accordingly! Paul's handling of this subject reveals that the requirements of the memorials on the Lord's table, need to be worked out in the home. If they are not, the parties concerned may be held guilty of eating and drinking unworthily (1 Cor. 11:27-29). Where those principles are observed there will be found no place for divorce, let alone remarriage.

That is the conclusion revealed in the instructions of Paul as he endorsed the commandment of the Lord.

Causes Of Marital Strife

In these days of stress, and because of the weakness of the flesh, marriages sometimes sour. Many things can contribute to that happening. Discontent is a fruitful source of it. The modern world is built upon covetousness. Most advertisements in the Press are designed to stimulate the

thought that life is not worth living unless you are able to exceed or outdo your associates or familiars in material possessions. A young married couple can be seduced by such appeals, and hanker too much after this world's goods. Then, because of the costs involved, they decide that they cannot afford a family. Unconsciously they place good quality carpets, expensive labour-saving devices, or a standard of luxury living such as their parents never had until late in life, on a higher plane than children, which the Scriptures describe as "the heritage of Yahweh" (Psa. 127). They claim that "there will be time for them later". So everything is sacrificed to making life more luxurious or comfortable. This, of course, requires money, and the wife takes an outside job. In consequence, husband and wife return home both tired, and their mutual exhaustion erupts in irritation. No proper meal is prepared, no warmth of welcome is apparent, and because she is in receipt of an adequate income, she manifests no real sense of dependence upon her husband. These features, so common in modern living, create serious problems in married life.

Every marriage will have its crises and difficulties. When these arise, as they invariably will, it is helpful to have a third love, to which both can turn for help. A third love, outside the two principals of a marriage, can help it succeed when it sees lost.

Children can provide such a love. The very miracle of life that both have shared to create, the affection that both parents have

towards their offspring, can help hold a marriage together when it is in danger. The Truth can provide a mutual third love. If the home is built on it, and mutual faith has been stimulated by the reading of the Word together, it will provide an outlet for both in times of such need. But what should be avoided like the plague, and what often is indulged in at the risk of marriage relationships, is the retailing of the faults of the other to those outside of their relationship. There is tremendous wisdom in the command of Paul: "Let not the sun go down upon thy wrath". If a disagreement arises, clear it up before going to sleep!

There is also the need to communicate more. But "communicate" does not mean merely to express in word, but rather in action. A wife says to her husband, "I love you!" when she goes out of her way to do him a service that costs her something to perform, but which she knows will please him. And a husband "communicates" when he acts similarly. Little sacrifices of love communicate one to another more eloquently than do words. They help to cement relationships so strongly that they will stand the stress that comes in moments of difficulty.

In the light of Paul's teaching it is wise to recall that when friction develops in a marriage, and it is in danger of falling apart, if the Lord's will is to be observed alienation will mean celibacy. The alternative is "remain unmarried" or "be reconciled." Let it also be remembered, that although two may be separated, in

the sight of God and the Ecclesia, they are still married, and therefore they have responsibilities towards each other. For "what God has joined together let no man put asunder".

On Mixed Marriages

Another question advanced by the brethren of Corinth in their communication to the Apostle (see 1 Cor. 7:1) was the matter of mixed marriages. Regarding that problem he could not advance any words of the Lord, and therefore wrote with the authority of the spirit which he possessed (see v. 40).

His comment: "speak I, not the Lord" (v. 12) does not mean that what he expresses is mere personal opinion, but that Christ had not openly expressed himself concerning mixed marriages, as he had regarding divorce and remarriage between couples in the Truth.

In Corinth some were concerned as to their marital status in view of one only accepting the Truth. Seeing that marriage with the alien is against the commandments of Christ, should acceptance of the Truth be followed by severance of such a bond? The cases that the Lord dealt with related to Jews, in which husband and wife belonged to the Jewish faith; Christ, therefore, had no occasion to pronounce on the sort of case that Paul had to treat among the Corinthians. He does so as one having divine apostolic authority:

"If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him" (vv. 12-13).

This instruction is so clear as to require little comment. However, it should be noted that Paul mentions the consent of the unbelieving persons only, that of the believing parties being taken for granted. It may be that the unbelieving partner is so bitter against the Truth as to demand divorce or separation. But usually, this would only occur, because of the tactlessness of the believing partner. There may be an over-anxious desire to force the truth on to the other which could result in greater opposition. It could be that the believing partner's involvement in the work of the Truth results in neglecting the unbelieving partner.

Care should be adopted to avoid such occurring. In fact, a husband or a wife should become a more thoughtful, kindly and loving partner as a result of the Truth. That is the point that Peter makes in treating with the same subject. The A.V. is most unfortunate in its translation of the words he used. It renders: "if any obey not the word, they also may without the word be won by the conversation of the wives" (1 Pet. 3:2). Firstly, the definite article is lacking in the original, and his advice should be rendered: "They also may without a word be won . . ." That is, without any undue nagging, or even monotonous and persistent hammering home of the Truth to the unbelieving partner. Instead there is a possibility of them being "won by the conversation of the wives". Here, again, the translation is unfortunate. The term "conversation" should be rendered *living*. The unbelieving

husband should be agreeably surprised in the change that has taken place in his wife, for she has become more loving, warmer, sympathetic and attentive to his wants than ever before.

By so doing she is preaching the Truth in the most effective manner, and one most likely to appeal.

The word "dwell" is from the verb *oikeo*, and signifies to "house" together, with the implication to *cohabit*, and so to maintain the marriage relation in its complete manner. Mixed marriages are certainly not ideal, and a great amount of tact and understanding is required to make them work. This sometimes is not fully appreciated in those homes where both have embraced the Truth. But with the blessing of Yahweh and the exercise of personal thought and care they can be quite successful, as many cases reveal. They demand a greater measure of personal sacrifice, and inevitably a greater limitation of activities than where both partners have embraced the Truth. This needs to be understood by the believing partner, for it is beyond the scope of the unbelieving one to do so. He or she does not understand the need of separation from participation in things previously indulged in, and loving care and understanding must be expressed in explaining the reason for the change. A person, generally, is easier led than driven!

This is certain: mixed marriages are as truly marriages as other unions are, and the believer (because he or she has the responsibility of demonstrating

the Truth in action) is duty bound to render to the other the due benevolence which one may expect in a marriage. Paul does not forbid such unions, as, of course, he does not advise them (see v. 39). But as they existed then, and continue to do so today, his instructions and advice should be borne in mind by such, and applied as circumstances permit.

Sanctified By The Believer

Instead of seeking doctrinal reasons for disrupting such a marriage, a proper view of this type of marriage discloses proper reasons for leaving it intact. Paul shows that instead of the believer being made unholy by this marital union, the unbeliever is made holy.

This is not a spiritual state before God, but has relation to the legitimacy of the marriage. The A.V. renders that the unbelieving husband (or wife) is "sanctified by the wife" (or husband). But the word rendered "by" is *en* and here relates to the husband in *his relations with his wife*. Though the believing wife has changed her state before God by her baptism, her unity with her husband has not been disturbed

thereby. He is still holy in his relations to her, still separated from all others, in the unique position he holds in relation to her.

But more than that, the marriage is holy before God; made so by the believing partner. It can be God-blessed as a result, so that the unbeliever in relation to a believing partner, is likely to receive greater blessings than he or she deserves.

And the marriage being legitimized before God, the children are considered the proper fruits of such a union and not as illegitimate. Moreover, as special care will be shown towards the offspring of the children of God, particularly at Christ's return, they will benefit thereby: "Else were your children unclean (that is considered illegitimate if the marriage is not a genuine one); but now are they holy" (v. 14).

Such is the state of a mixed marriage when the unbeliever is prepared to dwell in peace with the believing husband or wife. But that is not always the case, and in our next article (God willing) we will treat with the Apostle's advice in such circumstances.

HPM

THE LAMB'S WIFE — Rev. 21:9

The bride stands for all the saints, in their numerical completeness, in the day spoken of by Paul, when the Lord come to be glorified in his saints, and admired, in all them that believe (2 Thess. 1:10). The union is more than a legal union. It is a union of nature. Christ is now immortal, while his brethren are either in their graves or living in a weak and mortal state. At his coming the dead of them will come forth, and the living, with them, will in the act of marriage, be assimilated in nature with him; for it is written, "He shall change their vile bodies, that they may be fashioned like unto his glorious body" (Phil. 3:21). They will, therefore, be "no more twain, but one flesh." Marriage will have its highest antitype when Christ presents the complete ecclesia "to himself a glorious ecclesia, not having spot or wrinkle, or any such thing" (Eph. 5:17). — R.R.

THE TABERNACLE



IN THE WILDERNESS

The Cherubim

“And thou shalt make two cherubim of gold, of beaten work shalt thou make them, in the two ends of the Mercy Seat” (Exod. 25:18-22; 37:7-9).

In the Most Holy

The two figures of the Cherubim were so constructed that they were one with, and developed out of, the two ends of the Mercy Seat. They were made or “beaten” out of the one piece of pure gold, with faces that looked down toward the Mercy Seat, and yet toward each other. Their wings stretched above and over the Mercy Seat.

Scant indeed are the details provided in Exodus, but the symbolism of the Cherubim extends throughout Scripture, and from it can be derived their significance.

While the words *Cherub* (singular, as in Psalm 18:10) or *Cherubim* (plural, as in Genesis 3:24), are applied to living people, such as in Ezekiel 28:14 where it refers to the king of Tyre, they more often relate to the symbolic figures in the Tabernacle, and the Temple (2 Chron. 3:10-13).

Bro. Thomas, in *Phanerosis*, derives the meaning of the word from a root *rachav* signifying “to ride, whether on an animal or in a vehicle”. He, therefore, relates the word *cherub*, or “that which is ridden” with the word chariot. This convertibility of the verb *rachav* into the noun cherub is illustrated in Psalm 18:10: “He rode upon a cherub”. Brother Thomas’ suggestion is supported by the R.V. of 1 Chron. 28:18 which refers to the “chariot of the cherubim”, or “the chariot, even the cherubim”. Another derivation comes from *chay* and *rab* which means “like the majesty”.

The concept of the Cherubim being placed in a Tabernacle is not new. In Genesis 3:24 we read that Yahweh “placed (Heb. *Shakan*, meaning to dwell, or tabernacle) Cherubim”. An alternative rendering of this verse is: “He caused to dwell in a tabernacle, the Cherubim”. The verb *Shakan* is the root of the expression, *Shekinah glory*, that is, “the glory that dwells inside”.

The children of Israel would be aware of the location of the Ark and the Cherubim within the Most Holy Place; also of its features. There was also a regular reminder, through their High Priest, of its functions. The thoughtful and faithful Israelite would well realise the significance of them being placed in the Most Holy.

They were aware of the four wings and realised that they symbolised their own encampment surrounding the four sides of the Sanctuary. The wings were "stretched forth on high", covering the Mercy Seat. "Stretched out" (Heb. *Sakak*) means to entwine as a screen, to fence in; to cover over, to protect. The people would be compelled to consider the significance. Could they, as we now are able, relate this to the function of the cherubim at the entrance to Eden (Gen. 3:24) as there it guarded, or kept, the way to the Tree of Life? Could they discern the symbol of their own nation in relation to that function?

The Exodus account does not give details of the faces but this deficiency seems to be supplied by Ezekiel Chapters 1,10. The prophet describes the faces as those of a MAN, a LION, an OX, and an EAGLE. Ezekiel, furthermore, locates them in relation to each other. From the southward position that he occupied as he relates the details of the vision, he looked northwards (cp. Ezek. 1:4) and saw first the face of the MAN — that is on the SOUTH side facing

FEAST OF TABERNACLES

Israel were commanded to keep their annual feasts: *first*, the Feast of Unleavened Bread; *second*, the Feast of Harvest; and *third*, the Feast of Ingathering, at the end of the year. The first began the day after the Passover; the second, fifty days from the morrow after the first sabbath following the passover; and the third, the fifteenth day of the seventh month. This last was the Feast of Tabernacles. It continued seven days, and was so called, because Yahweh "made the children of Israel to dwell in tents *when he brought them out of the land of Egypt.*" It celebrated the ingathering of the fruit of Israel's land; and when the seven days of celebration had expired, the next day, the Eighth, was a sabbath, or Day of Rest. In the celebration, they took the boughs of *goodly trees*, branches of *palm-trees*, and the boughs of thick trees, and willows of the brook, and rejoiced before Yahweh their Elohim.

Now, we learn from the prophets that the Feast of Tabernacles had a more recondite signification than a mere memorial of the past. In other words, that it was emblematic of things to come in relation to Israel and the nations of the earth. The Spirit said by Hosea to Ephraim, "I, Yahweh thine Elohim from the land of Egypt, will yet make thee to dwell in Tabernacles, as in the days of the solemn feast." This shows that it is connected with the ingathering of Ephraim, or the Ten Tribes, into their land, where alone the feast can be lawfully celebrated. The Christ-Spirit also in Zechariah, declares that the nations generally shall come up yearly to Jerusalem to keep the Feast of Tabernacles, and to do homage to the *Royal Name* enthroned there (ch. 14:16). This indicates the ingathering of a joyous multitude before the King; for the feast is a rejoicing before the Lord. The sanguinary execution of judgment will have been perfected; and the nations under a new organization and administration, will be "blessed in Abraham and his Seed" — "the Glorious and Fearful Name, Yahweh Elohim."

J. Thomas

Ezekiel. On the right hand, or EAST side, he saw the face of the LION. On the left hand or WEST side, that of the OX, finally, the face of the EAGLE which must have been located on the NORTH side. From the position he occupied, Ezekiel could not actually see the face of the Eagle in his vision.

Symbology

We have already seen how the Spirit has used the Mercy Seat as a type of the Lord Jesus Christ. It was a figure that was extended to incorporate the two cherubim, just as the meeting place between Yahweh and His people is available to both Jew and Gentile alike. The Body of Christ includes both and, in the age to come, they will function as one with Christ.

Although Israel knew that the Cherubim were in the Most Holy Place they were hidden from their view; their High Priest and their Leader alone being able to enter and see them.

The four faces of the Cherubim pointed forward to four aspects of the Lord Jesus Christ, as depicted in the four Gospel records:

i. Luke wrote of him as a MAN; the son of man. He recorded his genealogy as from *Adam*.

ii. Matthew revealed him as a LION; the Lion of the tribe of Judah. His genealogy was written as from *David*. Matthew 2:2.

iii. Mark showed him as an OX; the servant. His record commenced upon that note.

iv. John depicted him as an EAGLE; as the eye of Yahweh viewing all things and people from the heavenly viewpoint. He was "Emmanuel", the Word made flesh."

These characteristics of the Lord, displayed during his life and ministry, all united to draw attention to his function as the Mercy Seat. So much of Yahweh's plans and designs, and His implementation of them, point towards, and lead to, the place and means whereby His creatures may be reconciled to Himself.

It was in his capacity and function as our Mercy Seat that the Lord was the bearer of the Royal Majesty of his Father. Our reconciliation with his Father has resulted in the display, through Jewish and Gentile members of the Ecclesia (made *one* in Christ; Galatians 3:27-29), of the Majesty and Character of Yahweh, though subject as we are to human limitations for the present time.

The Cherubim prophecy was not confined to the Lord Jesus Christ, however. Of necessity, it included all those who are, and have been, an extension of himself — those whose faith, as tried gold, has been the subject of much "beating" and affliction to ensure that they conform to the "pattern" given to Moses. Our own development and transformation as described in Romans 12:2 involves the conflict between flesh and spirit as described in Romans 7:23.

Saints must also display in today's wilderness, the same attitude and characteristics as shown by their "Mercy Seat". They must:—

- While in the flesh.....MAN
- Serving Yahweh and meditating upon His Word.....OX
- Ruling ourselves by that Word as theLION
- As guided by the Spirit-WordEAGLE

Thus our "faces" look toward the "Mercy Seat", the Lord Jesus Christ, and also toward each other in a sharing of these Divine attributes. This should be the attitude of faithful members of the Ecclesial/Cherubic Body, towards each other, being "knit together in love" (Col. 2:2) and being "labourers together" (1 Cor. 3:9; 2 Cor. 6:1). They have been called together, in Christ, for the purpose of mutual co-operation, (2 Thess. 2:1; 1 Cor. 1:10; 12:24; Eph. 2:5,6).

When assembled around at the Memorial Table, saints are found in this attitude, looking upon the "Mercy Seat", with its symbolic sprinkled blood. What do they see? The antitype of that which was, year by year, sprinkled in sacrificial offering before the faces of the Cherubim. They recall, when the attitude of the Cherubim is cultivated, the atoning sacrifice of the Lamb of God. Moreover, their faces must also be towards one another. When that is the case, and conflict or division occurs there is distraction from true remembrance; and a turning of the eyes of faith away from the Mercy Seat.

Where "eyes" and "wings" are united in the manner depicted in the Tabernacle "pattern", there will be found a true and effective keeping of the way of life. But *all* need to be fully extended in this application. The wings represented the four sides or extremities of Israel. They were the sides of the encampment, in symbol, brought into the Most Holy Place for the purpose of being used by Yahweh to keep the Way that He provided. Wings outstretched, as in Exodus 25:20, depicted an inviting and protective posture towards all "sides" of the Ecclesial encampment. All need to become involved in this task of "keeping" the Way.

The time will come, according to Ezekiel's prophecy (Ezek. 1:23), when the wings will be lowered from the posture of invitation. Then they will cover the body of the cherubim, signifying that it will be no longer possible to obtain an entrance into that body.

Revelation 21:1-3,9-11,23 refers to that future time when Christ and the saints will then become the dwelling place (the Most Holy Place) of the Divine presence upon earth, (1 Cor. 15:28). They will constitute the glorified immortal hosts that will fill Yahweh's dwelling place — the whole earth. To that glorious future habitation all true Israelites have been called, and are being prepared.

This is the proper context of the Cherubim in the Most Holy Place, as we have described. It is for this reason that the details supplied by Ezekiel in his first and tenth chapters become so important. His prophecy and visions represented those of whom they were a shadow as he portrays them in their "most holy" condition. The Cherubim foreshadowed the features, qualities, characteristics, and work of those saints who will be associated together, as the One Body of the Kingdom age, in the establishment of Divine rule and in the manifestation of Yahweh's glory in all the earth.

— K. Cook (NSW)



LOGOS COMMUNICATION

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS
NEAR AND FAR

World Problems

The enclosed cutting from the Detroit News might be of interest to you. It records how that a number of Baptist clergymen travelling from Canada to USA for a Baptist convention, was prosecuted for taking guns with them. They claimed, in their defence, that they felt constrained to do so because of the prevailing violence. The statement of the judge was: "This is a sad state of affairs. Is it really necessary to carry a gun when you travel around the US?"

"If it had been a convention of gangsters, I could well understand their action; but they were clergymen meeting to consider the Gospel of peace. It illustrates the violence of the present age, a sign of the coming of the Lord."

"Another problem facing this country, is the inability to find suitable spots for the disposal of nuclear wastes. Some places are already filled to capacity. Some of it is being placed in steel drums and tossed into the sea. The problem, however, is that in time the salt water will cause rust, and serious pollution will follow. In every avenue of life we are being reminded of the need of Christ to solve the problems of humanity." — T.H. (US).

(How privileged we are to have the solution to all these and other problems.

It is in the coming of the Lord. Concerning his reign on earth we read: "He shall not fail nor be discouraged, till he have set judgment in the north, and the isles shall wait for his law" — Isa. 42:4. All other forms of administration will fail, and discouragement will be widespread, but now is that of the Lord Jesus. So we look forward in hope.

Ed.).

Today

"A workmate pointed on to the issue No. 16 of Today recently, and I really enjoyed reading it.

"I would like to request for issues of this publication to be sent to me regularly. You may wish to know that I am a Christian, and I belong to the Church of Christ. However, I find that the Christadelphian faith is very similar to ours. Yours sincerely, — C.M. (Malawi).

(We have forwarded this request to brethren in South Africa for attention ... Ed.).

Children At Meetings

"How early do you feel that children should be allowed in a meeting? Do you feel that they should be allowed at all? We feel that children should be encouraged to sit quietly at meetings as soon as they are able to be quiet. What do you think?" — F.M. (U.K.)

(It is a good and Scriptural practice to take children to the gatherings of the brethren, but the meet-

ing is not the place for training them; that should be done at home. In our own meeting, young children are placed on the floor to sleep when the meeting is over, and if the habit of sleeping is developed in the home, they will do this without distracting others. A good method is that and is to place them on a rug in the home and teach them to go to sleep on it. If they crawl off, give them a little tap to teach them to remain thereon (you do not need to hurt them!) and they will soon develop the habit. The liberty granted children today is not the Scriptural method, and has remained in and and widespread. Teachers throughout the world. The modern philosophy that permits children to act or express themselves without restraint, is partly the cause of the widespread child delinquency, concerning which Paul warns in 2 Tim. 3:2. Firmness and affection needs to be shown to this precious "heritage" which is granted us of Yahweh (Psa. 127:3), and His methods are best. He advocates that true Israelites should teach their sons and grandchildren the requirements of the Torah (Deut. 4:8-10), that parents should talk to their children of these things (Deut. 6:7); that they should explain to them the significance of the religious service in which they engage (Ezra. 12:26-27; 13:14-15); that they should edu-

ture them in the history of His dealings with the nation (Gen. 28-31) as to attendance at the meetings at which you make inquiry, since that it was required of Israel that they gather before Yahweh in order with their children on the Sabbath of your service, that all may hear the Law proclaimed and expounded (Deut. 31:12-13). This included little children "which have not known anything" (v. 13), i.e. who were not born on the previous Sabbath year. The vision of these children would have been no more than six years of age, so it was expected that they began to learn the things of God as soon as they had the mentality to grasp them. They conversed with the study of the Book of Leviticus. Paul states the point that parents should bring them up in the nurture and admonition of the Lord (Eph. 6:4). The word "nurture" is from the Greek implying the training and instruction of a child, supplemented with physical punishment if they are naughty or stubborn. The K.V. renders it as "discipline" the verb expressing the idea of physical correction (see its use in Luke 23:16, 22; Heb. 12:7-8; and compare with Prov. 22:15, 17, 18). Such correction does not have to be cruel, but merely to enforce the determination of the parent that what is required should be carried out. The word "admonition" comes from a Greek word expressing the mind, and hence signifies oral instruction, a training by the word. The two words in conjunction require parents to be firm though

training, without upon their instructions being carried out, but also being free to explain at their own the things of God if family will be bound together as one by such means. It will distinguish where freedom and law are lacking. True law is manifested in doing the best for the child, particularly as regards to an eternal situation.

Children At Meetings

Should children stand when thanks are given over the Memorial to which hymns are sung (P.K.)

Where is it stated or stated during the Memorial, yet, children should do so in respect of the solemnity of the occasion and the same applies to the singing of hymns. Maybe it is thought desirable that they do not sing certain hymns, but they should stand in respect. After all, whether they participate or not, whether they are baptized or not, they are in the presence of the great King of the heavens, and the attention required should be brought clearly home to them. I have seen a child seated during the singing of a hymn, with legs swinging and absorbed in a book. Far better for the child to be standing and following the words of a hymn. The call to those expressed in Psalm 145 contains the following appeal. And young men and maidens, and men and children, let them praise the name of Yahweh for His name alone is excellent. His glory is above the earth and heaven (v. 12-13). If children are to participate then, there seems no reason why they should be precluded from

The Marriage Question

We have followed with interest the articles in *Lapses* on the above subject. We agree with the timing of the articles as they set forth very clearly the teaching of the Word of God, and reinforce standard Christian teaching as we understand it when first coming to an understanding of the Truth.

The great tragedy of our day is that as the world dissolves as a standard, it is expected by some within the brotherhood that we should retain this sagacious ideal, generally without understanding the consequences and certainly without a knowledge of what is taught in the Word of God.

We need only to observe the effect of the breakdown of the Marriage bond in the world to see the result. Broken-down scars are left on families as they are divided and torn apart so that few find lasting happiness.

One of the tragedies in writing, apart from acknowledging how timely the articles are, is to see whether any thought has been given to placing them in book form when finished.

"We are confident that a work of that nature would be very helpful and instructive." — F.D. (W.A.)

We have written these articles at the request of readers, because of the growing divorce rate throughout the world, and because of the necessity of divorce and remarriage within the brotherhood. We prefer to be wrong on

the Psalm as we were doing before taking it into show. At present there has been no suggestion from our Committee to purchase the books to hand from if we did so, we would have to include them in revenue. Meanwhile, the problem increases. Our reports stated that over 10 million marriages are dissolved per year in U.S. while Australia is one of the few Commonwealths to defavour the validity of individual's never be used of keeping the world in pain as far as our Exorcist are concerned. Ed.

Today

May we have copies of the Newspaper Today sent to us regularly. We are a small Ecclesia and are very interested in current events as outlined in Bible prophecy. Please advise me of the cost involved. The work done by your committee in bringing the Truth to brethren and strangers alike is commendable. May the Lord bless all who are working with you in this venture. We look for the coming of Christ and the establishment of the Kingdom. — B.S. (USA).

(The Newborn Today) is loved dearly and copies have been forwarded to you. In distributing it, we have found it profitable as do so communally with increasing numbers in the area. Reprints seem to develop a greater interest in its contents this way. Ed.

Authorship of Hebrews

The busy year is passing, and I am reminded that this is my first communication to you since 1982. So I thought it time

ly to send a word of sincere appreciation for the continued help and benefit of Logos and to include a few lines of poetry.

"I was at Ellwood Glen when Bro. John Martin gave part of his experience of Hebrews I through it excellent, particularly in giving such clear proof of the Psalmic authorship. There ought never to be a doubt regarding it." — C.W. (U.S.A.)

Your commentaries are always encouraging, as are your poems. We may see them in "Logos" Ed.

Outline of Isaiah

"I have found Logos of great help over the past few years. However, I do have a suggestion, and that is to continue your verse by verse notes on the Psalms. I have missed these, and know that others would like them to resume.

"I have been attempting to put together an analysis of the Prophecies of Isaiah, but have found it very difficult. I would like to have any work you have done on this subject, as I find the prophecies very difficult to follow.

May you find strength from Yahweh to continue your work, and may the God of peace sanctify you." — R.G. (Vic.)

"We would like to re-continue the Psalms and prophetic study as in our course. We are also scheduled to provide an outline and analysis of Isaiah at the next Australian Bible School. God willing, and may you be made a magnet for it. In view of your number of this valuable subject, you should be able to add

some interest in the discussion. Thank you for your kind greetings, without the help of God the work would be beyond us. Ed.

Bro. Houston in a Crossed Parole

"You may find it interesting to know that in a recent issue of Sydney Morning Herald a clue in the day-crossed parole was I down — a Thimble. On the following day it was fully the solution in the Crossed, the answer on the 4 was Christadelphian. We wondered how many people now know our name, and perhaps be prepared to seek us out when seeing our literature or territories advertised. We also wondered how many people know the subject.

"Thank you for your labours in Logos. And particularly for your article some months back entitled Campaigners or Conquerors. It certainly provided a great deal of food for thought, and we pray that we may not be a negative influence in the Exorcist, but always seek the positive. We greatly benefited from that particular article." — G.H. (NSW).

"Few people may know the answer today, but the day is coming when the Truth will be known and revealed throughout the world. All shall know the truth and the present. . . . Jer 31:34 Ed.

The Benefits Of Trouble

"During my stay in Melbourne recently, I heard of Bro. H.'s terrible accident. Subsequently we learned that he is making progress with his ordeal, so that he

is fairly mobile again. I felt then that the healing hand of God is a wonderful thing to contemplate.

"However, I never thought that I would need the same care, until, a while ago, I had an accident and broke my back. Surely God is with those He cares for, and various are the things that happen to us in life in order that we may be tried. How important it is to always have the vision of the Kingdom before us to sustain us in times of great distress and difficulty. I gained great encouragement from brethren and sisters in NSW, Victoria, S.A. and W.A., and I would like them to know that their cards, letters, visits, thoughts and prayers during my stay in hospital were a real help.

"I found that the love of brethren and sisters can be absolutely overwhelming. And, surely, in these latter days, the bond of unity between brethren and sisters, and Ecclesias is a necessary attribute to encourage and strengthen. May it be that the Kingdom of God will soon be set up, and that we may see it — together." — Bro. D. Smith (WA).

(Very often the love of God is experienced in distress and adversity, more so than in prosperity and good health. Yahweh Ropheka — Yahweh the Physician — is always available to help, and when we are humbled by reverses He can lift us up. The future can look very dismal sometimes, but with the glorious hope of the Gospel before us, we can penetrate the blackness of despair, and see

the shining light of hope beyond. A passage of Scripture that has assisted me greatly in times of difficulty is Isaiah 50:10: "Who is among you that feareth Yahweh, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? Let him trust in the name of Yahweh, and stay upon his God." Adversity challenges us; but faith takes hold of the challenge and turns it into opportunity. May Yahweh bless both you and Bro. Ross, and may the coming of the Lord be near . . . Ed.)

Decease of Bro. Carl Smith

"It is with great sadness I write these words to you. I lost my husband, Bro. Carl Smith, with a massive heart attack on Aug 23. He was conscious until he went into surgery; but he was too weak to carry on.

"Bro. Morrie Stewart was by his telephone in Lompoc, giving me strength and love all the time we needed it at the hospital.

"I thank our Lord many times, for the wonderful trip we had in the Holy Land with you all. It was one of his dreams come true. The house is so empty without him, but we must endure until the end. We are encouraged by the signs that indicate the Lord Jesus must soon return, and then our present sorrow will turn into joy." — A.S. (USA).

(Those who were on the "Logos" Israel tour this year will remember our beloved brother Carl Smith. His enthusiasm for the Truth was outstanding. On occasions when

we visited the States, Bro. Carl was always there to help and encourage. It was a great ambition on his part to visit the lands of the Bible, and view firsthand the wonderful unfolding of the divine purpose. Those who toured with him will recall his keen interest in the sites visited, and in the evening studies when the sites visited during the day were aligned with the Word of God. Now he sleeps, awaiting the coming of the Lord. We sorrow, but not without hope. We look beyond death. In fact, we can defy it, because eternal life awaits the faithful at the coming of the Lord. In that regard, we re-echo the words of John: Even so, Come Lord Jesus! Our loving sympathies are with his wife Annabelle who accompanied him on his tour of the Land . . . Ed.)

Anonymous

"I look forward to Logos each month, and find it uplifting, informative and instructive. Enclosed is a little help towards the wonderful work you are doing, not only in Australia but overseas as well. Just as the Psalmist wrote: 'The entrance of Thy word giveth light' so, in these darkened times of the Gentiles, Logos sheds its light in many places where it goes. Best wishes to you and your family in the bonds of the Truth" — Anonymous.

(Thank you for your generosity, and your kind expressions, both of which are deeply appreciated. The money will be used in the service of the Truth, including the suggestion in your footnote . . . Ed.)



Russia and Europe

— Poles Apart!

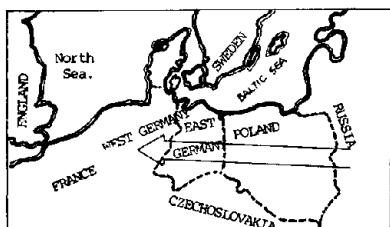
“The Russo-Polish war was most ferocious. In the ratio of its extent it was as savage a conflict as the American civil war, though of shorter duration. It was a contest between Russo-Greek and Polish Latin, in which the Greeks, ‘the worshippers of the Dragon’, destroyed the Polish nationality of the Latins, ‘the worshippers of the Beast’. Poland was blotted out from the political geography of the world. It became a monument of the dead, whose epitaph forewarns the nations of the fate that awaits their kingdoms and republics when judgment shall be given to the saints, and the time comes that they shall possess the dominion under the whole heaven (Dan. 7:22,27). In devouring Poland, ‘Gog, the Prince of Rosh, Mesech, and Tobl, has become a guard to so much of ‘Gomer and all his bands’ as it contains.”

— Eureka vol. 3, p. 5.

Vain Speculations

BY the “Russo-Polish war”, Bro. Thomas referred to the conflict between Russia and Poland in 1863. Ferocious though it was, it was a minor incident in the centuries-long epoch of civil war, internal distress, and foreign invasion that the unhappy nation has experienced since it emerged from obscurity in the 10th century.

Time and again Poland has been carved up by Germany and Russia, suffering extreme oppression and bloodshed as they dismembered her. A glance at the map shows why that was so.



POLAND'S POSITION IN EUROPE

Poland is a buffer state between the two countries, and as such is helpful to the defence of both.

And today is no different. The map of Europe shows why Russia can never let Poland be completely independent. Poland provides a direct land-bridge to East

Germany, and hence to West Germany and Europe. The Soviet will never allow Poland's "Solidarity" union jeopardise its security, or long term future plans of expansion. Russia's present apparent hesitancy in ruthlessly crushing any Polish opposition puzzles many political commentators. Some refer to it as a rebirth of democracy on the part of Poland, of its break with communism, and write as if the world is witnessing the triumph of the former over the latter. Bro. Thomas' comment is apt concerning such assessments:

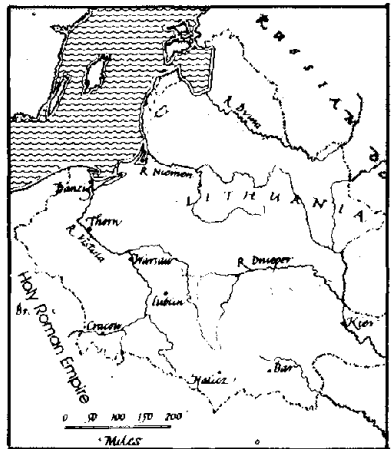
"The reader need place no reliance upon newspaper speculations. Their scribes know not what God has revealed, consequently their reasonings are vain, and sure to take a wrong direction. As records of facts the journals are invaluable; but if a person permits his opinions to be performed by the views presented in leading articles, and the letters of 'our own correspondents', he will be continually misled, and compelled to eat his own words for evermore" (Elpis Israel p. 385).

It is to Scripture that we must turn for guidance as to the fate of nations. Poland is to be absorbed by Russia before the end. Gog is "of the land of Magog". The ancient Scythians (or Magogites) penetrated into Europe as far as east Germany, and therefore Poland must come under the complete domination of the Soviet ultimately.

Meanwhile, Russia's present hesitancy is nothing new in Soviet strategy. Though she has turned down the heat, preparations for invasion go on. It needs to be recalled that the Kremlin made the same kind of soothing noises just before the 1968 invasion of Czechoslovakia.

Past Oppessions

Seldom has a nation experienced a more chequered history than Poland. Its record is mainly one of civil war and foreign invasion. Originally it was a kingdom extending, with Lithuania, over the basins of the rivers Warta, Vistula, Dwina, Dnieper, and Upper Dniester, and included in its dominion, besides the Poles proper and the Baltic Slavs, the Lithuanians and Ruthenians.



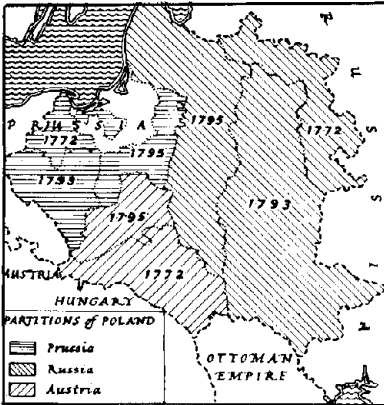
Poland together with Lithuania in 1569, when Warsaw became the capital.

There is not much reliable historical data regarding the people before the tenth century, though it is probable that the progenitors of the Poles, originally established on the Danube, were driven thence by the Romans into Central Europe, and finally settled near the upper waters of the rivers Oder and Vistula. The name "Pole" is derived from a Slavonic word signifying *field* or *plain* for which the country is noted.

Time and again, the nation has been torn apart by its traditional

enemies: Germany and Russia. Though the Poles are related to the Russians, inasmuch as both originated from the Slavs, the two nations were sharply divided by religion. Poland was predominately Roman Catholic, whereas Russia was Greek Orthodox. Brother Thomas refers to that division in the extract above, in that he relates the Poles to the "Latins" and the Russians to the "Greeks".

But though Poland was Roman Catholic in religion, it sternly resisted incorporation into the Holy Roman Empire, which was largely Germanic in character. Indeed, the main objective of the Piast dynasty of the 10th century, when Poland was expanding, was to secure its sovereignty against the Holy Roman Emperors. This means that prophetically, it is a country of the east rather than of the west.



In 1795, it lost its independence, and has ever since striven to regain it. A grand opportunity to do so was presented after the war of 1914-18. Germany was humiliated in utter defeat, and



Russia was weakened by revolution and civil war; and the allies gave Poland its independence. The reallocation of boundaries, however, separated East Prussia from Germany by what was called "the Polish Corridor". This foolish division of Germany became a bone of contention between Poland and Nazi Germany when Hitler rose to power, and the solving of it was the direct occasion of the outbreak of World War II. In defeat, Poland was again partitioned between Russia and Germany; though, at the conclusion of the war, as this was one of the major reasons why the British declared war on Hitler, Poland in 1945, again received her independence.

On this occasion, however, she was overshadowed by Russia, and was drawn into the Communist group of nations in Eastern Europe.

Poland And The Papacy

One of the reasons for "Solidarity's" success stems from the historic facts that the Poles are

staunch Roman Catholics. Every "Solidarity" meeting has religious overtones: prayers, masses, sermons and confessionals being common features. One commentator declared that in Poland "unionism is all religion". Solidarity leader Lech Walesa even visited the Pope who subsequently declared publicly that if Russia invades Poland, he will personally lead a Polish retaliation against the invaders. *Time* magazine commented:

"To many of Solidarity's 9.5 million members, their movements and the Catholic Church are the true expressions of the nation, not the facade of authority precariously maintained by government and party . . . Soon enough, they think, the Soviets will have to accept that fact. Whether Moscow will is questionable: acceptance by the Kremlin would set an awesome precedent, with unpredictable repercussions elsewhere in Eastern Europe."

Brother Thomas in *Eureka* anticipated that religion would play a part in the formation of the crisis of the end. Solidarity has probably afforded the church with a grand opportunity to extend its involvement in European politics. The differences between Roman and Greek Catholics would not pose an insoluble difficulty. There have been increasing attempts at appeasement between the two Movements; as there have between Communism and Catholicism. A web of circumstances has developed which has created a common bond between the church and the Soviets, which could lead to the latter taking control of Constantinople. In *Elpis Israel*, Bro. Thomas writes: "Russia . . . only awaits the time of replanting the

Greek cross on the dome of St. Sophia". Although the Soviets claim to no religious pretensions, they may find similar aspirations sufficient common ground to work together politically throughout Europe as well as the rest of the world. Scripture reveals that Rome and Russia will co-operate in the attack upon the Holy Land.

The Little Horn of the Goat

Daniel predicted the uprising of the Papacy as a "little horn" with eyes and mouth in the midst of ten other horns (Dan. 7). In the next chapter (Dan. 8), he describes how another "little horn" would arise out of the Grecian goat. This power can be identified with the military and civil might of Rome established, as it was, in Constantinople.

Concerning the latter-day manifestation of this power the prophet declares:

"And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many; he shall also stand up against the Prince of princes, but he shall be broken without hand" (Dan. 8:25).

By "craft" is meant priestcraft. The same word rendered "craft" in this place is used for false religion in Jer. 9:6, and therefore can relate to Roman Catholicism. The prophecy requires the occupation of Constantinople by Russia that it might qualify for the latter-day title of "the little horn of the goat"; and an abandonment of its present anti-religious policy in order to "honour" a "god whom his (Communist) fathers knew not" (Dan. 11:38).

The circumstances developing

in Europe, especially in Poland, seem to be the catalyst that will bring Russia and the church together in a common political policy. For the first time in history, there exists a pope from behind the iron curtain, from Poland itself, so that both Communism and Catholicism are vitally interested in the outcome of its crisis. The recent Communist Party chief, Stanislaw Kania was dismissed on the grounds of being "too soft", and a Moscow-trained Army chief, General Wojciech Jaruzelski, took over its leadership ostensibly to resist the Solidarity union's demands.

Present Distress

Meanwhile Poland suffers. Its economy is on the brink of disaster; its people are poverty stricken, and food itself is short. On its eastern border Soviet munitions are building up, and it is estimated that a quarter of a million Russian troops are al-

ready massed there. Some time back, when Solidarity Leader Lech Walesa threatened a general strike, Deputy Premier Rakowski threatened a declaration of state emergency, and the probable call in of the army which would inevitably result in bloodshed. At the last moment, the strike was cancelled. The current change in the leadership of the Communist party could result in even harsher measures.

Poland will form part of the Gogian confederacy when the power from the north moves down against the "glorious land". Moreover, Daniel shows in his 11th chapter, that Catholicism will also find representation in that host. The circumstances will provide a grand opportunity for Rome to bring the holy places of the holy land completely under her jurisdiction. This has been the cause of war before, and could be so again.

W.M. (Woodville)

Questions Answered

The Law Written On The Hearts Of Gentiles

"Not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another" (Rom. 2:13-15).

1. *How is the writing inscribed upon the hearts of the Gentiles?* The answer is, by God's teaching; for it is written in the pro-

phets concerning those who attain to salvation, *"They shall be all taught of God"* (Isa. 54:13; John 6:45). The question, then,



The Golden Oil

"Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment"
— John 12:3.

In fancy free I flee the years
Away from this dull world of clay;
I fain would sit at the Master's feet —
Another Mary of that day.

A tear would fall, it could not stay —
A silent joy-cry freed from pain.
My folded hands would long to touch the hem
And then, to touch again.

The oil in golden floods I'd wish to pour
With all of care that can be.
I'd long for starred tresses rare
My touch of love, the aches to free.

To deep confused world of sleep
Return, oh mind, and find thy way
From dark to clear and joyous light
And be a Mary of this day!

To echo now His words of love
With steadfast lips, controlled by mind
Imbued with purest Truth of God
The golden oil for lost mankind.

Beyond my dream, beyond my dream,
If faithful found in humbled heart —
A joy too much is at my lip —
Of Christ a part! Of Christ a part!

— Sis. Ruth Stibbs (Canada)

arising from this testimony is, *How does God teach men?* As one man teaches another, and in no other way; and that is, *by putting ideas into the mind.* An idea is a mental image; a thought; something perceived: which image, thought, or perception, is produced by causing vibration in the substance of the brain-flesh. Brain-flesh vibrations excited by ordinary means and causes, Paul terms "*the thinking of the flesh*;" and are common to all men: but when they are excited through the same means, but transmitting ideas undiscoverable by the natural powers; that is, ideas specially revealed from God, such divinely excited vibrations become "the thinking of the Spirit" in the man, the effect of which is to make impressions, which become the engraving or writing of God.

We learn from the Scriptures, that God excites brain-flesh vibrations, productive of a great variety of thoughts or ideas, in different ways. "He spake," says Paul, "in divers manners." This diversity, however, He limits. He does not say that he spake in divers manners to men in general; but through an appointed channel, and specified people — "He spake TO the fathers IN the prophets;" and, in the apostolic age, to the Jews in Palestine "in a Son;" and after this, he spoke in the apostles, and especially in Paul to the Gentiles. "It is not ye that speak," said Jesus to the apostles; "but the Spirit of your Fathers speaking to you" (Matt. 10:20); "what ye hear in the ear preach ye upon the house-tops" (verse 27), and "he that

heareth you, heareth me." God spoke in the ears of the apostles, and they spoke into the ears of men; which, from the premises before us, was God speaking to and teaching the sons of men.

Men who are ignorant of God's purpose with respect to the future of the human race, are not taught of God, however pious they may be. The piety generated in a man as the result of God's teaching is "the work of the law written in their hearts": and is always the consequence of an affectionate understanding of the Word of the Kingdom. It is the work of the law of faith; which faith embraces "the righteousness of God manifested without the law, being witnessed by the law and the prophets" (Rom. 3:21). The devotion of which ignorance is the parent, is of the flesh, and not of God. His teaching first opens a man's eyes by the enlightening ideas He puts into their minds; then, by the influence of these ideas which are His power for the purpose, turns them from their native darkness, and consequently from Satan (for ignorance is Satan's power) to God; and the *instrumentality* operative of these results is *Scripture and reason.*

2. *WHEN is the work of the law written on the heart?* "Written" is past time. It may be known to have been written, by the subject doing what the writing enjoins. Obedience is the work of the law; what a man obeys is the thing written. Thus, if a man has it written in his mind, that immersion is simply an act to be done in order to be recognised as a member of a

Baptist church, when he is immersed he obeys that writing; and all he sophistry in Anti-Christendom cannot transmute that immersion into obedience to the Gospel. But half-a-dozen men have been all immersed; it cannot, therefore, be determined that the same writing is in all their minds; because experience teaches that wise men and fools, and more fools than wise, have been ceremoniously immersed. Therefore, the Spirits must be tried; and in trying them we must take them to the writing in the Bible; and if we find them speak according to the Oracles of God, we may know that God has taught them — has been engraving His ideas into them; but if not — if they do not speak according to the Law and the Testimony, it is because the light is not in them. When the promises of God in the Bible are also found in a man's understanding and affections, the ideas of God shining out from the Bible into these, are in effect reflected from his mind, and are seen in his practice; which is found to be in conformity with the Divine precepts, "By their fruits shall ye know them;" but then, ye must be acquainted with the tree and its fruit, or ye may mistake, and take a pious infidel for a Christian.

3. *How am I to convince others that this knowledge is only*

through the Gospel? By showing them what the knowledge revealed in the testimony is; in other words, "declare the testimony of God;" and reason out its propositions. The Gospel is emphatically styled "the glad tidings of the Kingdom;" strike out "the kingdom," and all that remains is "the glad tidings of," or "gospel of." A rational man will readily see, that the glad tidings centre in the kingdom; and as they are yet future, they are matters of hope, and therefore of promise, "exceeding great and precious promises." No kingdom no promises, and no promised kingdom; no glad tidings, or gospel: hence, the knowledge can only be through "the Gospel of God, which he has promised afore by His prophets in the Holy Scriptures." It is the function of reason to demonstrate this from the testimony; and when the demonstration sounds upon the ears of honest and good hearts, they will be aroused to a collateral examination of the word, and they will not be difficult to enlighten. There are some, however, that cannot be convinced; either because they have no natural capacity, or are slaves to their lusts, or are in bondage to their worldly interests, or are not rational. Christ's sheep hear his voice, sound out the truth, and leave the rest to God.

J. Thomas

How beautiful will the life of the world be when Divine wisdom prevails in all the works of men. Meanwhile, saints ought to be known, and will be known, for excellence in all their commonest ways. "A good report among those that are without" is one of the corollaries of a righteous course.

— R.R.

True Ministers of Christ

"Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful." 1 Cor. 4:1-2.

An Affluent Environment

CORINTH was unquestionably the most important city in Greece at the time of Paul's initial visit.

One of the most commercially significant cities in the then-known world, it bore all the hallmarks that would be associated with such an environment. Prosperous, and noted for rich and luxurious living, Corinth was a centre of vice and degeneracy.

Merchants arrived and departed continually. They came from east and west, from Italy and Asia Minor. They bought and sold. And the Corinthians basked in their affluence.

Familiar with the arts of making money, the people of Corinth preferred commerce to war. A peaceful way of living gave ample opportunity to revel in the things money could buy. There were sumptuous theatres, luxuriously-appointed temples, every form of immorality and perversion available — at a price. A thousand priestesses were dedicated to the worship of Aphrodite, the goddess of

"love" and "beauty".

Throughout history, greed and wealth have encouraged moral laxity and licentiousness. In the days of Paul, Corinth was no exception to such God-dishonouring flaunting of fleshly talents and desires.

This environment made its mark upon the Brotherhood.

Many problems troubled the Ecclesia. There were endless debates among the brethren, mainly the product of pride. Personal rivalries caused friction; intellectual development was held in higher regard than Christ-like moral purity; laxity of moral standards was obvious. All this led to a tendency to disregard the life which is to come. Due to an avid seeking of fleshly ambition and pleasure, there was a tendency to disregard conduct needful to ensure the life which is to come.

The diversity of problems within the Ecclesia in Corinth presented a constant challenge to Paul. He clearly saw how the decadent environment of society-at-large was affecting the Ecclesia of God.

Immaturity in the Truth

A fundamental weakness of the Ecclesia was its immaturity. When Paul wrote his first epistle to the Corinthians, the Ecclesia was no more than six or seven years old!

In the twentieth century, such a concept of Ecclesial life is difficult to comprehend. Usually, an Ecclesia is a blend of maturity and development; those of older years or experience being able to assist those who are younger in years or in development in the Truth. If wisdom is exercised, the blend of age and maturity with youth and zeal is a wonderful combination.

Such was not the case at Corinth.

There was another major area of discontent: Being young in the Truth, many members of the Ecclesia had failed to completely separate from their Gentile environment. The influence of Gentile ways and philosophy within the Ecclesia was marked.

The news reaching Paul concerning Corinth deeply troubled him. But what to do? His first epistle, composed with enormous dignity and a total lack of malicious criticism, shows his deep concern.

Probably written in the spring of A.D. 57, this was a mere six years after Paul had founded the Ecclesia.

With only a few years' experience in the Truth, what could Paul expect of the brethren and sisters at Corinth? He could expect one thing: that they would have the good sense to listen to what he told them, and act accordingly. After all, he knew

them. Personally and intimately. He was the father of the Ecclesia (1 Cor. 4:15-16).

To be guided by the wise, inspired teaching of the apostles is wise for Ecclesias of all ages. Gentile influence or philosophy must never be permitted to replace such counsel. Wherever that happens, Ecclesias find themselves in deep trouble. As they were at Corinth when Paul first wrote to them.

Paul had spent a year and a half at Corinth establishing the Ecclesia. He was both a teacher, and a living example of the things he taught. He knew that if an Ecclesia is to survive, the members must be thoroughly grounded in the principles of the Truth.

Apostolic Teaching Under Challenge

An additional grave danger confronted the Corinthians. Certain influential Judaizers among the believers had come to Corinth from other Ecclesias. They carried with them letters of commendation. (What was the state of the Ecclesias from which *they* had come? How foolish and damaging it is that Ecclesias should highly regard and recommend brethren unsound in the Truth!)

These false teachers, impressive and eloquent, set about undermining the teaching, influence and apostolic authority of Paul.

And what resulted from these various aberrations? Precisely as might be expected: a state of disorder and disunity. Such conditions may be expected in any Ecclesia where there is factiona-

lism due to disregard for apostolic teaching.

The first four chapters of Paul's first epistle to this Ecclesia draw attention to the various divisive influences which were at work in the Meeting at Corinth.

These four chapters may be summarised, as under:

1:1-9, Salutation and introduction.

1:10-17, The Ecclesia rebuked because of the divisions which existed.

1:17-24, The gospel is not intended to flatter the pride of men, but to reveal the power of God in bringing salvation to mankind.

2:1-16, Divine wisdom can only be discerned by a spiritually-minded person, and therefore pride will blind men and women to the true significance of the gospel.

3:1-4, The various divisions within the Ecclesia were proving to be a major hindrance to the spiritual development of its members.

3:5-23, Those who truly minister in Christ's name are labourers together with God, and not mighty men of power in their own right. In the ultimate, the entire flock is answerable to God.

4:1-7, In the day of Judgment, those who have been true ministers of Christ will be justified by the Lord because of their faithfulness.

4:8-21, Paul contrasts his own life, and the things for which he stood, with those who opposed him and who were held in such high esteem at Corinth.

This basic message of the Apostle prepares the Reader for a better understanding of the dynamic teaching of the fourth chapter.

J. Ullman

What Bible Should We Read?

The Place Of Modern Versions



In our previous article we discussed the relevance of the King James Version in the twentieth century. Its pertinence in study, worship and preaching indicated that it should not be discarded and replaced by a modern version.

HOWEVER, modern versions do have a definite place in the Christadelphian bookshelf. The following

articles will demonstrate that caution is essential when selecting any such and that different versions have dissimilar styles

which suit them for relative activities. We should reiterate at this point the "Law of Bible Versions": there is no translation of the Bible we can label as "best". Initially we will consider literal versions and then examine idiomatic paraphrased and special purpose Bible types.

Literal Versions

One of the better types of versions for Bible study is the literal translation. This infers a word-for-word translation that usually attempts to imitate the diction of the original languages. As a result, translations of this fashion are generally, at the best, stiff and formal in their language, at worst almost unintelligible if read in public. Despite this awkwardness, they are good for the purpose of Bible study, in that the student gets as close as is possible to the original languages. They also prove reliable as they do not attempt to interpret a passage. If the original is ambiguous then the literal translator preserves the ambiguity in the English.

The word-for-word Bible is primarily a Bible study aid. It is not universally familiar to the general Bible readers nor is it commonly read aloud at religious gatherings. It is not recommended as a Bible for preaching. It may be suitable for debate or as an authority in profound Bible

discussion. Mr. D. E. Lee in the *Lee-Mansfield Debates* of February 1962 disputed the validity of Rotherham's translation. *Rotherham's Emphasized Bible* is literal in style, accurate, but not overly popular. Mr. Lee is either ignorant of Rotherham's or desirous of winning a tactical point when he exclaims during the fourth debate, "Mr. Mansfield referred to Rotherham. Now this man may have translations like that. There's a lot of private translations . . ." He also expresses horror at Bro. Mansfield's use of the *Diaglott*, another literal translation, during the third debate; "He takes the *Emphatic Diaglott*, Jehovah's Witness' private interpretation." The comment is valid* although Mr. Lee may have been clutching at straws. Literal versions are predominantly Bible study versions. It is interesting to note that the Jehovah Witnesses tend to disown the *Emphatic Diaglott*. During a recent conversation with members of this sect they stated that the Watchtower organisation publishes the *Diaglott* as they have the copyright for it not because they endorse it.*

Noted and useful literal translations are Rotherham's *Emphasized Bible*, *Emphatic Diaglott*, Green's *Interlinear Bible*, Young's *Literal translation* and the impressive, yet overpriced, *Interlinear Greek-English New*

* The comment was not valid inasmuch as the *Diaglott* is not "Jehovah's Witness' private interpretation." It was translated by Benjamin Wilson with the help of Bro. J. Thomas. At that time, Benjamin Wilson was linked with the Christadelphian Movement, but subsequently Bro. Thomas broke with him because of his espousal of the Josephite theory — Edit.

* In fact the copyright has lapsed, and now they advocate *The New World* translation. Ed.

Testament with Marshall's literal English translation. The Revised Version has a tendency to literalness. It is accurate and readable but suffers in its attempt to acquire consistency of translation. The result is a wooden translation. It lacks the vitality of the King James Version.

Idiomatic Versions

We discussed in an earlier paragraph the awkwardness of the literal translation. Rotherham's rendition of 1 Pet. 4:12 is an example in point:

"Beloved! be not held in surprise by the burning among you which for putting you to the proof is befalling you."

An idiomatic version deciphers this accurate yet clumsy rendering as follows:

"Beloved, do not be surprised at the fiery ordeal which comes upon you to prove you, as though something strange were happening to you." (RSV).

The value of the idiomatic translation can be observed in the above exercise. Its rule of translation is not as rigid. It attempts to make the Bible readable by putting it into understandable English. This type of translation is obviously beneficial as we may be able to discover what a passage is really saying. The King James Version's rendition of a section of Scripture may be clouded in seventeenth-century English or even be suffering due to a fault in the text it was translated from. The modern version has access to recent textual discoveries and this has axiomatically improved its general accuracy.

Idiomatic translations do have problems. The major one being that, in order to preserve read-

able English, the uncertainties and ambiguities have to be removed. The translator must come down on one side or the other, and so take on the role of an interpreter. For example, Romans 9:5 in the RSV:

". . . according to the flesh, is the Christ. God who is over all be blessed for ever. Amen."

As we are most probably aware, the original Greek of the New Testament has no punctuation marks. The RSV's translation of Romans 9:5 caused great consternation in the Trinitarian camp. They favoured a comma after "Christ" and not a full-stop. Significantly, the RSV Catholic edition translates the phrase as:

"Christ, who is God over all, blessed for ever."

The idiomatic translation also has the problem that the English language is not static — it is constantly changing. One only has to read the works of our pioneer brethren to understand that our vocabulary has deteriorated. It is interesting to note that popular versions are now available that possess limited vocabularies, colloquialisms, slang and short, terse sentences. Because of the problems we have mentioned, it is strongly advocated that when we use idiomatic versions in study we have a literal translation on hand for the sake of comparison.

Idiomatic translations range from extremely colloquial to conservative. A conservative idiomatic version is suitable for serious Christadelphian usage. The conservative Bible is usually accurate, readable and less susceptible to theological bias. The

following versions come into that category.

The Revised Standard Version has much to commend. It was prepared by revising the literally translated American Standard Version; a close relative of the Revised Version. Its aims were to restore the beauty and power to the Bible which was lost in the ASV and to accommodate recent textual discoveries (e.g. Dead Sea Scrolls). Hence, the excellent translation of Tyndale is preserved in this modern version. It possesses more paraphrase than one would expect but it has been used judiciously. The RSV is not infallible. Its poor translation of Genesis 12:7 is highlighted by its inability to correlate with its sound translation of Galatians 3:16. It is not the Bible for the student whose preference is for strict accuracy rather than a good modern style.

The Jerusalem Bible is a little more adventurous than the Revised Standard Version. While retaining accuracy, its idiom is lively and colourful. It has more of the Bible in poetic form than any previous Bible. Being a Catholic Bible it has problems. Firstly, its footnotes have a Catholic flavour. Secondly, the Apocrypha, as with all Catholic editions, is included. It is, commendably, the first Catholic Bible to be translated from the original languages and, impressively, a version which accurately uses Yahweh instead of LORD. It does take controversial liberties with the text. Zophar's so-called "missing third speech" in Job 27 is a case in point.

The New International Version is a new addition to the multitude of versions available today. It is also a meritorious addition. Its preface indicates the type of product the Committee of Bible Translators was aiming for:—

"... an accurate translation and one that would have clarity and literary quality . . . The Committee also sought to preserve some measure of continuity with the long tradition of translating the Scriptures into English . . . Concern for clear and natural English — that the New International Version should be idiomatic but not idiosyncratic, contemporary but not dated — motivated the translators and consultants."

Their aims have basically succeeded. Unfortunately, bias is easily observable in Job 1:6 and 2:1. Overall, we have a conservative idiomatic translation; readable, accurate and not overly partial.

The New English Bible is the poor relation of the conservative idiomatic versions. Its desired break from the Tyndale Bible was a retrograde step. The resultant work is a disappointment. Although recommended by some Bible students, the *New English Bible* does have renditions which possess little textual support. For example, the phrase "In warm indignation" in Mark 1:41 is only sustained by the *Codex Bezae* (the least accurate of the five major N.T. codices) and a few Latin manuscripts. If any recommendation should be made; the above three should be preferred over the *New English Bible*.

Other versions can be classified as idiomatic. We will consider some of these in the following article.

D.J.B. (NSW)

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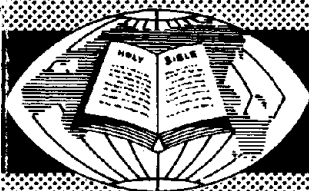
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Do what is right, be valiant for the Truth, teach it without compromise, and all lovers of the Truth will approve you; for all others, you need not care a rush!

— J. Thomas.

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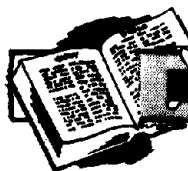
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Chatting With Readers

Encouragement And Warning

THERE are two simple exercises that, if conscientiously and fervently applied, will transform a life, an Ecclesia, a Movement. They are the study of the Word and Prayer. In giving ourselves to the former, we listen to Yahweh; in giving ourselves to the latter, we speak with Him. Some people like to hog a conversation: they are like those who always pray but never listen; others cannot contribute an interesting, or encouraging comment, they are dumb and dull. They are like those who study but never pray. And prayer to be effective must be the fervent outpouring of the heart: not merely the repetition of words without power. Both earnest study and fervent prayer complement each other. The former will help us to pray aright; the latter will assist us in our studies. When one is earnest in study and fervent in prayer, giving himself wholeheartedly to both, improvement will be evident in both demeanour and application. The Truth will become the motivating power of his life; and he will be moved to become a cell of strength in the Ecclesia of which he is a member.

Such evils as murmuring, backbiting and dissension do not emanate from such a source, for the Word if heeded will prune and guide, and prayer if really meant will bring one close to God, sustaining and encouraging in the course to be pursued.

Study and prayer are simple things, and we do not need great depth of intellect or ability to use them effectively. The simplest and youngest, the most self-effacing among us, can become strong in both. When the mind of a child in the Truth is opened to a knowledge of the simplest doctrines it exercises a profound effect upon him. He sees the need of separating himself from the world, and embracing the Truth in baptism. His simple knowledge is manifested in action. He is drawn towards God, and feels constrained to stumble out a humble thanks. If he continues to study and to pray, his motivation will become stronger. He may never become really profound in knowledge or eloquent in prayer, but that does not matter. He is using what he has to the glory of God, and that is what counts. Of another

person, more may be required: "for unto whomsoever much is given, of him shall be much required" (Luke 12:48). Yahweh will be pleased with us if we give Him what we have, for it is obvious that we cannot give Him what we have not. As pleased as He was when He told the poverty-stricken Jews of Haggai's day, who had no means to build a resplendent Temple, "Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith Yahweh" (Hag. 1:8).

The man in the parable with the single talent was condemned because he did not use it; not because he only had one. What tremendous encouragement for the humblest among us. How often have humble single-talented brethren and sisters in a meeting provided examples of Godly living greater in influence than others more talented and more vocal! I have benefited from many such during my life. The most powerful influences I have experienced, outside the Bible, have come from brethren who have never been noted for their platform skill, nor their ability to expound eloquently. They have manifested humble though profound faith, and have shown consistent determination in carrying out its requirements. Thus motivated, they have developed characters that have greatly impressed and moved me. I do not think that "Logos" would be in existence today, if it had not been for the encouragement and urging, as well as the example, set by such.

The Difficulties Of Study

Having said that, let us also point out that the application of these simple exercises is not easy! "Much study," declared Solomon, "is a weariness to the flesh". The flesh does not take kindly to the meticulous attention to detail that proper study requires. It prefers to listen than to read and search. Real study demands time, thought and research. It requires that we ponder the meaning of Scripture, and try to build in the mind a mental image of what is read. It is so much easier to let somebody else do it, and merely listen to an address. Reading a book like "Elpis Israel" or "Christendom Astray" is a drain on time, and often a "weariness" as Solomon remarked. And we prefer to be entertained, not wearied! We prefer to listen, not to read and study.

However, we do not need to read a lot to gain the benefits of study, though constant reading is a tremendous help to that end. "The law of Yahweh is perfect, converting the soul" (Psa. 19:7), declared the Psalmist. And whilst it may be wearying, if we do it according to our capacity the profit will be apparent. After all, the Truth is the means that Yahweh has devised for the sanctification of the elect, and hence for eternal life (John 17:17; Romans 1:16). Merely listening to addresses is no adequate substitute for personal contact with the Word.

Perhaps a homely analogy will help to illustrate what I am trying to express. In the natural, it is not the quantity of food one takes in that

counts, but what the body absorbs and uses of the intake! So with the Word. It is not the gulping down of huge sections of it, not the filling of our libraries with the literature that streams off the presses, not the ability to spout Hebrew and Greek words and roots, nor the facility to explain the mysteries of Revelation; but what the spiritual man uses of that which is taken in: the impact that it makes upon attitude and character. That is what counts. Gluttony will not get us into the Kingdom of God — whether it be natural or spiritual. And there is such a thing as the latter!

Daniel and his friends refused the king's meat, and therefore did not eat heartily of food; but the effect of what they did eat was apparent: "Their countenances appeared fairer and fatter" because of their abstinence (Dan. 1:15). That was because Yahweh blessed them, so that their bodies absorbed the strength of what they did eat. A humble student of the Word may lack the ability to be really profound, but he can display the effect of what he has taken in by his enthusiasm and dedication.

The Power Of Prayer

So also with prayer. James refers to "fervent prayer". The word comes from a Greek expression signifying something that "works", that is "energetic". Fervency rather than eloquence in prayer is to be sought for. We can manifest it by giving attention to prayer: to Whom do we address our prayers? what do we want from them? what are our needs? We can prepare for prayer by asking ourselves such questions. Notice that the ancients made preparation for prayer. Daniel records: "I set my face unto Yahweh, to seek by prayer and supplications, with fasting, and sackcloth, and ashes" (Dan. 9:3). His was no haphazard or casual approach, but one with mind and heart made ready to come into the presence of Yahweh.

Prayer is important. No man will reach the kingdom without it, and for it to be effectual, it must proceed from lips which are sincere and upright (Psa. 145:18). God will not hear men who refuse to make some attempt to keep His commandments (Prov. 15:29; Psa. 66:18). The worship and prayers of those who refuse to heed His instructions and reject His commandments are worse than useless; they are an abomination in God's ears (Prov. 28:9). "Do not pray for this people," was His answer to Jeremiah's petition. Let us then examine ourselves, and learn to pray simply, directly, fervently, unceasingly. Let us trust God to select those things that are best for us, denying us the petitions we may request because of His greater understanding of our real needs.

Such study, such prayer will find reflection in our way of life, moulding a character acceptable to the Lord at his coming.

"Instant" Religion Impossible

The influence of Scripture, therefore, will not be felt unless it is properly and personally studied. It requires concentration of mind, re-

iteration of reading, and long, thoughtful meditation. Having read a chapter of Scripture we need to "think on these things" as exhorted by Paul (Phil. 4). It is that thought that absorbs the Word studied. This takes considerable time. That is one reason I do not believe that merely listening to the word expounded is sufficient. An address is meant only to introduce the matter to the reader, to excite his interest, that he may seek to study the matter personally. That is the case whether listened to in meeting, at Bible School, or during a Study week-end. That is why I, prefer to hear a speaker expound a subject that I have already studied. His words stimulate my prepared mind. I gain benefit from it, to a far greater extent than I do listening to one upon a subject I have not thoroughly considered. Hence, to gain the maximum benefit from such functions needs proper preparation on our part.

Consider this. How long do you imagine a speaker will take to absorb the material he gives you in an hour's address? If he is a teacher of any real ability, he would have occupied many hours in absorbing the matter, and what you receive is but a condensed epitome of what he has extracted therefrom. Many speakers speak extempore, or from brief notes. Therefore, a normal address will include a number of mis-statements, not because the speaker is wrong in understanding, but because he fails to exactly express what he is trying to convey. That is the reason why the printed word is more exact than the spoken word. If an address is to be printed, it will be subject to revision and editing, and the reader will benefit as a result. A talk is usually more superficial than an article, and therefore cannot match a written exposition. Brother Thomas gave many talks throughout Britain, and they were enthusiastically received by large audiences. In the general excitement thus aroused, he was asked to place the material in a book. So "Elpis Israel" came into existence. But, when many of those who enthusiastically subscribed to the printing of the book came to read it, it aroused their antagonism, and as Brother Thomas records, a number flung their copies into the fire. Why? Because only in reading, and not in listening did they realise the import of the words he spoke. What they then recognised as his teaching and stand, incensed them.

The moral of this is that mere hearing is no adequate substitution for proper reading. In that regard, we need to beware of modern technology that is having a disastrous effect upon modern life. For example, in School, children use a calculator, and so never learn to add up correctly. They do not have to exercise their brains which, in consequence, stagnate in that particular field. So in other realms of activity. Television brain-washes viewers. Among other things, modern civilisation has introduced the Tape Recorder. And we feel some concern at the prevalence of such, as well as the widespread and indiscriminate use made of them. Taped addresses, good, bad, and indifferent (mostly the latter), are circulating in their thousands; and brethren and sisters are listening to addresses instead of hearkening to

the Word. Those addresses are not prepared for tapes. The possibility of stating something imperfectly, or even incorrectly, is far from remote. In itself, an address can be a valuable incentive to study; but normally it is not designed for taping. Once it is recorded, and listened to over and again, it can become a trap for the unwary. Some tapes have even contributed to division among Ecclesias because of statements made without proper thought, on the spur of the moment, and so recorded. I have learned to concentrate in listening to an address, and by so doing can enter into the spirit of what is being expounded. But I also become conscious of the imperfections of expression, wrong statements, and doubtful expositions likewise given. In a meeting, these can be challenged or explained by questioning; but that is not possible in regard to a tape listened to in some remote part. The greatest care, therefore, should be given to such before they are circulated. They should be subjected to the most careful and ruthless editing, and that, I believe, would greatly limit the number of tapes available.

Some years ago, I was requested to prepare some tapes for Bible Marking. I found the task a difficult one; and in certain cases, after listening to a tape, I decided on re-taping. Under those circumstances, a tape can be of value. In any case, great care needs to be exercised in taping addresses given extempore, or talks that are not designed for taping. The Word, personally studied and absorbed, is the transforming medium, and not addresses as such. As Brother Thomas states in "Elpis Israel": "Let the example of the noble-minded Bereans be ours. They searched the scriptures daily to see if the things taught by the apostles were worthy of belief; 'therefore they believed' (Acts 17:11-12). If, then, not even the preaching of an apostle was credited unaccompanied by scriptural investigation, is it not infinitely more incumbent on us that we should bring to a like test the opinions and precepts of the uninspired and fallible professional theologians of our day? . . . Let us be contented with nothing less than a 'thus it is written', and a 'thus saith the Lord'; for He has laid it down in His law, that no one is worthy of belief who does not speak after His rule. 'To the law and to the testimony; if they speak not according to THIS WORD, it is because there is no light in them' (Isa. 8:20). If then their light be darkness, how great is that darkness" (p. 6).

Let us turn back to the Bible, reading, analysing, and pondering it for ourselves. This demands time and effort, but its value is incalculable. We owe it to God and to ourselves to make the effort. If we do so, its power will be apparent, and we will be found with ear intent, hearkening unto the voice of His word, and not that of a tape recorder. By the motivating power of Scripture, supplemented by the fervency of our prayers, we can listen to and reach unto Yahweh in the heavens, and so become a cell of strength in the Ecclesia of which we are a member. And as aids to that end, let us use the writings of our pioneers.

The Body of Christ

“Now are ye the body of Christ and members in particular” — 1 Cor. 12:27.

Redemption In Christ

AS Adam's bride came from a wound in his side, so the antitypical bride, the multitude of the redeemed, was developed out of he who "was wounded for our transgression" and "by whose stripes we are healed". The sealed Covenant made to Abraham, the removal of sin by the blood of Christ, are both connected with the wounded, crucified and resurrected Christ. His bride are they who sing the Song of the Redeemed in Revelation: "thou hast redeemed us to God by thy blood out of every kindred, tongue and nation and we shall reign on the earth." Their Groom will then see the result "of the travail of His soul and be satisfied" (Isa. 53:11). He will behold the great multitude whom no man can number made like Him in nature because like him in character (Rev. 7:9,14). They will, with him, reflect the Father's glory: righteousness in character and immortality in body.

There is a very important principle of truth before us in Isa. 38:17. "Thou hast *in love to my soul* delivered it from the pit of corruption; for Thou hast cast all my sins behind Thy back." In this place, King Hezekiah typi-

fied Christ. His death sentence was removed, and in type he received life again, if only for a short period. Divine Love is before us in connection with the body of Christ in 1 Cor. 12 and 13.

Mutual Love

Love is a two-way activity and it will never gain us God's favour unless we return His love by obedience to His Laws, and respect for His word (Jhn. 14:21).

Jesus said, "The Father loveth the Son". This is confirmed by God's own words, "This is my beloved Son in whom I am well pleased." The basis of that Divine love was the altogether lovely character that Christ manifested to men before his Father.

In return, Yahweh delivered Christ from the pit of corruption because of His supreme righteousness (Acts 2:24).

God's love is sufficient to make us partakers of His Divine nature, having "escaped the corruption in the world through lust" (2 Pet. 1:4). This involves us developing lovable characteristics, such as are foreign to the natural man, because such love is divine (1 John 4:16). Only on that basis will we be received by the Almighty. God has approved men and women in Bible history

because they have shown outstanding qualities that make Him want to preserve them for ever. Abraham, David, Job and the other Prophets and Apostles manifested such Godliness. They spoke and obeyed God's word without fear or favour. Their labour will not be in vain, for they are His jewels.

The manifestation of love by us stems from the victory which the spirit of Christ enables us to win. Brother Roberts wrote: "We must be on our guard against the influence of those who come to us with the name of Christ on their lips, but with a denial of Christ in their lives. The saints of God are not of this world either in speech, pleasure, policy or action.

Following the Shepherd

True sheep follow their shepherd, who gave his life in love for them. "My sheep hear my voice" he declared. The spirit of Christ is the spirit of every true saint, and it is written that "if any man hath not the spirit of Christ he is none of his". This spirit is opposed to the spirit of the world, and reveals itself in zeal for God. On the other hand, the spirit of the world has no time for God. The spirit of Christ is a spirit of obedience; that of the world is one of defiance. The spirit of Christ is a spirit of interest in God's purpose; that of the world is one of total indifference to such a purpose, ignoring it completely. The spirit of Christ is a spirit of love, faith, compassion, prayer and of chaste, dignified and pure speech; how far from this is the world of today!

The body of Christ is the bride

of Christ (Rev. 19:7-8) to be revealed when the Lord God omnipotent reigneth:

"Let us be glad and rejoice and give honour to Him; for the marriage of the Lamb is come and His bride hath made *herself ready*. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of the saints".

She is the antitypical new Jerusalem the Holy City, the tabernacle of God through the Spirit, the four-square community, the 144,000, the Wood of life for the healing of the nations, the multitudinous Son of man, the Yahweh name in full manifestation, the chariot of the Cherubim in which the Spirit rides, the clouds of witnesses, the body of Christ, the accepted of all ages, once dead but now alive for evermore.

The Quality Of The Bride's Love

The bride will then fulfil the beautiful prayer of Christ (John 17) wherein he prays that those whom the Father has given Him may be one in mind and body. He says to the Father, "I have declared unto them thy Name and will declare it, that the love wherewith thou hast loved me may be in them and I in them."

That is the kind of love Paul is talking about in 1 Cor. 13. Without this love we are nothing. It has so many facets that it cannot be described in a few words. The Greek word, *Agape* expresses undefeatable caring, or goodwill from us to others, as we receive from, and return to God.

We have to believe the truth, obey the truth and live the truth to gain the Kingdom. Charity will cover a multitude of sins. "Inasmuch as ye did it to the

least of these my brethren, ye did it unto me." "Whosoever will do the will of my Father which is in heaven, the same is my brother and sister and mother." This is the rule by which we will be judged to see if we are suitable for permanent membership of the body of Christ, because "many are called and few are chosen."

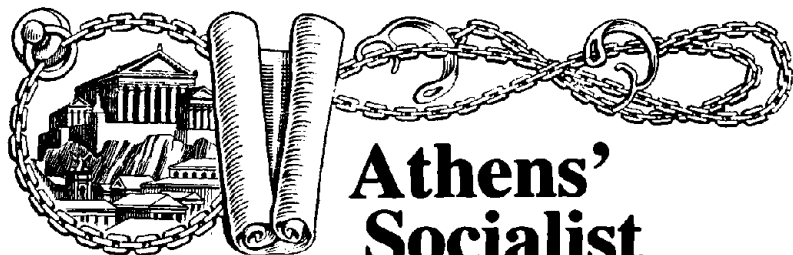
Paul outlines the divine specification:

"Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily

provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth. Beareth all things, believeth all things, hopeth all things, endureth all things" (1 Cor. 13:4-7).

Such love will never come to an end, for it is *agape* not *eros*, a divine love, the influence of God in our lives. There are three things that are lasting: faith, hope and love; but the greatest of them all is love. If we are faithful, nothing will separate us from the love of God which is in Christ Jesus our Lord. Let us aim to that end.

A. F. Milne (NZ)



The Brazen Greeks

Athens' Socialist Government

— An Encouraging Sign Of The Times

We have sub-headed our article "The Brazen Greeks" because of the use of that metal in the prophecy of Daniel. Grecian power is there represented by brass or copper (Dan. 2:39; 7:19). This was appropriate to the circumstances, for not only was this metal incorporated into the armour of the soldiers of ancient Greece, but the nation was also noted for its trade in it (Ezek. 27:13). The same Hebrew word is rendered both "Javan" and "Grecia".

Brass: A Symbol Of The Flesh

According to Webster's Dictionary, "brazen" has two meanings: (1) it relates to objects made

from brass; and (2) it signifies that which is "impudent" or "bold". The second meaning was illustrated by the amazing success that

attended the impudent, bold and rapid conquests of Alexander the Great.

The Hebrew word for brass is *nechoshath*, derived from *nachash*, "to hiss", also rendered *serpent*. Strong relates the origin of the word to the colour of the serpent's throat. Hence, brass or copper represents the flesh. It found its place in the Tabernacle (e.g. on the altar of burnt offerings) only after it had "gone through the fire" and so had been purged. As such, it represented flesh purified.

All of which is most interesting when consideration is given to the place of Greece in the Bible, particularly in relation to prophecy, and current events.

Winds Of Change

The change of government that took place in Greece some time back is of deep concern to the Western world because of the anti-Nato and anti-US platform the victors used to gain office. However, it is exciting news for Christadelphians! It needs to be remembered, that according to Bro. Thomas, the sixth vial, requiring the "drying up" of the political Euphrates, commenced with the Greek insurrection against their Turkish overlords in 1820. It may well be that the present trend in Greece may terminate it, by contributing to a Russian occupation of Istanbul.

Meanwhile, in reporting the change of Government in Greece, *Newsweek* noted that it "ended a century and a half of nearly uninterrupted rightist domination, and raises troublesome questions about Greece's

future as an ally of the West".

Such a change, however, is completely in accord with prophecy, because Greece will be aligned with Soviet Russia, the Dragon power of the last days, before the battle of Armageddon. The signs indicate that that day is not far off, and therefore we should "look up" recognising that our "redemption draweth nigh".

Greece In Prophecy

The Bible provides history as prophecy, verifying God's declaration:

"There is none like Me, declaring 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."

The movements of nations are known by God long before they occur. Thus Nebuchadnezzar of Babylon dreamed of a mighty metallic Image and, subsequently, was given a faithful interpretation of it that the progression of history has vindicated.

In addition, he was informed that the image represented a unified power of "the latter days" (Dan. 2:28), to be destroyed by the God of heaven, Who "will set up a kingdom that shall never be destroyed" (v. 44). Brother Thomas described the image as: "The aggregation into one symbolic man, of a multitude of powers contemporary with many generations" (*Eureka* 2, 537). He declares that it will stand up "in the terminal epoch of the sixth vial . . . prepared for conflict with 'the Prince of princes'." (*Eureka* 3, 7).

As the brazen element of the Image, Greece must find a place among Yahweh's enemies "in the

latter days". Moreover, other parts of the Word show that it will be an element of the eastern sector of that power.

The Grecian "Little Horn"

The beast-symbols of Daniel 7, describe the same progression of empires as are revealed by the Image, plus additional information as was necessary for the purpose the Spirit had in mind. As in the Image, it is represented as the third power, the leopard that succumbs to the fourth ferocious, unnamed beast. The Grecian element of this fourth beast-power is represented in the "brass nails" which are upon its feet (Dan. 7:19).

But the beasts are introduced to Daniel in vision to show that there was to be both western (Dan. 7:8) and eastern (Dan. 8:9) "little horns;" the former centred in Rome, the latter in Constantinople (Istanbul). Until the Moslems took Constantinople, Greece was linked with the East. But when it received independence in 1820, it became strongly tied to the West. Until now!

The emergence of ancient Greece is symbolised in Daniel's 8th chapter. A one-horned goat, symbolising Greece and her first emperor (Dan. 8:21), is depicted as engaged in warfare with the Persian ram. The Grecian goat (see v. 21) gains an overwhelming victory, but at the height of its power its "notable horn" is broken, and is replaced by four elders. This represents the untimely death of Alexander the great, when his Empire was divided among his four generals. However, out of one of these "horns"

another "little horn arises" (Dan. 8:9), which invades the glorious land and destroys the Temple bringing the daily sacrifice to an end.

This, of course, was fulfilled by Rome. As required by the prophecy, it was Rome that crucified the Lord Jesus (v. 11), even though at the instigation of the Jews. And Rome was drawn into the East at the instigation of King Attalus III bequeathing the Kingdom of Pergamum (one of the four horns) to Rome. Thus the "little horn of the goat" represents the eastern, and military section of the "fourth beast". Later, under Constantine, the capital was transferred from Rome in the West (which, however, retained its ecclesiastical influence) to Constantinople (Istanbul) in the East, which, from thenceforth became the military headquarters of the Empire. Then known as Constantinople, and today named Istanbul, it was given the title of New Rome. In *Eureka*, vol. 3, p.542, Brother Thomas wrote:

"In the subsequent division of the Roman empire into Greek and Latin empires, Rome became, in the days of Charlemagne, the capital of the Little Horn having eyes like the eyes of a man and a mouth speaking great things (Dan. 7:8,20); whilst Constantinople continued the sole capital of the little horn of the goat (Dan. 8:9)."

In the process of time, religious controversy grew between these two centres over the use of images (statues). The Greek Catholics of the east charged the Roman Catholics of the west with paganism, worshipping images instead of God. The issue became so bitterly contested that division took place in 1054 AD, and Con-

stantinople became the centre of the Greek Orthodox Church, until May 1453 when the city fell to the Moslems. The Catholics were then offered the option of the Koran or the Sword! The Patriarch of the Greek Orthodox church was forced from his headquarters, and retired to Moscow, which, in consequence became known as the "third Rome". Concerning the Moslem power of Constantinople, Brother Thomas writes:

"As the modern representatives of the little horn-of-the-Goat power, it has 'parted his land' 'for gain' (Joel 3:2; Dan. 11:39); and ruling over Israel has made them to howl; so that His name continually every day is blasphemed (Isa. 52:5). No man likes his property to be laid waste, and his slaves to be abused. On both these counts the Constantinopolitan Little Horn has been so intensely guilty in regard to Yahweh's inheritance, that it has acquired the scriptural epithet of 'shomain', The Desolator (Dan. 9:27)."

Latter Day Developments

The Moslems eventually carved out an empire which extended over three continents, included Palestine which they reduced to the state of extreme poverty mentioned by Bro. Thomas (see Dan. 8:14). However, the time arrived when "that which is determined against the desolator" (Dan. 9:27) should commence. Writing concerning this "determination", Brother Thomas declared:

"Now, that 'which is determined' is the wrath of God contained in the sixth vial, and which is appointed to be poured out upon the eastern division of the Greco-Roman-Dragon. When we look into the history of our own time, it is easy to perceive that the sixth vial began in 1820-23. The other vials had been exhausted principally upon the western division of the empire, with the exception of the second, which affected the east and west alike. The sixth,

however, is poured out primarily upon the east, and drying up the desolator's dominion there, pours on until its stream is commingled with that of the seventh, by which both the east and the west are wrapped in a universal conflagration, which terminates in the final destruction of the little horn, or two horned beast and his prophet; the subjection of the ten kingdoms to the Dragon of Constantinople; and lastly, their combined overthrow at the battle of Armageddon by the Lord of hosts" (Elpis Israel pp. 370-371).

Greece re-emerged as an independent nation in 1820 when the people revolted against Turkish domination. The *Penguin Atlas of World History* records that the Russian "Tsar Nicholas 1, supported the Greek uprising because of his Greek Orthodox faith, his enmity towards Turkey, and political considerations." In the ensuing conflict Russia gained the mouth of the river Danube as a prize, and "the right to protect Greece". However, if it had not been "for the jealousies of England and France against Russia" Greece may have been swallowed up by the Russians. Now, once again, with the change of Government in Greece, the two powers are drawing closer. The new Socialist Government rose to power



on the underlying distrust that the Greeks have for the West. In this they join many of the European nations, who view the growing power of Russia with unease, and query the ability of US to counter it. The *Newsweek* "Special Report" of October 1980 under the sub-title *Is America Strong Enough?* states:

"Seldom in time of peace has the US been so troubled by talk of war, and so much concerned that the country is incapable of waging it . . . a feeling is building that American defences have slipped so badly that the nation may no longer be capable of protecting its interests abroad, or containing Soviet expansionism."

Similarly, *Time* commented:

"US influence has shrunk in all directions. It has lost Angola, Ethiopia, Somalia, South Yemen, Afghanistan, Laos, Cambodia and most recently a kingpin in Iran, guardian of the Gulf's oil . . . the Yankee umbrella has more and more holes in it. The free world now asks itself the question, Must it still count on Americans?"

The answer of Greece became obvious by its recent defection. This has caused warranted concern for both Nato and US. *Newsweek* for November, 1981, comments:

"One of the most worrisome things about Andreas Papandreu is his threat to close down American military bases on Greek soil . . . If need be, these installations could be relocated in Turkey, Italy, Egypt and Israel. But the neutralization of Greece would seriously weaken Nato's southern flank."

For the Greeks however, the immediate problem is Turkey. Paradoxically, both are allied in

Nato, but have skirmished with each other on occasions, the worst being in the early seventies over the control of Cyprus. Further conflict with Turkey, could have the Russians again supporting the Greeks, and invading Istanbul, the last Turkish outpost in Europe.

Prophecy shows that Constantinople will fall to Russia, and Greece will be incorporated in the eastern block of nations as part of the "little horn" of the goat. The election of a leftist Government in Athens brings that requirement very much closer. In any future conflict with her arch-enemy Turkey, Greece could more readily call upon the help of the Soviet, which could well decide in the interest of her friends and world peace (! — see Dan. 8:25), to occupy Istanbul! Bro. Thomas saw that as sure, but believed that the return of the Lord would occur before it. The change of Government in Greece can thus be viewed as a most momentous event.

For Christadelphians, the signs are clear. The sixth vial has almost emptied its contents. The return of the Lord must be close, and with him, the Judgment Seat. Let us be up and doing, praying and working that we may be counted among Yahweh's "called, chosen and faithful" in that day (Rev. 17:14).

WJM (Woodville)

The prospective accentuation of social inequalities, plunging the struggling masses into deeper depths, and elevating the few to a higher pinnacle of opulence, through the operation of rings, trusts, and syndicates: and the ever-deepening war-clouds long gathered on the horizon everywhere, and now ready to burst, are jointly causing men's hearts to fail with fear, while they are looking for things that are coming on the earth, as Jesus said.

THE TABERNACLE



IN THE WILDERNESS

Manifesting The Glory

“And there will I meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubim which are upon the ark of the testimony” (Exod. 25:22).

The Glory Dwelling In The Most Holy

Above the Mercy Seat and between the two Cherubim (Exod. 25:22), sounded forth the Voice that spoke with Moses. When the Tabernacle was erected and dedicated (Exod. 40:34-35), the glory of Yahweh filled it within, a cloud without screened it from mortal view, and His Voice gave instructions to Moses.

Later, David referred to Yahweh as “Thou that dwellest between the cherubim” (Psa. 80:1). Rotherham renders this as “Thou that art *enthroned* in the cherubim” (cp. also Psa. 104:1-2). Yahweh’s presence was tokened by the indwelling, or *Shekinah* glory above the Mercy Seat, the only illumination in an otherwise completely dark Most Holy.

It typified the Lord Jesus Christ as “the Light that shineth in darkness” (John 1:5), and the “true Light which lighteth every man” (v. 9). In him was beheld glory, “the glory as of the only begotten of the Father” (v. 14). As the “true light”, he was related to the “true Tabernacle which the Lord pitched, and not man” (Heb. 8:2).

Manifestations Of The Light

Paul described him as “the brightness of (Yahweh’s) glory and the express image of His person” (Heb. 1:3). This can be rendered “the *effulgence* of glory”. “Effulgence” is a word that describes rays coming out of their original, or parent source of light, and themselves forming a similar light body to the original. By such an extension of Himself, Yahweh’s glory, in truth and character, dwelt briefly in the midst of Israel. But the nation comprehended it not, preferring to dwell in darkness. Subsequently, as in times past, “the glory” ascended to where it originated (cp. Acts 1:9 with Ezek. 9:3; 10:4).

Christ’s followers are expected to reflect his light. “Ye are the light of the world,” he told them, and exhorted: “Let your light so shine before men that they might see thy good works and glorify your Father which is in heaven” (Matt. 5:14-16).

One of those "lights," the Apostle Paul, in exhorting his brethren, wrote:

"God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:6).

"Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light" (Eph. 5:8).

"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. 2:15-16).

The Word of God is the mirror-glass into which we intently gaze to learn "what manner of persons we ought to be" (2 Cor. 3:18). As polished glass it will catch the rays of divine light so that we are illuminated thereby, and are "changed into the same image (i.e. of the Lord) from glory to glory, even as of the Lord the spirit" (mg).

But no matter how brightly that light shines, we reflect it but dimly. This is due to the weaknesses of the flesh that impose their own limits to the manifestation of divine glory in our characters and lives.

Hope Of Glory

Nevertheless the day will come when such limitations will be removed, and the fulness of divine strength and glory will be manifested through the glorified saints: the cherubim of the future age.

Meanwhile, we "live in hope of the glory of God" (Rom. 5:2); a hope that will be fulfilled when he "shall change our vile body that it may be fashioned like unto his glorious body" (Phil. 3:21), "according as His divine power" will work in us for His "glory and virtue" (2 Pet. 1:3). Just as the Lord Jesus was the light of the glory of Yahweh shining in a dark place (John 1:5), so we, his saints, are called upon to be likewise (Phil. 2:15-16). This is in preparation for the bestowal of the fulness of glory in the age to come, constituting us the Cherubic messengers of Yahweh in His Temple-Kingdom upon the earth.

The parable of the Tabernacle and its encampment taught that lesson, setting before Israelites the ideal to which they could, and we can, attain in the mercy of Yahweh.

K. Cook (NSW)

A Terrifying Prospect

Hopeless and unutterably wicked would the world be without the Bible. This is not a guess. By divine inspiration Paul tells us that the works of the flesh, when uncontrolled by the Word, are these: "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like" (Gal. 5:19-21). What an appalling confirmation this Scripture is receiving in the happenings of to-day, as the signs of the times witness. And picture the future of the world in view of its rapidly increasing iniquity. Matters can end only in one way, and this Christ has revealed — "As in the days of Noah" (Gen. 6:5,11,12,13; Luke 17:26-30). Let us be circumspect and watchful. "The friends of Jesus" will alone escape. Who are his friends? For the answer to this question read John 15:14 — "Ye are my friends if you do whatsoever I command you."



LOGOS COMMUNICATION

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS
NEAR AND FAR

The Thief On The Cross

"I find the Magazines helpful, including *Herald Of The Coming Age*, but it seems to me that there is a discrepancy in the one on Baptism (p. 13). I agree that the thief could have been baptised, no argument there, but as for his crucifixion being 'a miscarriage of justice' as is implied, does not the thief himself state that he and his fellow 'suffered justly for their crime' (Luke 23:41)? It is so easy to slip into a mistake on such matters, for it is difficult to keep every point of fact in mind." — A. M. & R. L. (Can.).

(Thank you for your comment. However, in writing as we did, we did not overlook the thief's comment. The question is, Was he such a depraved character as some religionists like to claim in urging the doctrine of last-minute repentance for callous murderers and similar criminals? Our answer is, No. We do not believe that his crime was of such a nature as to justify the ignominious and painful death to which he was subjected; and therefore it was a miscarriage of justice. It should be recalled that the Mosaic Law never punished thieving by execution. It required the thief to make restitution, and in addi-

tion, to pay a fine. This was all paid to the one who had suffered loss. A thief, also, had to make atonement for his sin. Under the Law, therefore, thieving did not pay; for if found, the thief might well end up as a slave to the one he had wronged. But he was never crucified. The Roman punishment was brutal without being reformatory in its effect. The Romans tended to execute foreign prisoners on the slightest pretence, as a deterrent to others. It is acknowledged that the repentant man on the cross was a thief, for the narrative so describes him; but it does not record that he was an habitual thief, nor a violent brigand. His offence could have been minor, and certainly not deserving of the cruel death to which he was subjected. Nevertheless, we appreciate your comments. Keep up your criticism of our efforts; we appreciate such... Ed).

Co-operation

"I hope the following lengthy explanation is interesting to you. A young woman was interested in the Truth, and commenced studying the Scriptures. But her interest waned, and she left the district, so that nothing more was heard of her. After a while, she

moved back to this area, and commenced to attend the lectures. She told us that she had received a copy of the book, *Key To The Understanding Of The Scriptures* which revived her interest, and a *Bible Companion* which took her to the Bible each day.

"She phoned me a time or two, and then came to see me, so that soon we were having frequent talks on the Truth. Ultimately she was baptised, giving a very good confession of her faith. The question was asked her, what had caused her renewed interest in the Truth, and she answered that the state of the world and the fulfilment of prophecy, brought home to her that Christ might return at any time. It then came out, that our Recording Brother had received a letter from you stating that someone from our area had requested *Key To The Understanding Of The Scriptures*, and that you would like to know the result of the correspondence. That is the reason for this letter, for I elected to write you. So that is the story, with a very happy ending so far, and we pray that she will hold steadfast to the end.

"My constant prayer is that the Lord will come

soon to establish his glorious kingdom. May God continue to bless the work you and your helpers are attempting." — H.D. (USA).

(It is very encouraging to receive reports like yours; it spurs us on in the work being attempted. We receive many, many applications for literature from interested friends, but comparatively few bring forth such fruit to the glory of the Father. However, we remember that Noah was commended, not because he gained converts, but because he never gave up attempting to do so. Paul urges us to "preach the Truth in season and out of season". Today it is "out of season" but even so, a few "figs" appear . . . Ed.)

The Voice of Experience

"I enclose subscriptions for *Logos* and *Expositor*. But by the rapidity with which prophecy is being written into our history books today, you will not be able to complete much more of your expositions of the Bible. Current events are forging ahead so rapidly that we may be missing some key factors as we try to match them with the prophetic program. More than ever before, we need watchmen on the tower to alert the household of the nearness of the coming dawn. We pray that God will strengthen you to that end.

"As we wait, there is the need to combat those forces within the Ecclesia which tend to identify with a world which is Christian only in name. It will require great vigilance if the Lord is to find any faith in the earth

when he returns.

"I am getting old, and while the spirit is willing, the flesh is weak. I cannot do any longer all the things I once did. However, God is good, and I can still speak and teach the things of the Name, and the things of the Kingdom. May it continue so until I am permitted to lay my burden down. It has been a long time since you last visited us. We hope you will come again soon. May the grace of our Lord Jesus Christ be with you and yours." — G.T. (USA)

(Your letter touches a very sympathetic cord, for it is now over twenty years since I first visited the States and met you. Time has left its mark on us both, and on the world about us. We both live in a different age, in an environment of declining standards, and hence I can appreciate your warning words. Psalm 71 is helpful at such a time. I have given it the title: "A Declaration of Faith in Old Age." How do you like these words: "O God, Thou hast taught me from my youth; and hitherto have I declared Thy wondrous works. Now also when I am old and greyheaded, O God, forsake me not; until I have shewed Thy strength unto this generation, and Thy power to every one that is to come . . . Thou, which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth. Thou shalt increase my greatness, and comfort me on every side" — vv. 17-20? Our physical powers might wane, but if we continue with our God, our faith and interest in the

Word will remain strong as ever. I would like to visit your part of the world again, and if it is possible, I will contact you . . . Ed.)

Magazines Missing

"I am enclosing my remittance for *Logos* and *Expositor*; but I wish to advise that I did not receive July *Logos*, and have not received *Expositor* for some months. Would you please forward the missing copy of *Logos* and also any copies of *Expositor*. We thank you for your trouble" — V.L. (USA)

(We have experienced considerable trouble in forwarding the periodicals, mainly because there are no regular surface services between Australia and countries like US, Canada, and England. Some complain that they do not receive the magazine in proper sequence; others that they come all together! We appreciate that this is not good. "Logos" is designed as a monthly magazine, providing a tasty meal of varied spiritual dishes; and we appreciate that it is not nice to receive all the dishes together! We are now attempting to correct this, by using partial air-mail for despatch. The cost is heavy, but if the results are better, it will be money well spent. We hope, therefore, to clear up these discrepancies of despatch, and hope that our new arrangements will accomplish this. In due time, please advise us if you find them more satisfactory. . . Ed.)

Complaint

"I have enclosed my subscription and donation, but advise that I did

not receive July Logos, nor Expositor for 1980. Could you please replace these?" — O.F. (USA).

(Please note comments above. After all the effort and labour placed into producing the Magazines, we could weep when we learn of faulty despatch. In this age of discontent and industrial strife, reliance cannot be placed on the mailing systems of a world in distress. We will attempt to send you copies of those you did not receive. Sorry! . . . Ed.).

Guidelines Of Conduct

"We have been enjoying Logos with its timely words of encouragement, rebuke and exhortation. Indeed your articles on marriage have been most uplifting and sobering. As one witnesses the ever increasing marriage problems within the brotherhood, it must surely be that the true import of what God intended at the first has not been understood or has been forsaken. I certainly agree with your editorial in October Logos 'Every new convert in an ecclesia weakens the ecclesia to the extent that care must be given to the development of such.' I think also that the simple rule laid down by our Lord Jesus in Matt. 7:12 is not considered and applied in its fullest extent in many instances, so that in personal and ecclesial strife, we are failing to keep in mind those guidelines and principles that would cover a multitude of sins. The procedure of Matt. 18:15-17 is all sufficient in most cases to remove misconception, or even in the event of wrong, to lead to admission on the part of

the offender, followed by forgiveness on the part of the offended. If only we could in those heated moments recognise the infirmity of human nature all round and be able to exercise that magnanimous charity that our Lord did, when others were demanding condemnation. What a sad spectacle to see brethren display such a spirit, not realizing that they stand self condemned, like the Pharisees who only looked to the letter of the Law and not the Spirit thereof, for as we do unto others, we can only expect to be done unto ourselves, we stand before our Lord." — M.E. (WA).

(The great consolation, of course, is that friction is absolutely necessary to produce a "pearl of great price" — or so I am told. If we meet the problems of life in faith we will develop a character that will be deemed worthy of life eternal in the age to come. We remember, too, that "the Lord chasteneth those whom He loves" — hence trouble can be a blessing if it is faced in the right spirit . . . Ed.).

In the Land

"A group of 54 Christadelphians from Australia, New Zealand, Canada and United States, led by Mr. H. P. Mansfield of Adelaide, recently visited the Israel Goldstein Village where they were briefed on latest developments in Youth Aliyah by Mr. Simon Schmidt. The Christadelphians have been staunch friends of Israel since its establishment and have given continuous support to Youth Aliyah".

(The above item is from

the "Youth Aliyah Bulletin" of Israel. It relates to the visit of the "Logos" tour to the Land this year. Cheques were presented on behalf of Christadelphians both to Youth Aliyah, the Israel Goldstein Village, and to the Womens International Zionist Organisation. This organisation cares for young children, whilst Youth Aliyah attends to their education and settlement within the nation. When presenting the cheques, we gave a talk on the significance of the revival of Israel in the light of the Bible which was well received . . . Ed.).

Sunday School Association

"Could you please inform me regarding Sunday School by correspondence. Because of family circumstances, my children will be living in semi-isolation, at least fifty miles from the nearest Ecclesia. We will visit the Ecclesia periodically, but desire additional instruction for our girls." — L.K. (Qld.)

(We have contacted the Sunday School Association, and they will forward all particulars regarding correspondence work including projects. You are wise to obtain this additional instruction, and also to visit the Ecclesia as much as possible with your girls. It brings them into contact with other children similarly motivated, and lends itself for healthy companionship. You also now live much closer to the Bible School at Rathmines, and you, and your children, would find a congenial atmosphere at the School. We look forward to meeting you there

some time. . . Ed.).

A Link With The Past

Some time back, Mr. J. Conquest was baptised at the Brighton Ecclesia. Bro. Conquest is related to Tom Playford, a prominent politician of South Australia, who was Premier of the State for a record number of years. A deeply religious man, Premier Playford governed the state firmly and wisely according to his light, and the State flourished under his control. Since he retired, it had declined politically, economically, and morally.

The great-great-grandfather of Bro. Conquest was another prominent member of the Playford family, also with the name of T. Playford. He established an independent Church in a suburb of Adelaide, and was known for his rather unorthodox teaching of the Bible. Some of his teaching was published, and through courtesy of Bro. Conquest we have before us one of his pamphlets: *A Discourse On Baptism*. Based upon Acts 2:38, it emphasises the need for total immersion in water after coming to an understanding of the saving truths of the Gospel. He denounces infant sprinkling, and sums up that part of his argument by the following relevant observations:

"The spiritual welfare of a child may be seriously injured in after life by the idea of having been virtually baptised in infancy. For him there is no rite at the portals of Christianity calling for decision of character — no entering

the new covenant in the appointed way — no baptism for the remission of sins — no putting on Christ in the instituted manner — no assumption of the Christian character in the scriptural way — but the penitent believer is deprived of the advantages and support which this institution is calculated to impart at the commencement of his Christian course, when he needs every aid which is provided in the gospel."

Interestingly, this pamphlet was issued in 1848, the year that witnessed the publication of *Elpis Israel*.

Gog and Magog

T. Playford also wrote on prophecy. In a section of a book expounding Ezekiel 38, he wrote:

"Thus, so far as scripture testimony and the records of history guide us in this inquiry, the Russian empire is the land of Magog of the 'north parts,' and the Chief of Ros, Mesoch, and Thobel, is the Emperor of Russia. Therefore, unless some unexpected event gives rise to a new dynasty in the north, and unlooked for occurrence produce combinations of military power by which another northern leader of armies will be raised up, the Emperor of Russia may be expected to be the Chief of Ros, Mesoch, and Thobel, of the 'later years,' who will come out of his place in the 'north'."

Concerning Israel, he wrote:

"It is also written, 'Thou shalt come up against My people of Israel;' and 'I will cause thee to come up from the north parts, and

will bring thee upon the mountains of Israel.' Therefore the destination of the expedition is clear, and the return of the Jews to the land of their fathers will necessarily precede this expedition against them."

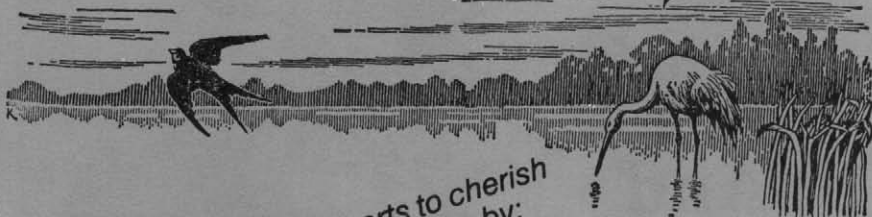
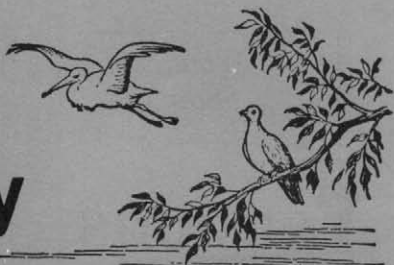
He concludes:

"How far the northern Chief will have proceeded with his great purpose before the Redeemer gathers his saints together unto himself we know not; for of that day and of that hour 'knoweth no man'. But all who hope for a part in the first resurrection should, at all times, and under all circumstances, be careful to stand aloof from all political aggressions; from all attacks upon the rights, liberties, or religious beliefs of others they should stand free — that they may evince 'the faith and patience of the saints'. Besides when these last troubles arrive the chosen people of God may lift up their heads, for their redemption from death, and their admission into eternal life, draweth nigh."

It is perhaps relevant that the teaching of Bro. Thomas was having some effect about this time, so that Mr. Playford may have seen some of his expositions. A few years later "Rev." Maughan openly denounced the teaching of John Thomas.

Premier Playford is well-known in Australia, and brethren will be interested in this contact with him. Known to his opponents as a "wowsler", his policies obviously reflected the religious instruction that evidently was passed down to him from his forebears. . . Ed.

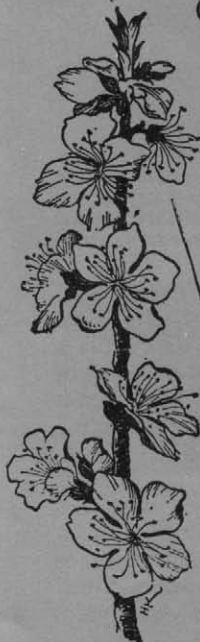
While The Days Are Going By



There are lonely hearts to cherish
While the days are going by;
There are weary souls who perish
While the days are going by;
If a smile we can renew,
As our journey we pursue,
Oh the good we all may do
While the days are going by!

There's no time for idle scorning
While the days are going by;
Let our face be like the morning
While the days are going by.
Oh! the world is full of sighs,
Full of sad and weeping eyes.
Help our fallen brother rise
While the days are going by.

All the loving links that bind us
While the days are going by,
One by one we leave behind us
While the days are going by;
But the seeds of good we sow,
Both in shade and shine will grow,
And will keep our hearts aglow
While the days are going by.



*What Bible
Should We
Read? — 3*

Versions Useful And Otherwise



Our earlier articles have presented the relevance of the King James Version in the twentieth century and examined the suitability or otherwise of modern versions for Christadelphian use. We concluded that conservative idiomatic translations, used concurrently with literal versions, are acceptable for Christadelphian usage.

WHAT we intend to do in this final review is to discuss the less conservative style of Bible. The desired objective, though combining all three articles, is a concise overview of Bible versions which will direct us in an accurate and careful consideration of God's Word.

Other Idiomatic Versions

Some idiomatic versions do not fall into the same category as the *Revised Standard Version* and the *New International Version*. The *Good News Bible* (also known as *The Bible in Today's English Version*) is an accurate, yet different, idiomatic version. Its

Foreword puts it this way:—

"This translation does not follow the traditional vocabulary and style found in the historic English Bible Versions. Instead it attempts to present the Biblical content and message in standard, everyday, natural English."

The Good News Bible has received wide support. Its New Testament sold thirty-five million copies during the first six years of its existence. Its style has given it wide appeal to English-speaking people. Anybody who reads English can comprehend this version.

Is it commensurate with the conservative idiomatic translations? Should Christadelphians use this extremely popular Bible?

Due to its adventurous style a

good deal of the beauty and power of the Scriptures has been sacrificed for the sake of simplicity. Metaphors such as "the finger of God" are paraphrased to *God's power*. Other samples that can be cited are: *Covenant Box* for the ark of the covenant, *the lid on the Covenant Box* for the mercy seat, and the *King of Syria* for "the King of the North". The attempt to create readable English has given us "May you and your money go to hell"; clearly perceptible theological bias.

The version effectively meets the objectives of the translators. However, other versions are available which perform a similar role and do not significantly deviate from the Tyndale tradition of Bible translation. The *Revised Standard Version*, *Jerusalem Bible* and *New International Version* are recommended ahead of the *Good News Bible*.

J. B. Phillips has given us a vigorous, unique version of the New Testament. Unique in that it does not read like a translation at all. More in the mould of a novel. It is a patchy translation. Some sections are disastrous (e.g. Matt. 6:17; 7:12; 19:8). The vulnerability of this version is that it strives to walk the line between paraphrase and genuine translation. It lacks faithfulness to the Greek text. J. B. Phillips acknowledged this in his Introduction to his Revised Edition of 1972. He did not expect the popularity his New Testament received and was fearful that his rather carefree translation would be regarded as authoritative. Hence the Revision:—

"I felt I must curb my youthful enthusiasms and keep as close as I possibly could to the Greek text. Thus most of my conversationally-worded additions in the Letters of Paul had to go."

Despite the kudos and popular support this version receives, J. B. Phillips' work is not recommended for the Bible student.

Paraphrased Versions

There is a danger in paraphrased versions. Kenneth Taylor, the paraphraser responsible for the Living Bible ("thou hast a name that thou livest, and art dead." see *Logos* Volume 46 page 286), was frank in divulging the problems of such Bibles:—

"There are dangers in paraphrases as well as values. For whenever the author's exact words are not translated from the original languages there is a possibility that the translator, however honest, may be giving the English reader something that the original did not mean to say . . . when the Greek or Hebrew is not clear, then the theology of the translator is his guide, along with his sense of logic."

A paraphraser can make the Scriptures say whatever he wants it to. He can take undue liberties by adding, omitting and altering the original in such a way that it is not synonymous to the literal in any form. Extreme examples include Captain J. Rodgers' translation in the seaman's version of Psalm 23: "The Lord is my Pilot; I shall not drift," etc. and Jordan's "Cotton Patch" version which substitutes existing Southern peoples, places and parties for the Biblical ones (e.g. Corinth becomes "Atlanta" in 1 Corinthians 1, Jews become "whites" and Gentiles, "Negroes"). The Mormon founder, Joseph Smith jnr. produced an "Inspired Revision" which included a prophecy concerning himself in Gen. 50:24 and

Adam being baptised and receiving the Holy Spirit in Gen. 6:52-53! We can add to this list those prepared to attract a special sub-culture. Carl Burke's *God is for Real, Man* (e.g. "The Lord is like my Probation Officer") and "Treat Me Cool, Lord" are disturbing examples.

Paraphrased Bibles have no acceptable place in the Christadelphian bookshelf. They are not suitable for Bible study. They should be unpalatable to Christadelphians in both public and private reading.

Special Editions

Most English versions of the Bible are produced to accommodate a wide cross-section of the Bible-reading community. Some are prepared to appeal to a particular group. Literal versions attract students more so than readers. Paraphrased Bibles attract readers and repel students of the Word.

Some versions are more limited in their appeal. The Numeric New Testament of Ivan Panin is given over to Panin's theory of Bible Numerics. Expanded versions, such as *The Amplified Bible*, would interest a large audience. *The Amplified Bible* places the alternative readings of the original into its text. The result is a lengthy, sometimes overtranslated, edition of the Bible. In the first eight verses of Mark, the Greek has 126 words, the *Revised Version* 164 and the *Amplified Bible* 217. *The Amplified Bible*, at times, is a pleasure to read (e.g. 1 Corinthians 13). On other occasions it is complicated to the point of being confusing. The *Ampli-*

fied Bible has its merits. It can be decidedly helpful. One real danger is that the reader will select one of the alternative renderings in the text to reinforce his or her point of view. The point of view may be incorrect.

Not every version could be considered in this series of articles. A number of turn-of-the-century editions are still popular with Christadelphians. These include Moffatt, Twentieth Century New Testament and Weymouth. Many pages have been written on the history and worth of these and other works. A bibliography is added for those who wish to read a little more on the subjects of Bible translation and Bible versions.

The objective of these articles was threefold:—

- (i) To emphasise the relevance of the King James Version,
- (ii) To recommend and indicate the place of certain modern versions,
- (iii) To discourage the use of paraphrased and loosely-translated Bibles.

We must remember that in our study we seek the Father's guidance and blessing. Only then will we be able to carefully discern what is correct and prune out that which God despises. We should be compelled to present the Word in its purity. If we promote biased or erroneous translations we can be guilty of placing stumbling-blocks in the path of a servant in Christ. Christ said of any who did this "it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea." May it be that we discern between good and bad, we "worship Him in spirit and truth" and we adhere to the gospel as revived by our

pioneer brethren in the previous century.

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D.J.B. (NSW)

True Ministers Of Christ (2)

Faithful Stewardship

"I write not these things to shame you, but as my beloved sons I warn you" (1 Cor. 4:14).

Integrity or Pride?

The apostle begins the fourth chapter with a challenging statement. A teacher is not to be regarded for any special qualifications which he may believe he possesses, according as he reveals himself to be a true "minister of Christ". Integrity counts, not personal assessment of one's competency.

To trumpet abroad one's personal qualifications is the outworking of pride; to correctly and modestly speak forth the counsel of Christ is to elevate him above self.

Paul acted as Christ's representative — placing him first in all things.

His challenge to his judaizing opponents was: how is it possible to serve the cause of Christ whilst at the same time seeking personal honour and advancement, within the Ecclesial environment?

Simply, he states: "It is required in stewards that a man be

found faithful". The word *stewards* means "a house-manager". Such a man is a "house-manager" over someone else's house — not his own. Paul's appointment was from Christ, and he was answerable to him alone. His position demanded that he attend to the spiritual needs of Christ's people, as well as managing the affairs of the house (see Luke 12:42, where the same word occurs).

The word rendered "required" signifies "to seek after, to strive to find". The idea being expressed in v. 2 can be understood in accordance with this meaning: "It is usual to make a careful and diligent search for a trustworthy house-manager . . ." Had the Corinthian Ecclesia followed this procedure, by "testing" their so-called wise men according to the principles laid down in scripture ("by their fruits ye shall know them . . ." etc.) It is probable that the Ecclesia would not have been in the state of disunity and

disarray in which the brethren now found themselves.

The Unwise Make Wrong Judgments

It was not for mere men to judge Paul's motives. Christ will do this at his coming — as he will with all who claim allegiance to him. Thus, the most important quality in a "steward" of Christ is faithfulness to the Lord's cause. But what of the Corinthians? They were in deep trouble. "Ye are yet carnal", the apostle had chided them (3:3). They were in no position to pass *judgment* against Paul even had it been lawful for them to do so. They were unqualified to judge in spiritual matters, which meant that they had proved vulnerable to the effects of false teaching. Yet, despite their own spiritual shortcomings some dared to question the motives and integrity of the apostle Paul. This makes sad reading. Without a sound knowledge of the Truth, combined with the qualities of wisdom and spiritual perception, individuals and Ecclesias are open to various forms of danger.

"I know nothing *against* myself", the apostle declared. His conscience was clear. "I am not conscious of any fault", he wrote. As a "steward" of Christ, Paul's integrity was unimpeachable. At the same time, he did not wish to be accused of being self-satisfied. "Yet", he wrote, "I am not thereby acquitted" (Wey.). He readily admitted that he remained answerable to God for his entire life in the Truth. "He who scrutinises me is the Lord," he acknowledged (Wey.).

Hence Paul's sober advice to the Corinthians: "Form no premature judgments . . ." (v. 5, Wey.). The apostle's credentials as a "steward" of Christ and a teacher of the gospel were under challenge by members of the Corinthian Ecclesia who, at the most, had been only a few years in the Truth, and did not possess a mature wisdom. The words of Paul, who had been their "father" in the truth, should have been thoughtfully considered, and humbly tested in the light of the teaching of the Word of God.

Spiritually-immature members of the Ecclesia had set themselves up as a "Committee" to pass judgment upon the life and work of the Apostle Paul — and found him wanting! How could such an attitude positively promote the best interests of the brethren and sisters? Earlier, they had trusted and heeded the voice of the apostle — to their advantage. Why should they now slander and defame him, since his true worth and integrity had been amply demonstrated?

For the good of the Ecclesia, and not for personal self-justification, Paul could not permit this situation to go uncorrected. "Now in everything I have said here, brothers, I have taken Apollos and myself as an example (remember the maxim: 'keep to what is written . . .')" (J.B.).

In setting aside their sectarianism (cp. Ch. 1:12), Paul advances the circumstances of Apollos and himself. In effect, he declared: "Look at the relationship between Apollos and

myself. You will not find us vigorously denigrating each other, competing one against the other. We do not travel around the Ecclesial world scoring points against each other for personal advantage. If you are wise, you will *keep to what is written . . .*"

This advice lends itself to continuing Ecclesial harmony and steady, spiritual development. Such was not happening at Corinth. The brethren needed to look to themselves and recognise the things which were destroying them. I tell you these things, wrote the apostle, "so that you may not be arrogant champions of one teacher against another.." (Wey.). "Who makes any one of you superior to others?" (v. 7).

The Ecclesia would never flourish in spiritual values and attainments whilst such an unseemly spirit was providing a divisive influence amongst the brethren.

John the Baptist said: "A man can receive *nothing*, except it be given him from heaven . . ." (John 3:27). Which is to say, everything Christ's brethren have, in spiritual values and development, is due only to the fact that God provides them with the means. Yahweh remains the source of all wisdom, knowledge, and truth. What room is there, then, for any man to boast in his own attainments — real or imagined — in the Truth? John's words, call for an attitude of humility towards Yahweh, and the power of His Truth.

Influential brethren amongst the Corinthians thought themselves above such modest and unpretentious considerations.

They thought themselves "rich" in the things of the Truth and believed that they were fitted to "reign" as kings — and this, after only a mere six years in the Truth! The apostle here (v. 8) addressed the Corinthians with words of heavy irony. "Now ye are *full . . .*" An extreme word, signifying "to be sated, to the point of gluttony". They were luxuriating in their self-satisfaction and pride. Not unlike the Laodicean Ecclesia (cp. Rev. 3:17).

Self-sacrifice, not Self-esteem

In all this, they spared no thought for those who had laboured self-sacrificingly to lift them out of the darkness and hopelessness which had been their lot until they were illuminated with the light of the Truth. The final thought in v. 8 is one almost of desperation: "I only wish you really *were* in the state you *think* you are in!"

Life in the Truth, in this present dispensation, is not to be devoted to basking in self-satisfaction. The struggle to overcome sin and develop the character of Christ is not one which is easily won. The "flesh" and the "spirit" are "contrary" to each other (Gal. 5:17). But the Corinthians had lost sight of the humbling challenge which such knowledge should awaken within Christ's brethren. They should have been "contending" for the Truth — firstly within themselves, and then, collectively, as the one united Body of Christ.

You think so highly of yourselves, wrote Paul, but would you consider this: "God has ex-

hibited us apostles last of all, like men condemned to death; for we have become a spectacle to all creation — alike to angels and to men . . .” (v. 9, Wey.).

This is a devastating statement, calculated to gain the total attention and consideration of the Corinthians. The word which has been rendered “spectacle” means *a theatre or a public show*. The language is that of a procession of Gladiators, going forth before the eyes of all assembled, *committed to fight to the death!* Hence, “as men *devoted to death*” (Roth.).

Whilst the Corinthian brethren arrogantly debated among themselves, upon futile and destructive questions, flaunting their pride, disparaging faithful brethren, scorning others in their intellectual haughtiness — humble and dedicated brethren such as Paul were marching, as it were, as in a procession, advancing steadily towards their own deaths! Fearlessly entering that “Gladiatorial Theatre” to lay down their lives for Christ!

Such comparisons should have humbled the Corinthians.

Whilst they boasted in their wisdom, Paul and others like him were experiencing hunger and thirst and nakedness, being buffeted, without any permanent places of residence. They laboured, but were persecuted; and, worst of all, they had to face “being reviled” by false brethren — “to this very moment . . .” (v. 11, Wey.). They suffered and denied themselves continuously for Christ.

The Atonement, As A Way of Life

Paul’s words reveal that there existed considerable differences between him and certain in the Ecclesia. He seems to be setting forth an implied question: “Don’t you really feel there is quite a difference between *your* attitude towards Ecclesial responsibilities, and our own? Are you at one with the apostles of Christ, in your way of life, or are we going in different directions for different reasons? Do you really understand the significance of the doctrine of the Atonement, as it must be applied in *your* lives?”

There is an allusion to the Atonement, in v. 13: “We are made as the filth of the world...” The word rendered “filth” means “to throw something away, as an act of *cleansing*”. The Greeks used the word to describe *victims*, who were sacrificed to make expiation, or atonement. And this is exactly what Paul was doing with his own life! And he was doing so in voluntary submission to the will of Christ. He was prepared to pour out his life unto the death, in Christ’s service, and in following Christ’s example.

Would the Corinthians understand and accept what Paul was telling them?

“I am not writing this to shame you, but to warn you, as my beloved children...” Quite so. Yet, if the words the apostle had penned did not shame them into humble obedience to the will of Christ, nothing would. At the same time, these words (v. 14) contain a note of gentle tender-

ness. Aware that he had been writing in strong terms, Paul knew when it was appropriate to exercise softness. With gentleness he would try to win them over: "My beloved children..." Here is an example of the *agape*-love Paul consistently exhibited towards the Brotherhood. How tragic that he received so little love in return.

But, the chastening must continue: an irony mixed with grief. "Though ye have ten thousand instructors in Christ, yet have ye not many fathers . . ." (v. 15). They did not have 10,000 members in the Corinthian Ecclesia. It is an exaggerated expression to indicate "more instructors than you need, or can count . . ." Everyone, it seems, wanted to be considered an "instructor". The word, *paidagogos*, means "a child leader". Generally, the word was applied to a household slave who, under the instruction of the father of the house, attended to the supervision and education of the child. Among the Greeks, a young boy was not even permitted to step outside the house without the company of his *paidagogos*. Paul was stating that there were many in the Ecclesia at Corinth who would loftily take upon themselves the role of "child-leader" — looking upon others as more immature than themselves, anxious to "lead" or influence such brethren. Their problem was that they were motivated by pride. And they were not really "fathers".

Heed The Counsel Of A True Father

A father brings about the conception of his child; a true father

loves his child from the time of its birth; he cares for it, and provides for its needs; he continues to love and cherish the child as it grows. He oversees the spiritual and moral development of the child, *because he loves it*, and because Yahweh requires such an attitude from the father. He will discipline the child, as he sees need; he will do so justly, and if the child loves its parent ultimately it will respond. Though the child tries his patience, the father will bear with the child, *because he loves it*. In all things, a true father will demonstrate to the child — by his own example — what is right and what is wrong.

The mere *teaching* of true religion will not produce these qualities. There should be a father-child relationship wherever possible.

Like a true father, Paul desired to see the Corinthian brethren attain to the kingdom. He was not playing politics, or wishing to pander to them or his own personal acceptance and advantage.

Why could they not recognise this?

"It is I who, in Christ Jesus, became your father, through the gospel . . ." (Wey.).

Hence, his pleading invitation: "I urge you, then, be *imitators* of me . . ." Why? Because Paul provided the right example. Paul could say this, without pride or self-esteem. But the Corinthians were unqualified to make such a claim. This is why he reminds them: "The kingdom of God is not in *word*, but in *power*. . ." (v. 20). What does he mean? Simply, that the only thing which

really counts in the life of a Believer is the *power* of the word of God at work in his life. Significantly, the "word" here is *logos* — which makes the apostolic comment even more powerful: It is not merely a question of exercising the intellect — an activity in which the Corinthians misguidedly believed they excelled; it is the *power* (*dunamis*) of the word *in action*. Such will result in

the manifestation — even though imperfectly — of the Christ-character.

Faced with these challenging remarks from the pen of the apostle Paul, the question was: would the Corinthian Believers heed his counsel?

And the same question must be faced by all disciples of Christ, in every age.

— John Ullman.

"Blessed is he that watcheth . . ."

How Close Is His Coming?

"There cannot be the shadow of a doubt that the Autocrat of Russia, when he shall have attained to the plenitude 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).

THE above prognostication has been before the Brotherhood for 130 years; today there is remarkable vindication of it in Europe.

As a result of the last war, the remnant of the once all-powerful Austrian and German Empire was brought to "extinction by fire and sword", and the dominance of Magogue "assumed by the Autocrat, or 'prince (Dictator, as

the term signifies) of Ros, Mosc, and Tobl'."

Brother Thomas, with others, identified Magogue with ancient Scythia. As *The Penguin Atlas of Ancient History* shows, the Scythians occupied the area of Europe today known as East Germany, their conquests stopping at that point. Hence, to all intents and purposes, Russia now holds the territory which the prophecy

of Ezekiel declares she would in "the latter days".

How close, therefore, are we to the day of his coming?

The President's Plea

Unconsciously endorsing Brother Thomas' forecast based upon Ezekiel's prophecy, President Reagan recently was able to swing the vote of his Senate in favour of selling sophisticated warplanes to Saudi Arabia by appealing to the prophetic Scriptures.

Commented *Time Magazine*:

"With some Senators Reagan tried religion. Said Democrat Howel Heflin of Alabama: 'We talked about the fact that the Middle East, according to the Bible, would be the place where Armageddon would start. The President interprets the Bible to mean that at Armageddon, Russia is going to become involved in it' (Time 2/11/81)

Do we not live in remarkable days, when the President of the reputedly mightiest nation on earth is able to speak of world events and national needs in terms so closely related to the prophetic Scriptures? If he can see that the world teeters on the brink of Armageddon what should be the attitude of those who claim to be "children of light, and the children of the day" (1 Thess. 5:5), walking in the brilliance of its revelation? Surely the time left us is for our benefit, to make what preparation we can in view of Christ's imminent return.

And as Christ returns before Armageddon, *how close are we to his coming?*

A Peace-keeping Force For The M.E.?

The rejection by UN of the Camp David Accord has helped

to develop a remarkable sign of the times. The assassination of Sadat made obvious the need of some stabilising influence in the M.E., and US moved into the vacuum thus created. But lest it should there be isolated from its western allies, Reagan appealed for token support on their part. The fear, of course, is of Russia. It was that which caused the President to change the vote of the Senate to send the warplanes to Saudi Arabia, and so strengthen the area east of the Arabah and the River Jordan in conformity with the requirements of Daniel 11:40-45. For the countries of Edom, Moab and Ammon will "escape" the clutching hands of the King of the North when his forces swoop down upon the M.E.

But there will, of course, be a protest, weak and ineffectual though it may prove. And the terms of it are exactly those one may expect from a so-called "peace-keeping force":

"Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?"

How like the ineffectual, diplomatic language of the West! Here is the confederated forces of Gog thundering through the land with "all sorts of armour", including the most sophisticated tanks, armoured vehicles, marching troops and such air-cover as to enable them to move "like a whirlwind" (Dan. 11:40). And the peace-keeping force (perhaps waiting the vote of the Senate or the British Parliament to declare war!), enquires innocently, "Art thou come to take a spoil?"

If he is still living, Brezhnev,

with heavy, Communist irony reminiscent of Soviet explanation of the invasion of Hungary, Afghanistan and other places, might well reply, "Oh no! we are here as tourists!"

Whatever happens to the peace-keeping force at present, does not the reaction of the English speaking world to Reagan's appeal show conclusively, that when the time is ripe, the "merchants of Tarshish (Britain) and all the young lions" will take up the position allotted them in prophecy? Can we doubt any further, if we have in the past, that these things will come to pass?

And as the nations assume the very positions denoted in the prophetic word, are we not constrained to ask: "*How close is his coming?*"

"Peace! Peace! When There is no Peace!"

We are inclined to agree that *Elpis Israel* should be re-written. Not, however, to change the expositions of prophecy, but in order to demonstrate how time has vindicated what our brother then wrote. Truly he was a man raised up for the purpose of "reviving the stones out of the heaps of rubbish that had been burned" (Neh. 4:2). And we all, and particularly young brethren and sisters, need to earnestly study the book.

Consider what it says about "peace":

"The coming years will not be years of peace. The policy of the Autocrat will be to throw his adversaries off their guard, and take the Sultan (Turkey) by surprise" (p. 385).

What is the Soviet plan of *de-tente* aimed at? To live in amity

with its enemy? To turn the other cheek? By no means. Some years back, the Russian leader declared:

"Trust us comrades," Brezhnev was quoted as saying in 1977. "For by 1985, as a consequence of what we are now achieving with detente, we will have achieved most of our objectives in Western Europe. We will have consolidated our position. . . A decisive shift in the correlation of forces will be such that, come 1985, we will be able to exert our will wherever we need to."

A cutting from a US reader of *Logos* (J.Z.) reads:

"The State Department says the Soviet Union frequently resorts to 'disinformation,' forgery and blackmail in attempts to undercut American relations with such countries as Egypt, El Salvador and Iran.

"The approaches used by Moscow include control of the press in foreign countries; outright and partial forgery of documents; use of rumors, insinuation, altered facts and lies; use of international and local front organizations; clandestine operation of radio stations; exploitation of a nation's academic, political, economic and media figures as collaborators to influence policies of the nation, the report said.

"It claims the United States is the primary target of these activities but that Moscow is devoting increased resources for use against other nations."

The plea of US to Nato powers to reject the appeal of Brezhnev to enter into agreement with the Soviet has been ignored, and his visit to Western Germany has been fruitful to Russia.

The whole world lies in deceit. As in the case of the King of the North and the King of the South (and the Soviet and the English-speaking world are the modern representatives):

"Both these kings' hearts shall be to do mischief, and they shall speak lies at one table (the conference table); but it shall not prosper; for yet the end shall be at the time appointed" (Dan. 11:27).

And elsewhere, the prophet

adds:

"By peace shall he destroy many; he shall also stand up against the Prince of princes, but he shall be broken without hand" (Dan. 8:25).

Remarkably, the prophecies are being fulfilled, causing us to again enquire: *How close are we to his coming?*

The Pope's Divisions

Writing under the above title, a *Newsweek* correspondent (23rd Nov 81) refers to the ambitions of "the most powerful Pope of modern times", and adds: "no one appreciates this more than the Russians". The Pope is described as a man who believes that he has a divine mission: "He believes he has a calling from God to unite Europe", writes the correspondent! During his recent tour of Poland, his homeland, the Pope "declared that the Holy Spirit intended that 'this Polish Pope, this Slav Pope should at this precise moment manifest the spiritual unity of Eastern Europe'." He is likened to "a medieval theocrat" receiving political emissaries. So much so, says *Newsweek*, that "last December, the Italian press was filled with reports that the Vatican and the Soviet Union had closed a deal to prevent a Soviet invasion of Poland. The Vatican denied the stories, but Western diplomats privately believe that Soviet and Vatican officials do have regular contacts." Concerning the problems of Poland, the correspon-

dent claims: "The Kremlin seems willing to quietly accept some link between the church and the government; if such a change helps stabilise the nation".

This is an amazing compromise for both Catholicism and Communism. It signifies that the most powerful atheistic nation of the world is preparing to "honour . . . a god whom his (Communist) fathers knew not" (Dan. 11:38), and so "cause (priest) craft to prosper in his hand" (Dan. 8:25).

The *Newsweek* correspondent notes the change, and writes:

"Stalin once dismissed the influence of the Vatican with a derisive question: 'How many divisions has the Pope?' But as one U.S. official says: 'There are 36 million Poles and 90% of them would join his (the Pope's) divisions'."

Christ declared to his followers: "When ye see these things *begin* to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28).

Surely the things predicted have *begun* to come to pass. The question remains: *How close is his coming?*

Let Brother Thomas answer:

"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'."

W.M.

The coming of Christ has been much spoken of since his departure from the summit of the Mount of Olives, 1900 years ago, from the presence of his assembled disciples. Because it has not yet occurred, the mass of mankind treat it as an idle tale. Be not of the number of those who scoffingly enquire: "Where is the promise of his coming?"

HE NEVER RETIRED FROM THE TRUTH

Bro. Carl Cecil Wolfe died on June 17, 1981, just a few days short of his 83rd birthday. Bro. Carl was well known to the brotherhood for his active service in the Lord's vineyard for over 68 years.

Forty-four years ago he founded and became editor of a magazine which was then called *The Junior Christadelphian*. Some twenty years later the name was changed to *The Christadelphian Tidings* and in 1958 Bro. Carl turned the editorship of the magazine over to the present editor, Bro. Robert Lloyd.

David when speaking on the occasion of Abner's death said, "Know ye not that there is a prince and a great man fallen this day in Israel?" We can certainly echo these words in applying them to our Bro. Carl Wolfe.

He was prominent in Ecclesial reconciliation between many in the Berean and Central Fellowships that was forged some years ago, and equally tireless in insisting that the ABSF be maintained without reservation. He viewed with concern the decline in standards — both moral and doctrinal — within the Movement, and did everything in his power, expending both energy and money, to stem it.

Bro. Carl was a tireless worker in the Truth and for many years was an arranging brother of the Pomona Ecclesia. He was a member of the first Executive Committee that began the Bible School at Idyllwild in 1955.

Bro. Carl retired from business several times but his mind was always active and he never retired from his work in the Truth. In fact in 1979 he began what is now known as the Correspondence Team Effort and he signed up his first student in January of 1979. Since then there have been 1,306 students enrolled in Bible Correspondence classes which are now taught by 149 teachers scattered throughout the United States and Canada. There have been ten baptisms as a direct result of the work Bro. Carl commenced only about 2½ years ago. Bro. Carl began placing small ads in national magazines offering them a free Bible Correspondence course and the work has grown to its present proportions in this short time. At that time Bro. Carl was past 80, living in isolation and in poor health. Most would decide that there was little or nothing they could do for the Lord in this situation but not Bro. Carl. As a result of his enthusiasm and tireless efforts Bro. Carl enlisted Brethren Chris Barratt and David Lloyd to take it over and this work is now continuing and we pray that God will bless it with more students, more brethren and sisters teaching and more baptisms in the future until our Lord returns. There are an average of 55 new students being added each month.

The memory of our Bro. Carl should inspire each of us to do what we can with what we have right where we are. Bro. Carl did not just preach this, he did it.

For years before this, Carl was always busy writing letters to the editors of small newspapers in which he would offer Bible courses and free tapes of Bible lectures.

Bro. Carl was staunch in his beliefs and everyone who knew him knew just where he stood on the vital truths that he held so dear.

Bro. J. Robert Magill spoke comforting words to those gathered in Red Bluff as Bro. Carl was laid to rest until he receives the call that "The Master has come and calleth for thee."

Sis. Frankie Wolfe, his widow has requested that those who wish to remember Carl may send their gift to the Christadelphian Correspondence Team Effort, c/o David R. Lloyd, 324 North May Street, Monrovia, California 91016. Sis. Wolfe also wants to express her thanks to all who have sent cards and letters.

In Leviticus God told the children of Israel that we should rise up before the hoary head, and honour the face of the old man. Paul admonishes us to "esteem them very highly in love for their work's sake." Bro. Carl Wolfe is now at rest and his personal work is over, but we do well to remember and emulate the love and devotion this "old warrior" had for his Lord.

Amended from "The Tidings" USA

P.S. Bro. Wolfe was well known to the Editor of *Logos* with whom he used to co-operate in the Truth's labours. Some *Heralds* were actually produced at his instigation.

APOLOGY

With this issue of *Logos* you should receive a copy of *Herald of the Coming Age*, but due to heavy pressure of work this year, we have not been able to produce it for this month. It should be ready for next issue. We are preparing two issues: one on the Holy Spirit; the other on the Middle East. Should readers like additional copies above what they have ordered, please advise us immediately.

1981 has proved to be one of the busiest years spent by us in the work of the Truth. In addition to special efforts throughout Australia, and normal activities, we have engaged upon three international tours in its proclamation; and special efforts have been held in N.Z., USA, Canada, Germany, Austria, and the Philippines.

We even broke our own record on one of these tours! Previously, before the advent of the jet plane, and direct flights between Sydney and Adelaide 1400 km from each other, one had to fly from Sydney to Melbourne, and catch the afternoon flight to Adelaide. On one occasion, we exorted at the Ecclesia in Sydney, and caught the midday plane to Melbourne 600 miles distant. We there attended the Memorial Meeting in Melbourne, and the speaker being indisposed, we gave the exhortation there. Afterwards we caught the evening flight to Adelaide, some 500 miles distant, and were home that evening.

On this occasion, we addressed a meeting in Sydney, caught the midday plane to New Zealand, and due to the time change between the two countries, arrived at 6.30 p.m. We were then driven to the Christ-church Meeting Place, and spake that evening. One address in Australia and the other in New Zealand in one day, illustrates the words of Daniel 12:3, "Many shall run to and fro", but whether "knowledge was increased" as far as our ministrations were concerned has to be decided!

However, our thoughts turned to the experiences of Paul who *walked* the comparatively short distance from Neapolis to Thessalonica, and took several days to do so. Yet he accomplished far more in the preaching of the Word as he slowly made his way along than we do today with all our hurry from one place to another! This is a sophisticated age with development in technology that would seem miraculous to those of a hundred years ago. But it leaves a trail of sorrow and problems that our forefathers never experienced. So our skies are veiled in smog, and people hasten around the world with little time to think of God; impatience is widespread, and heart failures are frequent. Let us take time off to think and meditate upon the things of God. Our eternal profit is bound up in us so doing.

Editor

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We appreciate the generous action of many readers in materially supporting the Work of the Truth in which we are engaged. Unfortunately, pressure of time prevents us personally acknowledging each one, so we do so through these columns. Your help assists us to help others in the walk towards the Kingdom of God.

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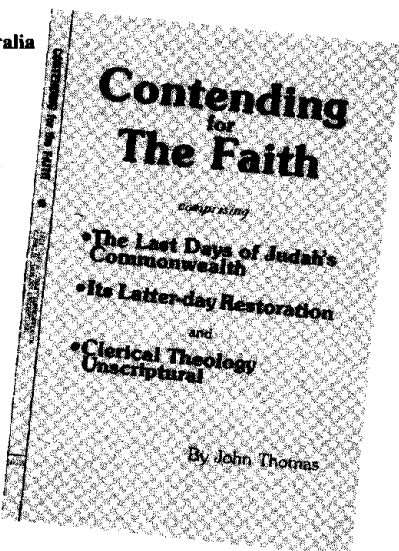
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by John Thomas

By special request we have republished Brother Thomas' exposition of *The Last Days of Judah's Commonwealth*, and *Its Latter-day Restoration*. With this printing we have also included *Clerical Theology Unscriptural*. All these expositions are extremely helpful to the better understanding of the Word. Brother Thomas' exposition of the Last Days of Judah's Commonwealth is extremely helpful to the better understanding of the Word. Brother Thomas' exposition of the Last Days of Judah's Commonwealth is most valuable, providing a basis for the proper exposition of several epistles of Paul and Peter, and putting into true context the reference to the "last days" so often used by the Apostles. For example, James made no mistake in claiming that the return of the Lord then drew night, and Brother Thomas' exposition shows why that is so. The exposition *Clerical Theology Unscriptural* treats with the term "ecclesia", the Holy Spirit, Birth of Water and of Spirit, and so forth. In the form of a dialogue it is a most interesting and helpful treatise. Price \$1.75 Aust.



COUNTDOWN TO ARMAGEDDON

Very favourable comments have been received regarding this 60 pp book. It has an attractive full-colour cover, and is produced on high-quality paper. It is illustrated, including newspaper headings of significant events: Allenby taking Jerusalem; the Russian Revolution; the establishment of the state of Israel, and so forth. The book is interesting and instructive, and concludes with a brief list of the doctrines of the Truth. Cost is 50¢ per copy plus local postage.

PREACHING THE TRUTH

This book is nicely printed and illustrated. It dramatically sets forth experiences in preaching the truth in the form of narrative. It is an excellent book to introduce the Truth to friends, or to develop an interest in it on the part of young people. The explanation of difficult passages of the Bible is helpful for all. Price: Aust. \$1 plus postage.

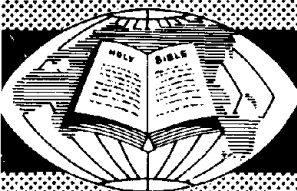
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Do what is right, be valiant for the Truth, teach it without compromise, and all lovers of the Truth will approve you; for all others, you need not care a rush!

— J. Thomas.

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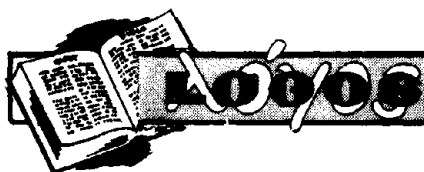
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God buries His workmen . . .

Bro. L. J. Colquhoun

*"Blessed are they who die in the Lord from henceforth.
. . . that they may rest from their labours" (Rev. 14:13).*

ON Saturday, 14th November, after a protracted illness, Brother L. J. Colquhoun passed to his rest. His death terminated an active pilgrimage of dedicated service to the Truth that extended for some sixty years.

Gospel Proclamation

During his early career in the Truth, he forged a close friendship with the late James Mansfield who was many years his senior. In conjunction, they formed the Adelaide Gospel Extension Society, Brother Lindsay becoming its first Secretary.

They blazed a track into the country districts preaching the Word. Amongst the work accomplished with the blessing of the Father, was the formation of the Mallee Ecclesia. Ultimately, upwards of thirty members were baptised in conjunction with that isolated Ecclesia.

In the late 1950's, when suburban Ecclesias had formed in the Adelaide area, and the work had expanded greatly, even worldwide, Bro. Lindsay became secretary of the Gospel Proclamation Association formed by the *Logos* Committee. He continued this work for 20 years, thus completing 50 years service of active preaching. Throughout that long Jubilee period, he lectured, raised funds by Ecclesial grants and individual contributions, organised preaching campaigns locally, interstate and overseas, and supervised literature pamphlet distribution and correspondence activities. He was noted for his keen, bright enthusiasm, and for the manner in which he could encourage others to the work undertaken. Groups in many parts of the world were helped in their labours of extending a knowledge of the Truth. As a result, many are today rejoicing in its way.

Publishing

His urging resulted in millions of special booklets being circulated in the proclamation of the Truth. At first, most of these were written by the late J. Mansfield snr., and enjoyed a wide circulation throughout the world. They included: *Compel Them To Come In!*, *The*

New World Order, The Jewish Problem, War With Russia Is Inevitable, and so forth. Some of these introduced the truth to folk as far distant as Alaska, whilst they circulated throughout the Ecclesial world. Brother Lindsay was instrumental in part in establishing *Herald Of The Coming Age*. As secretary of the Adelaide G.E.S., he requested of the Editor of *Logos*, a bimonthly publication that would set forth the basic principles of the Truth; and so the *Herald* was born. The first number had a circulation of 5000 copies; today a normal circulation is 50,000 copies, with some issues extending over 100,000 copies. As some 30 volumes (of 6 issues each) have been issued, it will be appreciated that several million booklets have circulated.

Prior to this, during the period of the war, he requested a monthly news-sheet, and *Logos* organised the production of *Digest of Truth*, a four-page sheet that claimed to present *Tomorrow's News Today!* that likewise was issued in large numbers. It commenced at a moment of controversy. At the time, the amazing successes of Hitler caused some in the Brotherhood to identify him with Gog, and claim that Germany, not Russia, was the nation referred to in Ezekiel 38. The G.E.S. was opposed to that theory, and the first number of this news-sheet, designed to set before the world the consistent teaching of the Brotherhood on prophecy, published the prophetic platform upon which its material would be based. In spite of the way in which the shadow of Nazism had spread across Europe and threatened the world, it published that according to Bible prophecy, Germany would fall, and the red tide of Communist Russia would swamp the continent.

All this activity resulted in thousands of applications for further literature, and this was the particular function of Brother Lindsay in those days. He engaged in the service with meticulous devotion, always abounding in the work of the Lord with determination and courage, insisting upon the highest standard of labour on the part of co-workers. In this, he had great help from his loving sister-wife Adele who survives him. Their fifty years of married life was based on principles of the Truth.

The Pioneer Principles

Throughout his life, Brother Colquhoun was an earnest student of the Word, aided by the writings of the pioneers. He delighted in such themes as the Temple of the Age to Come, the doctrine of God Manifestation, the types and shadows of the Law, the Tabernacle and the Priesthood of the Old Covenant, and so forth. He was noted for the large drawings by which he would illustrate his expositions of these themes. He supported *Elpis Israel* classwork, and was active in the early Bible Schools established in Australia.

On several occasions he travelled with the Editor of *Logos* throughout Australia, ministering to Ecclesias, sharing the work of public speaking and ecclesial expositions.

Teaching Children

For many years, in the 1930's he conducted Young People's

Nights, and assisted in creating an interest in the Word of God through those means. They were held regularly, and were the only meetings then held for that purpose in the Adelaide area. The evenings were bright and interesting, though Bro. Lindsay insisted upon disciplined attention.

He taught the senior class in the Adelaide Ecclesia Sunday School. Then, for a number of years, he was its superintendent. When *Logos* commenced a correspondence Sunday School, Brother Lindsay, under the auspices of the Adelaide Ecclesia took over the work of superintending it. By 1951 there were 380 scholars enrolled from all over the Commonwealth, and they performed extremely well in the text exams in which they entered.

He actively co-operated with other Sunday Schools interstate, and always showed keen interest in the welfare of young people in the Truth.

Logos Representative

For many years he acted as Representative for *Logos* in the United States and Canada, and so forged a circle of friends who, though they never met him personally, were drawn to him by the cheery communications they received. He had a band of workers to assist in these labours, and "Friday nights at Lindsay's" became an institution among many who co-operated in that labour. To further this work, he visited the American Continent twice in company with the Editor. On the first occasion it was to assist in special preaching efforts, at Bible Schools, and other activities throughout the continent. On the second occasion, he was accompanied by his sister-wife.

A Lover of Israel

Brother Lindsay's visits to Israel were highlights in his life. In 1953 he accompanied the Editor on a lecturing tour of England, and a visit to Israel, and personally witnessed the strivings of the people to establish themselves in the land. The nation was then under great pressure from its enemies, and problems were great. Migrants were flooding the country, and accentuating its difficulties; so he saw the nation in transition. He was entertained by Moshe Kol a high official in Israel, who later was a member of the Israeli cabinet.

To actually tread upon the soil of the land, and "walk about Zion" fulfilled a lifetime dream of Brother Colquhoun, though at the time, his companion in travel, Bro. H. P. Mansfield, was rather indifferent about visiting the Middle East (he learned his mistake, and has never shaken the dust of Israel off his feet since!). By arrangements through various Jewish Organisations, Bro. Lindsay and the Editor of *Logos* spent sixteen days viewing developments throughout the war-torn country. They visited every part of the land from north to south: from No Man's Land between the Jewish and Syrian lines in the North, to Eilat on the border of Egypt and the Red Sea in the south. On behalf of the Adelaide and Woodville Ecclesias they presented £250 to officials

of Youth Aliyah at its headquarters, and met with various Israeli leaders and groups throughout the land.

Again, in 1961, after attending Bible Schools in the States, and Ecclesias in England and Germany, Brother Lindsay, this time in company of his wife, toured Israel, rejoicing to see the vast developments that had taken place since his previous visit.

His interest in things Israelitish, followed the tradition of the Truth in the Adelaide area. In the first *Christadelphian Synagogue* in Adelaide, (as the hired hall was named by the brethren ninety years ago), a polished wooden collection box was displayed with gold lettering: *For the poor Jews in Palestine*. Later, Bro. Colquhoun took over the work and organised fund raising for Eretz Israel through the "blue boxes" of the JNF. These were placed in Christadelphian homes, so that members could contribute when and how they liked. The proceeds were supplemented by special Ecclesial collections, and contributions from all over the Ecclesial world. As the need arose, he organised contributions for Youth Aliyah, and this involved him, and his group, in a large volume of correspondence. It also resulted in the rescue and care of many displaced Jewish children, migrants who had suffered from the Nazi persecution.

On behalf of a large number of Christadelphian supporters, he personally presented the contributions raised, at the same time giving inscribed copies of *Elpis Israel* to the various Israeli officials whom he met. On such occasions, he gave due warning of the troubles ahead leading to Armageddon, the return of Messiah, the final restoration of the nation and land, and the elevation of Jerusalem under Christ its King. He endeavoured to impress the Jewish people with the urgent need to seek the salvation revealed by the prophets of Israel and endorsed by the Apostles.

As far back as 1939, the Board of the Eretz Israel (Palestine) Foundation Fund, *Keren Hayesod* expressed its gratitude:

"Commending the Christadelphians loving sympathy with Jewry in this time of ordeal. Long years of friendship and constant proof of this sympathy has long ago convinced us of the links which bind your community with ours, a great and real comfort in such periods as these. Your prayers joined to ours will one day be fully answered."

The awful tragedy of the murder of 5,800,000 Jews in the horror camps of Germany was at its full, and the future of Zionism looked dark indeed! Britain had issued a White Paper restricting Jews returning to the land promised them in the Balfour Declaration. They were prohibited purchasing land; whilst, in Europe, millions were trapped in the frightful holocaust of Nazi persecution and death camps.

Brother Lindsay with Brethren J. Mansfield Snr. (the father of the Editor of *Logos*), the late M. Harris and others endeavoured to encourage the Jewish people by reminding them of their past history, and the glorious promise of the prophets regarding their national destiny. And response came from Jews, as this typical letter shows:

"Dear Sir: We wish to tell you how very pleased we were to hear about the lecture given by Mr. Colquhoun of the Christadelphian Community of Adelaide, at the Jewish Synagogue Hall on Jewish prophecies. It is precisely in these troubled times that one is

doubly thankful for, and appreciative of any expressions of inter-racial sympathy and goodwill. We would be grateful to you if you could convey to Mr. Colquhoun our sincerest thanks for the trouble he has taken. M. Spiegel, Dept. of Organisation and Information, Hebrew University, Jerusalem, 3/7/39."

In April 1947, Bro. Lindsay travelled to Sydney with Bro. J. Mansfield Snr., and the Editor of *Logos* to address special meetings on the Palestine Problem and the Crisis of Statehood. He did so as Secretary of the Adelaide Ecclesia Zion Group. In 1950, he welcomed the first official representative in Australia of the new Israeli Government at a special Youth Aliyah meeting. Mr. Levin, in his address, said:

"... he was desirous of addressing the Christadelphian Community, for the State of Israel felt it owed them a debt of gratitude. During the days of darkness, when a hostile world was ranged against the Jew everywhere; when it seemed that the waves of anger in the turbulent sea of world politics would swamp his people's hopes they were comforted by the fact that here and there, scattered throughout the English speaking world were little communities who looked with sympathy at his people, and had supreme confidence in the destiny of the race as set forth by the Hebrew prophets."

The Jewish community in Adelaide heard with regret of the death of its Christadelphian friend, as he was sometimes called. The following telegrams were received by Sister Colquhoun:

"We are deeply saddened by the loss of your beloved husband and would like to express our deepest sympathy to you. He will be sadly missed by all of us. — The Committee of the United Israel Appeal".

"We mourn the passing of a friend, a great man, a wonderful helper and fellow worker for the Hope of Israel whose passing is a deep loss to us all. On behalf of my President and Executives, and on behalf of the many thousands of children he has helped please accept my deepest sympathy. 'He shall strengthen thy heart' (Psa. 27:14). — A. Karp, Youth Aliyah."

"It was with great sorrow we learnt of the passing of your dear husband, Mr. Lindsay John Colquhoun. He was a great leader of the Christadelphians and his life and example has been an inspiration to both our communities. His friendship and concern for Israel and the Jewish people will be always remembered. On behalf of Israel and her people we convey to you, your family and the Christadelphian community our deepest condolences." — I. Magid, Federal President, United Israel Appeal.

Shalom

Brother Lindsay Colquhoun laboured in the Word and Doctrine (1 Tim. 5:17). He was known for his deep love of the Truth, and his loyalty and service to the God of Israel. He advocated continuing study and constant reflection on the Scriptures. He insisted on building up the strong foundations of the writings of the Pioneers. He was also a man of action, and an outstanding character in his zealous efforts to advance the Gospel. He consolidated the work by systematic methods and steadfast application. He both worked and prayed for God's people (natural and spiritual Israel) and longed for the promised peace of Jerusalem.

Sleep now, steadfast shepherd to scattered Israel. Farewell, faithful friend of Abraham's seed. Shalom! dear Lindsay! Shalom!

— J. Berry (Cumberland Ecclesia)

"Pray for the peace of Jerusalem; they shall prosper that love thee!"

On Doing Good

It is not enough that we refrain from doing harm; to make sure of our future we must be doing good.

Determining Our Destiny

THERE is a far greater number of persons who refrain from doing harm, than those who do good. That is only saying that there is a far greater number who will not be saved, than there is of those who will be saved; for you may take it as a rule to which there will be no exception that everyone who will be saved will be one who does good. You may see many persons that don't do any harm: they do not steal, they do not tell lies, they do not do anything very much out of the way; but no one ever heard of them doing good. No one ever knew of their doing a noble deed, or planning a disinterested enterprise. They are all the time taken up with themselves. They think only of themselves, and serve only themselves. It never occurs to them to think about other people, or do a thing that is only intended to promote the benefit of other people. If they do anything that has the semblance of a good deed about it, it is that they may receive a benefit in return. They are like the Pharisees, ancient and modern, who ape the forms of goodness but take care to practise them under circum-

stances where they are profitable. They do good to those who do good unto them. Their very acts of charity are besmeared with selfishness. Such people are not the children of the Highest: they are not fit to enter into the kingdom of God, for the kingdom of God is an institution, the very object of which is to do good in the highest form, and the administration of which is to be entrusted to the hands of those who learn to do good under circumstances of trial and evil, and who will, therefore, be qualified to do good, and to do it effectively, when circumstances are prosperous.

Jesus gives us the principle in the words: "He that is faithful in little will be faithful also in much." On the other hand, he says: "If ye are unfaithful in that which is least, who will trust you with greater things; if ye are unfaithful in unrighteous mammon, who will put you in trust with the true riches?" The true riches are a life never-ending, a body that will never decay, riches that will never take flight, joy unspeakable and full of glory. The management of our own little affairs is, by Jesus, made the rule by which our position in relation to the kingdom of God will be determined.

It is most important that we should remember this, instead of deceiving ourselves amidst present faithlessness, with a sort of blind confidence that all will be right when Christ comes. All will not be right when Christ comes unless all is right before he comes. Those who are wrong now will be wrong then. Those who are selfish now will be selfish then. Those who are unfaithful now will be unfaithful still; those who are unjust will be unjust still; and he who is holy will be holy still. Everything depends upon the present; our own little circle is the sphere in which we make or mar our future destiny; and, therefore, let every man and every woman, to the extent of their means, however little, and their opportunities, however few, see to it that they do good, that they be faithful stewards, so that at the return of the master, to whom they hold a stewardship, they may be able to render a satisfactory account.

What Christ's Coming Can Mean To Us

Let us hope that the time is not far distant when we shall cease to have to call our "humble faith" into exercise in order to "behold our great High Priest above". May the time soon come when we shall see him *as he is*. The arrival of that time will, doubtless, produce different effects upon different persons. There are some whom it will throw into a shrieking fit, who will simply become frantic, because utterly unprepared for such an event. They have deceived themselves with the idea that they are Christ's because they have professed the

truth and passed current amongst its friends, although in quiet moments they do not feel so. They have been hoping in a dim and fatuous way that when Christ comes it will be all right with them. They have not allowed themselves to realise the coming of Christ. They do not reserve a sufficient surplus of the strength God has given them to realise what Christ is. Their little strength is eaten up in purely "temporal" matters. All their energy is expended upon the flesh, so that the mind never has any chance of getting into the spiritual channel. They do find time for the imperative things of the flesh, but none for the imperative things of the spirit. Indeed, the things of the spirit are not imperative with them. Being after the flesh, they mind the things of the flesh, leaving the things of the spirit to be attended to by other people, in the delusive hope that some day, things will alter. When they hear that Christ has arrived, it will go through them like a bullet. It will take away all presence of mind. They will be petrified with fright, because they have not the answer of a good conscience, but of a very bad one. Shame and confusion will be their portion.

There are others who will feel differently. While struck with awe, their fears will be mixed with an inconceivable sense of relief and joy. The knowledge that Christ has come at last, will bring consolation unspeakable. To think that the right hands have now taken hold of the work — that Christ himself is now at the helm, will be a joy the world

knows not of. There are others, and perhaps these will be the largest class, who will not know how to be affected, in whose breasts hope and fear will struggle with uncertain conflict. They are conscious of having done something, and they fear not having done enough. They feel that to some extent the flesh does not rule them, yet they are afraid that the spirit has not been powerful enough with them, and so, in a state of agonising uncertainty, they await THE MEETING that will decide their fate. That meeting will no doubt be a much more straightforward transaction than some of us are in the habit of thinking. Orthodoxy has given us the idea (and we have a difficulty in throwing it off) that it will be a sort of flash-of-lightning affair, in which miracles will blaze about in all directions, working instantaneous transformation on no intelligible principle whatever.

Now this fallacy arises from the predominant sentiment of orthodoxy, under which we have all, more or less, been in bondage, that the established rules are not God's rules, but the devil's — that all God's rules are up in heaven, and apply only to immortal souls; and that with regard to earth and material life, the Prince of the power of the air has it all his own way. But casting such pagan trash to the moles and to the bats, and recognising the fact that all established rules are God's we see things in a different light. We shall simply hear that the Lord has come, and shall be invited and compelled to go to him. To those who have at all realised the great calling to which they are called, it

will be a relief and a joy to go. When a friend whom we love arrives from a distance, what a thrill of delight we feel when we are informed of his arrival, and if that friend — besides the pleasure of friendship — brings good news of substantial advantage, say, that you have become heir to a fortune, how greatly would the pleasure of his arrival be enhanced. In the case of Christ, it is precisely so. He is the best friend we can have. He is interested, and deeply so, in those who are his true friends. He is jealous, just as a man betrothed to a woman is jealous. He is exacting, just as friends are exacting, and will view with displeasure any inordinate love of their objects than himself, and visit treachery and coldness with severity.

But if as wayfarers and as pilgrims, we engage in this world's business merely as a matter of necessity, and with reference to the higher objects presented in the gospel, then Christ is the best friend we can possibly have. Christ's kindness passes knowledge. It is something beyond all the love that can ever flow in the bosom of the dearest mortal friend. It is something infinitely above our sin-smitten minds. It is something that will dissolve us in tears of everlasting joy. If we have our hearts right towards him, what a joyful invitation it will be that he has come. But to be right then, we must be wrong now in one respect, that is, to be rich then we must be poor now. To be honoured then, we must be despised now. To be mirthful then, we must, to some extent, be sorrowful now. Jesus has said: "Woe

unto you that are full now and laugh now; but blessed are ye that hunger now and weep now; blessed are ye when men shall persecute you, and say all manner of evil against you falsely, for my sake: for so persecuted they the prophets who were before you.

Blessed are ye that hunger and thirst after righteousness, for ye shall be filled; blessed are the poor in spirit, for yours is the kingdom of God." If we suffer with him, we shall reign with him; but if we deny him, he also will deny us.

R.R.

THE TABERNACLE



IN THE WILDERNESS

The March of the Cherubim

The order of Israel's march from Sinai, through the wilderness, to the promised inheritance, was a parabolic prophecy of the development of spiritual Israel, the true Ecclesia.

A Parable Of The Future

The parable was set out first in the divine pattern by which the tribes encamped around the Tabernacle, and then in the manner they moved from point to point. The four-sided encampment did not lose its inter-tribal relationship as it moved; rather it appeared to "unwind" itself as it took on the formation of a nation on the march. But it did so in accordance with the divine instructions as described in Numbers 10.

The order of march was governed by the priests sounding two trumpets made from a single piece of silver. A single trumpet note called the princes to assemble (v. 4); a double sounding called the whole nation together (vv. 2-4).

In addition, the trumpets could sound an "alarm". When one "alarm" only was sounded, the eastern camps prepared to move (vv. 14-16), followed by the Tabernacle (the *Mishkan* — v.17). At the sound of two "alarms", the southern camps followed behind the sons of Gershon and Merari (vv. 18-20). Then came the Kohathites, carrying the "Sanctuary" or the Most Holy things. Afterwards, the western camps moved forward (vv. 22-24); and the northern tribes brought up the rear (vv. 25-28).

This order foreshadowed the Ecclesial development.

i. The sound of the silver trumpets suggests the teaching by the priests of redemption through the atonement (see Acts 15:14). As there was one note, so there is one Gospel (Eph. 4:3-6).

ii. The Ecclesia, under the ensign of the Lion of the tribe of Judah commenced the march to the promised inheritance; so it does under Christ.

iii. After a pause in Ecclesial development, the time came for the manifestation of the Tabernacle: Yahweh's dwelling place in the midst of Israel, the Lord Jesus Christ (Gal. 4:4; John 1:14).

iv. As the princes gathered to Moses at the sound of the trumpet, so Christ gathered to himself twelve Apostles, representatives of the tribes of Israel, the future princes of the Kingdom (Matt. 19:28). Through their work the Ecclesia has been established, whilst its "Ark" has gone before to seek out for it a "resting place" (Num. 10:33).

v. All now await the final blowing of the trumpet that shall sound throughout the whole encampment and call it together (1 Cor. 15:52; 2 Thess. 2:1; 4:16); then for the sound of the "alarm", and the march with the "Ark" in the midst to the promised inheritance (Deut. 33:2-3). The Ecclesia of the future will move forward as the Cherubim of Yahweh entering into its inheritance. Then will be manifested all the antitypical vessels for the service and glory of Yahweh, in the midst of the multitudinous body of Christ (see 2 Tim. 2:21).

Brother Thomas explained this period as the "epoch of the sounding of the seventh trumpet". This will embrace the seven thunders, and the warfare of the saints in establishing the Kingdom. The scene is depicted in Rev. 7 as the four-sided Ecclesial encampment, comprising the symbolic 144,000 (vv. 4-8; Rev. 14:1).

Zechariah 9:14 associates the trumpet-blowing with Yahweh's manifestation in the "whirlwinds from the south", that is, from Sinai, Teman, and Paran (see also Hab. 3:3-5). Isaiah describes the act as "The Name of Yahweh coming from far, burning with His anger" (Isaiah 30:27).

So the Name, the Glory, and the Power of Yahweh, displayed in His Son and in His immortalised Ecclesia, will make its entrance into the promised inheritance. The "House of Prayer for all nations," the great antitype of the Tabernacle in the wilderness, will be constructed for the millennial praise, and worship of the whole world. The glorious consummation of the Kingdom age, when a material sanctuary (or separate place) will no longer be necessary, is depicted in Rev. 21:1-3. The Ecclesial Kingdom described symbolically in vv. 9-26 will then be the perpetual habitation of the Deity.

Conclusion

The Cherubim or Tabernacle of the future age are now being prepared. Its members, having been called and become subject to the influence of Yahweh's Word, are being developed through the stages of improvement illustrated by the Outer Court and the Holy Place of the Mosaic Tabernacle.

The way towards perfection and complete identification with our Mercy Seat, can be traced clearly by its symbols:

- i. Baptism into the Lord Jesus Christ: the "Door".
- ii. Life and service subject to the cleansing effects of the "water of the Word".
- iii. Life offered as a living sacrifice.

During these stages the "brassy" fleshliness that characterises our human nature is purified, and the tried and proved gold of faith is revealed. So:

- iv. The Light (Lampstand) of Yahweh's Word illuminates the life.

- v. Fellowship (Bread on the table) with Yahweh and His servants is enjoyed.
- vi. The prayer-communication (Altar of Incense) with Yahweh ascends as a sweet-smelling fragrance, as we draw closer to Him in our life of sanctified dedication in the Ecclesia.
- vii. Now we stand at the veil, awaiting its removal, so that we may enter into the "joy set before us", even the perfection of the Kingdom age. With the removal of the veil of our flesh, we shall be manifested as the Cherubic bearers of the Glory.

Finally, the prayer and praise uttered by Moses (see Num. 10:35,36) will reach its ultimate fulfilment:

"When the ark set forward, Moses said, 'Rise up, Yahweh, and let thine enemies be scattered; and let them that hate thee flee before thee'. And when it rested, he said, 'Return, O Yahweh, unto the ten thousand thousands, (marg) of Israel'".

May the lessons and principles illustrated by the Tabernacle, be positive guides to us in our lives in the Truth, leading us unto the day of our salvation, and of Yahweh's glory and power in all the earth.

"And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints. Who shall not fear thee, O Lord, and glorify Thy name? for Thou only art holy: for all nations shall come and worship before Thee; for Thy judgments are made manifest" (Rev. 15:3-4).

K.Cook

PROFESSION AND PRACTICE

It may not be amiss, in these "revival" times, to say a few words regarding the difference between profession and practice. If religion consisted simply of a profession of belief in the existence and infinite attributes of the Creator; if it imposed no moral duties nor required any restraint upon the actions or passions, all men, probably, would be religious. As it is, many do not go beyond profession, and hence their conduct is so inconsistent with the moral precepts of religion, that they furnish subjects of ridicule for the skeptic and the infidel. Religion is dishonored by them and its spread hindered.

Conduct is the true test of all religious character. Profession is of little value, unless it influences the conduct. Theoretical religion, unaccompanied by the practical observance of its moral duties, is barren and unprofitable. If, therefore, men desire to possess honor and religion, they must practice and illustrate its precepts. They must be kind, generous, benevolent and just in their words and acts. They must avoid the vices which degrade and corrupt, and cultivate the virtues which elevate and purify. If they would show that their religion is not an empty name, they must be upright in all the relations of life, honest, truthful, industrious and charitable — thinking no evil, and speaking no evil of their neighbor, but loving all and desiring the happiness of all.

— *Herald of the Kingdom and Age to Come.*

Yahweh Elohim

WHILST visiting New Zealand recently to conduct efforts on behalf of the Truth, I was kindly presented with a photostat copy of a booklet issued in 1864 under the above title. The background to the publication is interesting. It was a reprint of a Manifesto issued by Bro. Thomas in USA to consolidate the beliefs of those who embraced the Truth, and for distribution to others who may be interested in it. In the United Kingdom it was re-issued from Edinburgh where a division had taken place. Some were claiming that such doctrines as belief in a personal, supernatural devil should be treated as open questions. George Dowie (previously an enthusiastic supporter of Brother Thomas) was one such. As an outcome of the resultant controversy, the Christadelphian Movement, as we know it today, was formed. In a speech that Dowie gave at that time, in which he condemned the issuance of the Manifesto, he declared:

“We have been accustomed to date the origin of our several assemblies to the lectures of Dr. Thomas, in 1848-50, when a large proportion of the earlier brethren had their attention first directed to the Gospel of the Kingdom of God — preached by our Lord and his apostles as the subject of saving faith. The bond of fellowship amongst us, as established at the first, was a common faith in ‘the things concerning the Kingdom of God and the name of Jesus Christ,’ and a subsequent immersion into the name of the Lord. Along with this uniformity of belief and practice, there existed, on the part of many, a difference of opinion on other matters, which, though important in themselves, were not reckoned matters of saving faith; and the holding or expressing of them was not regarded as antagonistic to the most cordial fellowship in our common faith and salvation. Now, however, it is different.

“We are already familiar with those circumstances which accompanied the separation in Edinburgh. Since then, similar results have been produced in other places; and the progress of these unhappy schisms is apparent in the more certain and distinct shape the heresy has latterly assumed, so that its original fragmentary character is now being modelled into the symmetry and proportions of a separate community altogether. That this is the creation of a new sect is apparent: they have issued in their Manifesto, to all who read it (i.e. *Yahweh Elohim*; or, *a Testimony on behalf of Original Apostolic Christianity* by Antipas) their name and connection. They are ‘The Antipas’, the headquarters of whose testimony is in 24 Cooper Institute, New York City The basis upon which we have hitherto built. . . appears to be too narrow now; for other elements are introduced as tests of fellowship. That such is the case is apparent; for one brother is denied the privileges of brotherhood because he believes the devil exists; another is cut off because he says that the New Jerusalem is a city”

George Dowie clashed with both Brethren Thomas and Roberts. In Edinburgh, the Ecclesia separated from Dowie and his sympathisers, and published the Manifesto entitled *Yahweh Elohim* as expressive of their stand and teaching. So the present organisation of the Truth gradually developed. The same year in which the Manifesto was issued from Edinburgh, Brother Roberts commenced *The Am-*

bassador in Birmingham (July 1864), which later, was renamed *The Christadelphian*.

Meanwhile, the separation in Edinburgh had its repercussions throughout the United Kingdom. It helped to place ecclesias on a sound foundation of Truth, and this was consolidated by the writings and influence of Brother Roberts through *The Ambassador*.

Because of the historic nature of this booklet we plan to reproduce it in this and subsequent issues of *Logos*. Among other matters of great interest, it reveals that the use of the divine Name is not incidental to these times, but was seen as fundamental to the teaching of the Truth (for the doctrine of God manifestation is basic) from the inception of the Movement in these latter days.

YAHWEH ELOHIM
OR
A TESTIMONY
IN BEHALF OF
Original Apostolic Christianity
REVIVED IN THE
NINETEENTH CENTURY
IN
BRITAIN AND AMERICA
BY ANTIPAS

"Who holdeth fast MY NAME, and hast not denied MY FAITH in these days wherein ANTIPAS was my faithful witness, where Satan dwells." (Apoc. 2:13).

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A TESTIMONY
IN BEHALF OF
ORIGINAL APOSTOLIC CHRISTIANITY

1. The Eternal Spirit's Invitation

"Ho, every one that thirsteth, come ye to the waters, and he that

hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? And your labour for that which satisfieth not? Harken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear and come unto ME; hear, and your soul shall live; and I will make with you THE COVENANT OF THE AGE — *Berith Olam* the mercies assured to David." — Oracle by Isaiah 2576 years ago; Isaiah 55:1-3.

2. What is the Name of the Eternal?

The Angel in the bush replied to Moses who asked this question — *Ehyeh asher Ehyeh*, i.e. I WILL BE WHO I WILL BE: Thus shalt thou say unto the sons of Israel — *Ehyeh*, or I WILL BE, hath sent me unto you — "This is my name for the Age (*olahm*, or hidden period); and this is my memorial for a generation of the race." "I am Yahweh, and I appeared unto Abraham, and unto Isaac, and unto Jacob, as AIL-SHADDAI (*the strength of the Mighty Ones*); but by My name YAHWEH (*He who shall be* — mis-pronounced *Jehovah*) was I not known to them." — Oracle to Moses 3355 years ago; Exodus 3:14; 6:2-5.

Forty years after Moses made proclamation, saying Hear, O Israel, HE WHO SHALL BE (or Yahweh) our *Elohim* (or Divine and Mighty Rulers) is "ONE YAHWEH." In this formula, Moses teaches that there was a future time in the history of the Hebrew Nation, when it should be ruled by "a King and Princes," or *Elohim*, who should all be the ETERNAL SPIRIT, self-styled *Yahweh*, manifested in glorified humanity; and though a "multitude which no man can number," yet constituting in the aggregate a DIVINE UNITY, or *One Yahweh*: who "shall be for King over all the earth," says Zechariah; "in that day there shall be one Yahweh (or Jehovah), and his name one." — ch. 14:9; Isaiah 32:1.

If Colenso, Bishop of Natal, and his infidel sympathizers understood these things, they would, perhaps, cease to twaddle about "*the Elohistic and Jehovistic writers of the Pentateuch*." YAHWEH ELOHIM is the Mosaic symbol of "*Deity manifested in Flesh*." — 1 Timothy 3:16.

3. "Revelation of the Mystery"

OR, DEVELOPMENT OF "THE GLORIOUS AND FEARFUL NAME YAHWEH ELOHIM."

"I have made known thy name," says Jesus, "to the men whom thou hast given me out of the world." — John 17:6. The reader can peruse this chapter, and he will find that the name revealed is that of a DIVINE UNITY, consisting, not of one or three, but of a multitude, in every individual of which the Father-Deity becomes incorporate, "as in Jesus, and Jesus in Him;" so that when the name is glorified after reappearing from among the dead, "*they may be one*," says Jesus, "*even as we are one*: I in them, and thou in me, that they may be made perfect in one." — When complete, this is the ONE NAME, *Yahweh Elohim*.

(To be continued)



LOGOS COMMUNICATION

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS
NEAR AND FAR

Today

"The news-letter *Today* has been read by the members of our small Ecclesia, and each one would like a copy as they appear. We are very interested in current events in the light of the Bible. The work of your Committee is deeply appreciated. May the Lord bless it until the coming day."
— B.S. (USA).

(We shall be pleased to forward this publication which is issued quarterly. Thank you for your greetings. . . Ed.)

Our Spiritual Environment

"We enclose subscriptions for *Logos*, *Expositor* and *Herald of the Coming Age*. Please continue to send them. Our spiritual edification is greatly enhanced by the articles of exhortation and exposition. Unfortunately, spiritual lethargy is in evidence in the Brotherhood, and none of us can consider himself as immune from its influence."
— T.O'K (USA)

(Apathy can have a damaging influence on our attitude to the Truth, and we must not give way to its environment. Christ, in his apocalyptic messages to the Ecclesias, made it clear that we can rise above our Ecclesial circumstances. In appealing to "he that hath an ear," he witnessed that such do not have to capitulate to the pressures with which they are subjected. Let us keep our

eyes steadily upon the hope set before us, and we will find that faith will be enlivened, and we will be in no danger of succumbing . . . Ed.)

Herald of the Coming Age

"We have been using the *Herald of the Coming Age* quite a lot in our advertising campaigns; and we are very pleased with the variety of subjects, the quality of the format, and the manner in which you cover the subjects.

"If you have any suggestions for us in our advertising and preaching campaigns, we would really love to hear from you."
— D.M. (USA)

(We deeply regret that the output of "Herald of the Coming Age" has dropped behind, due to the very heavy work-load this year. We hope to make amends in 1982, God willing. . . Ed.)

Marriage Standards

"We have been following with interest the articles in *Logos* on the subject of the 'Marriage Question'.

"We agree with the timing of the articles as they set forth very clearly the teaching of the Word of God and reinforce standard Christadelphian teaching as we understood it when first coming to an understanding of the Truth.

"The great tragedy of our day is that as the world dissolves their standards

of less than 100 years ago, it is expected by some within the Brotherhood that we should follow this ungodly fashion, generally without understanding the consequences and certainly without a knowledge of what is taught in the Word of God.

"We need only look around at the world which has indulged in the breakdown of Marriage and see the result. There are tremendous scars left on families as they are divided and torn apart and to which few find any lasting happiness.

"One of the reasons in writing is to see whether any thought has been given to placing these articles when finished into one book?

"We feel sure that a book of this nature would be very helpful and instructive". — D.P. (W.A.).

(This is a permissive age, and many things, like nudity homosexuality, and the like, are allowed, and sometimes encouraged, that fifty years ago, would have resulted in police action. The danger is that the Brotherhood can be influenced by such an environment. Indeed, sometimes those who have come out of a world of relaxed standards in answer to the call of the Truth, find it difficult to understand, or submit to the demands made on them by Ecclesias. Divorce and remarriage are cases in point. Fifty years ago there

was little need for a warning voice regarding this problem, because it was not so prevalent in the world, and most unusual in Ecclesial circles. That is not the case today. Cases of divorce and remarriage are greatly increasing within the Brotherhood, until in some places it has reached plague proportions. And this causes us to fear for the future. We recall the words of Christ: "As it was in the days of Noah . . ." and remember that it was the relaxation of marriage standards that caused Yahweh to turn from His Ecclesia so that it was destroyed by the Flood with the world it imitated so readily. Christ would have us consider that crisis and apply remedial action to our own problems. He warned: "When I come shall I find the faith . . ." He did not say that he would not do so; he left us to answer the question as we may. Our main reason in publishing the articles on this theme is not to condemn, nor to criticise, but to awaken some to the principles of the Word in regard thereto. At present we have no thought of publishing the series in book form. We would need to revise them for such a purpose. And our program, God willing, for the next six months, at least, will not permit us time to do that. Meanwhile we thank you for your encouragement. . . . Ed.).

Do Circumstances Alter Cases?

"I enjoy reading Logos very much. I have been particularly interested in your essays on Divorce and Remarriage. I believe it is very important that we know what is right and follow it in our teaching

and fellowship. I hope you can find time to answer a question.

"On p. 264 of Logos you justifiably reason that a divorced person is not free to marry after baptism, as I understand you to say that the divorcee was still married to his spouse. However, on p. 265 you seem to say that if remarriage should take place before baptism, it should be accepted as binding. This I cannot understand." — R.C. (Can.).

(Malachi declares that God "hateth putting away" — Mal. 2:16, and warns of the severity of the punishment to be meted out to those who defy His principles in the matter — v.12. That applies to those in the world as well as those in the Brotherhood — See Eph. 5:5-6. However, Paul lays down a principle that a believer, on accepting Christ, should remain in the "same calling wherein he was called". His context would include the state of marriage. We conclude, therefore, that a person who has been divorced and remarried in ignorance of the Truth should continue in that state when called thereto.

This conclusion is reached on the basis of the binding nature of a marriage vow. The Scriptures are quite specific in demanding the fulfilment of vows made; declaring that Yahweh will not hold him guiltless who turns from such. A person can "swear to his hurt" but if "he changes not", Yahweh will reward him. Joshua 9 records the circumstances by which Joshua was induced to bind himself in agreement with the

Hivites. They used guile, misrepresenting the facts, and the agreement subsequently entered into was against the specific, expressed will of Yahweh. Yet, because Joshua had entered into a solemn covenant with them, he was required by Yahweh to keep to it, even though it was against His specific commandments!

Therefore, whilst God does not condone divorce and remarriage, even though "done in ignorance" (1 Tim. 1:13) yet because of those circumstances the marriage vow is held to be binding. That is the case of divorce under the Law. It legislated in regard to such "because of the hardness of men's hearts" (see Matt. 19:8). In view of the above, therefore, we feel that the demand that is sometimes made that a person who has been divorced and remarried in ignorance should terminate that association when drawn to a knowledge of the Truth, is unwarranted, and, we believe, undesirable. Knowledge brings responsibility in that area of the divine will as well as in others . . . Ed.).

Distributing Literature

"Distributing literature advertising the Truth is not only a testimony to the way of salvation, but also develops humility and an assured confidence in what we believe. We desire others to share in those beliefs, and, above all else, we return home at peace and with a satisfied mind that we have done what we could in co-labouring with God." — W.T. (U.K.)

(We have found distribution of literature to be the most profitable of all

activities in Gospel proclamation. It gives every single member of an Ecclesia, both young and old, whether possessing five talents or but one, opportunity to labour in the work of the Truth. It calls forth a regular stream of applications for further literature from outsiders, and, finally, it is also good physical exercise. It is health-giving exercise, both spiritually and physi-

cally. . . .Ed.).

Thank You!

"Subscription time is with us again. I really look forward to the Magazines as they arrive. The articles are timely and interesting; and we need ample spiritual food in these last days. We pray for our Lord's return to cleanse this earth of all the evil: the violence and corruption that is in evidence.

Meanwhile, we hope you and your workers enjoy good health so as to maintain the work being done." — M.E.M. (Can.).

(Your generosity is helpful in bridging the gap between receipts and expenditure! And we thank you for it and for your kind greetings. With you, we look for the Lord's coming. This wicked age is very depressing, but we

Death of Sadat

"The recent violent death of President Sadat at the hands of some of his own people is a powerful sign to the Household of Faith that all things as at present constituted will soon end.

"During the past 3½ years Sadat, like our Lord, went to Jerusalem. As head of the most populous Arab nation in the world he gave the Arabs their best opportunity to make peace with the nation of Israel. The offer of peace was rejected and his own people murdered him.

"Our Lord Jesus, in like manner, gave the Jewish people their best opportunity some 2000 years ago to make peace with their God. That offer in like manner was rejected and His Servant was murdered by his own people.

"Let us then compare the events of the past 3½ years with the 3½ years ministry of our beloved Lord Jesus.

Sadat

Son of Ishmael, son of Abraham.
 Poor parents.
 Went to Jerusalem.
 Arabs plotted to kill him then.
 His body was pierced in FIVE places when shot.
 Claimed that no one could kill him until the appointed time.
 Claimed that if he was murdered.
 World War 3 had in fact already begun but the world would not believe it.
 Buried in rich man's tomb during Feast of Tabernacles. 8th October was the Jewish Day of Atonement.
 Egyptians did not mourn except for a few faithful followers, other Arabs rejoiced.

Lord Jesus

Son of Isaac, son of Abraham.
 Poor parents.
 Went to Jerusalem.
 Jews plotted to kill him.
 His body was pierced in 5 places.
 4 nails and spear in his side.
 So did our Lord.
 Our Lord warned the Jews that great judgments would come upon them Luke 23:27-30.
 Buried in rich man's tomb during Feast of Weeks and Passover
 Jews did not mourn except for a handful of faithful followers

"In Genesis 41:32 we are told that 'the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass'. Let us pray that Yahweh, our God, may shorten the time of trouble coming upon both the nation of Israel and Egypt, and that finally these two nations will be at peace with one another and that we, God willing, will be there to see the words of the prophet Isaiah fulfilled.

In that day Israel shall be the third with Egypt and with Assyria even a blessing in the midst of the land." — M.W. (NSW)

(The analogy is interesting, but hardly divine. For a divine comparison between a monarch and the Lord see Zech. 9. The conquests of Alexander the Great are outlined to v. 8, and then follows the contrast between the victorious Greek, and the humble King of Israel: the one riding his horse, the other "upon a colt the foal of an ass". Meanwhile, we fully endorse your comments upon the significance of the times in which we live. May Christ's coming be soon; the world and the ecclesia both need him. . . .Ed.).

can discern the light gradually becoming stronger on the political horizon in the east: the token of the rising of the Sun of Righteousness — Mal. 4:1-2. May that day soon come. . . Ed.).

Marriage Indissoluble?

"To my mind your articles in *Logos* are both Scriptural and logical. It has been my understanding for many years that the marriage bond is unbreakable, and that the principles established in Eden are eternal. This is not the understanding of some, however, and articles by Bro. Graham Pearce some time back have caused some to justify divorce and remarriage on grounds other than adultery. In fact, it has caused some to claim incompatibility as a justified cause of divorce and remarriage. However, if the Edenic principles are eternal, what effect would an espousal of this position have upon fellowship?" — P.I. (Vic.).

(Our articles in "*Logos*" are designed to set forth the ideals of Scripture in regard to Marriage. They are not aimed at establishing principles of Ecclesial or inter-ecclesial fellowship. In that regard, every case must be considered on its merits. Some Ecclesias accept the principle that divorce and remarriage is wrong, and would refuse fellowship to members who may remarry in such conditions; but they will not necessarily withhold fellowship from another Ecclesia that does not recognise as valid the strict line thus taken. We have

not published these articles to influence Ecclesias in regard to inter-ecclesial fellowship, but in an attempt to counter the growing marital problems within the Brotherhood. And these are serious. We have been advised, that in one small Ecclesia of about 40 members in the States, there are no less than 8 members who have terminated their marital status. In another case, two couples (all in the Truth) in one Ecclesia broke up, and then remarried among themselves! The grounds were not that of adultery, but of incompatibility! You can imagine the confusion this state of things creates! Whose children are whose? How seriously are the instructions of Paul considered: wives submit; husbands love your wives as did Christ? In our opinion, the articles to which you refer have caused some to lower standards once accepted by Ecclesias. We deeply regret that Brother Pearce wrote them, and that "*The Christadelphian*" published them. Marital standards in the world are at an all-time low in modern history, and the same trend is discernable in Ecclesias. There is a need to hold the tide in check. Remember, that Christ warned: "As it was in the days of Noah . . ." and recall that the crisis of the Flood was precipitated by a marriage problem among the "sons of God." Despite the warning of Christ we do not have to capitulate to our environment. . . Ed.).

Youth Aliyah Fund

"We have enclosed a small amount asking if

you could arrange that it be put to the fund for the Children of Israel. Thank you for your work in publishing helpful articles expounding the Word of God, which we have found most beneficial." — Anonymous.

(Your contribution will swell that of others, and, God willing, will be given to principals of the Youth Aliyah Organisation in Israel. At the same time, we will take the opportunity of personally stressing the terms of our interest in Israel, and our dedication to its hope. Should it not be possible for us to visit the land, we shall contribute by letter. . . Ed.).

Fellowship Through The Magazine

"I have enclosed my subscription and a donation, and would like to say that I look forward to receiving *Logos* as it seems to bring together those of like precious faith throughout the world. I enjoy reading their letters to you.

"I find the articles very helpful, clearing up matters of doubt that I have had in mind. May Yahweh continue to bless you in your labours, and may it not be too long, before our Lord returns." — H.S.P. (WA).

(Your generosity materially assists us to maintain and extend the work already being attempted. Being on the receiving end of many letters from readers throughout the world, I can appreciate the warmth of fellowship to which you refer. They uplift by their encouragement, smoothing the roughness of the way. . . Ed.).



Prophecy As It Affects Us!

Our Reasonable Service

“The ‘kings of the earth and of the whole habitable’ will be engaged in an angry and sanguinary conflict, preparatory to ‘the war of the great day of Ail-Shaddai,’ when their thrones will be cast down, and the Ancient of Days shall sit (Apoc. 16:14; Dan. 7:9). And besides all this, not to dwell upon the increase of taxation, financial embarrassment, pestilence, destruction of mankind and their fellow-beasts, and all the minor evil by which humanity is grieved, there is the all-important and inevitable Roman Question.”
(Eureka, vol. iii, p. 6).

The Purpose of Prophecy

WITH a prescience begotten by a deep understanding of the Word, Bro. Thomas was able to clearly perceive the shape of things to come. In consequence, his writings abound in thoughtful observations upon current events, or prognostications of what the future would reveal. His anticipations concerning Israel, Britain, Egypt, Turkey, Russia and other powers have had token fulfilment at least, or are in the process of being vindicated.

He made mistakes, of course. There is only one who never made a mistake. Bro. Thomas' computations in regard to the coming of the Lord were faulty as time has proved. But he was not dogmatic in his conclusions. And his mistake was to our advantage,

for it assisted in charging his writings with greater urgency. There is power, and vigour, and virility in his expressions that grip the reader, instilling a similar reaction on their part.

Today, the events he then anticipated are fitting into the jigsaw of world politics. Indeed, so swift is the succession of meaningful events that it can dull us to the importance of the times. We can become so used to them that they lose their significance, and we take for granted the constant fulfilment of prophecy. We excitedly discuss world developments in the light of prophecy, but give little thought to the sudden and dramatic conclusion that could take place at any time, namely, our removal to the Judgment Seat.

It should be clearly understood that Bible prophecy is not given

merely to foretell the future, but also to forewarn us of conditions, that we may take necessary steps to counter any influences detrimental to our standing in Christ.

Paul predicted that "perilous times would come". He emphasised the urgency of the prophecy by prefacing it with the words, "*This know also. . .*" He did not intend that Timothy should take a merely detached interest in his words, and view the coming of the "perilous times" only as an interesting vindication of Bible prophecy: but desired him to ponder the impact of those "perilous times" on the brotherhood, and to *make preparations in advance* to counter the effect of the evil upon the brotherhood that he predicted would surely arise.

So also with Peter. He gave urgency to his prophecy of "the last days", by stating: "*know this first . . .*" Like Paul, he desired his readers to be forewarned of problems to come, and prepare to face them.

When Christ told his Apostles that "as it was in the days of Noah, and of Sodom, so shall it be at the coming of the Lord", it was not merely to foretell the violence, corruption, and moral evils of the last days that he knew would surely arise, but to *forewarn* the Apostles of the evils, so that Ecclesias would be put on their guard against them.

To Be Foretold Is To Be Forewarned

So today. Prophecy clearly tells us what is going to happen in the future, that Ecclesias might take steps to strengthen their members

to meet the problems of the last days.

Our Lord is deeply interested in our welfare, and has recorded personal messages for his friends of every age! A careful consideration of *The Apocalypse*, his final messages to the Ecclesias, will reveal that to be so. There are exhortations and warnings there for every age. For example, the messages in the early chapters applied primarily to the Ecclesias to whom they were directed. The encouragement of Rev. 13:10 was dictated particularly for those living during the period when Catholicism brutally exercised the power to persecute. The appeal of Rev. 16:15 is directed to those living at the epoch of his return:

"Behold, I come as a thief; blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame."

The Warning To Us

The word "watcheth" signifies *to be vigilant, to be awake*; the word "keepeth" signifies *surveillance, the watching and guarding* of a thing.

Christ warned that prior to his coming, there will be a great need to be awake and vigilant because faith would be tested to the uttermost. He would have us watching as a sentry on duty, guarding our characters against polluting influences.

The Scriptures imply that the last days will find believers challenged not by physical persecution, but by something more subtle and deadly. Christ, Paul, Peter and other inspired writers make that clear. Therefore we write with particular urgency.

Personal Pressures

The Bible warns of the eco-

conomic and social conditions that will test believers at the time of the end. It clearly warns of the economical and social trials that will involve all classes of society, including our own! The extract from *Eureka* at the head of this article states this in Brother Thomas' clear terms.

Zechariah refers to this latter-day problem. In his 8th chapter, he predicts the coming revival of Jerusalem, and the restoration of its Temple. He clearly shows that the re-building of the Temple in his day typed the re-building in the future. With his brother-prophet, Haggai, he had roused the people to give themselves to the work (Ezra 5:1). Both prophets showed that the work to be undertaken foreshadowed the greater Temple to come to be built by "the Man whose name is the Branch" (Zech. 7:12). That will be the time when Israel, instead of being a curse "will be a blessing" to all nations (Zech. 8:13).

Now the context of this prophecy, which foreshadowed the future refers to economic distress and internal antagonism:

"For before these days (the re-building of the Temple) there was no hire for man, nor any hire for beast; neither was there any peace to him that went out or came in because of the affliction: for I set all men every one against his neighbour" (Zech. 8:10).

The verse refers to unemployment, national disturbance, restrictions (as "affliction" can signify), and industrial disputes, "all men everywhere against his neighbour".

Is not that the case today? And is it not encouraging to realise that these conditions are a pre-

lude to the consummation of the divine purpose when the Temple will be restored?

Haggai described similar conditions. The economic structures of the day caused some to give more time to building up their material resources at the expense of their spiritual needs.

But they did not prosper materially or spiritually; and the prophet urged upon them to "Consider your ways!" He declared:

"Ye have sown much, and bring in little; ye eat but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes" (Hag. 1:6).

This dramatically describes the conditions of today. The statement should be considered in the light of James' description of economic distress at the "time of the end" of the Jewish State 1900 years ago (James 5:1-4). And now, at another "time of the end" there is repetition of the same conditions.

Haggai urged the people to make the work of Yahweh their main concern, and not be concerned at the outcome:

"Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith Yahweh" (Hag. 1:8).

Yahweh is not concerned with splendid efforts as such; he delights in the humble activity of His servants in the performance of His will.

Haggai's exhortation is valid today.

The Problem

Meanwhile, mankind is caught in a terrible problem of its own making. Unemployment is wide-

spread, industrial disputes are plaguing most countries of the West, friction between capital and labour is on the increase, mutual antagonism is common.

The conditions described by Zechariah are apparent today.

It heralds that we are approaching the time when the Temple will be rebuilt.

But the worst is yet to come. Full mechanisation of industry has not yet had its complete impact upon the world, though its effects are already apparent. Mankind is caught in the iron grip of a tyrant it has invented, a Molech of this modern age before which it worships, and to whose fiery embrace it delivers its children in sacrifice.

That Molech is the mechanisation of Industry through the advanced technology of today. Already it is robbing labourers of the right to work. The world is about to enter the age of robots. They are now being perfected, so that the actual work-force of a factory previously employing 1500 men can be dramatically reduced to a few hundred. This will release thousands of additional workers on the unemployment market. Finally, there will be "no hire for man", and economic distress and its concomitant evils will be aggravated.

One company in South Australia is geared up to manufacture by robots. This will mean the reduction of its work force from 200 men to about 60. Japan has blueprints of prefabricated factories already equipped with robots that can be exported comparatively cheaply. It is reported that the Leyland Company of Birmingham,

England, is about to instal robots and dismiss 1500 men. The week this article was written saw the laying off of 212,000 men in the automobile industry in USA. The Fiat Company of Italy operates on a skeleton staff, instead of employing the thousands it once did.

It is confidently predicted in Australia that Industry is gearing up for a 25% unemployment pool of labour. This will be brought about by the use of robots in industry. Industry has reached the stage of transition, and the conditions warned of in Scripture will shortly be intensified.

Leaders of industry know this. Tired by endless strikes, and irritated by defiant and indolent workers, they are turning to the robot. It has been assessed that the labour costs of manufacturing a washing machine or a refrigerator by using such labour is \$14. No wages are paid, no strikes take place, no holiday pay at 17% surcharge, no long service leave at more than full pay, no spiralling wages, no demands for a shorter week (it will work all night if necessary!), and so larger profits and bigger bank accounts, even though "increase of taxation" takes its toll to keep up social service payments. In Australia, a 38 hour working week has been granted metal workers, together with an increased pay. The employers do not mind granting this, for they know that it is only a temporary measure until the robots are installed! The worker labours in a fools paradise, and does not realise that he is working himself out of a job. He does not comprehend (yet) that he will be

offered in sacrifice to the new god of Industry in due time.

The nation is heedless of the fact that the greater the army of unemployed, the more expensive becomes the cost of government and production. For people must have diversion, and those who have nothing to occupy their time turn to violence, crime, rape, robbery, drug-addiction, and every evil known to man. These must increase, together with the spiralling costs of policing society. Character is being destroyed through indolence. Man was designed to "live by the sweat of his brow". The further he removes from that state, the greater becomes his problems.

The Solution

The problem of unemployment is a social one. In most countries of the West it has emerged in recent years as a serious social canker giving great concern to national leaders who fear the consequences, but can find "no way out" of the perplexity facing them (Luke 21:25). No one has come up with a satisfactory panacea. The dole is no answer, particularly for youth. Whereas an old age pensioner (even though he may be a "young" man of 55 who has been early retired) can cope with the problem, it is generally beyond the ability of inexperienced youth to do so.

Deep concern is being felt in many parts as young folk fail to find work for long periods. Too many have drifted into an aimless, unstructured existence that bodes ill for their own society's future well-being. Bored with life, without discovering any purposeful substitute, they assemble

in gangs, and then for excitement enter upon a course of crime. Some have had the unenviable experience of going directly from school on to the dole, to laze their life away: a character destroying existence.

What can be done about it? Bible prophecy has forewarned of the conditions; how do we react? We can take steps to counter it as far as our community is concerned. If employing staff or workers, let first priority be given to Christadelphians, and particularly our youth. In engaging builders, printers, carpenters and the like, seek out Christadelphians, and give them first opportunity. In purchasing foodstuffs, clothing and the necessities of life, give preference to Christadelphians. By that means it may be possible for those so favoured to increase their business to the point that they are able to employ Christadelphians, and so relieve the problem as far as our community is concerned. In some cases this is already being done to profit spiritually and otherwise.

On the other hand, it is the responsibility of those so favoured to give outstanding labour or service. It is possible for a labourer to so work as to become almost indispensable to his employer. That was so in the Great Depression when jobs were extremely scarce, and conditions most difficult. Today, young people need to avoid the dole as much as possible, seeking to maintain an independence that can assist in character building, and so contribute to gaining the Kingdom. God will help us to that end, but we must also help ourselves. We

have been forewarned, let us forearm.

And let us extract the greatest encouragement from the circumstances of the time. They may be depressing, but the solution is with us. Faith can enable us to look beyond the present to the Kingdom to be established. If we centre our affection on that, we will find the resoluteness to succeed whatever our state.

The Psalmist declared: "I have been young, and now am old, yet I have never seen the righteous forsaken, nor his seed begging bread". We are confident that when the Lord returns we will be able to re-echo those words. One thing certain: Christ is at the door, and like Paul in the storm-tossed ship we can "thank God and take courage".

—HPM

One of the Great Challenges of our Times:



The Disintegration Of The Family Unit

"What therefore God hath joined together, let not man put asunder" — Matt. 19:6.

Licence In Society

EVIDENCE pointing towards the disintegration of Western society has increased astronomically in recent years.

One of the most telling factors in the breakdown of social and moral values has been the rising divorce rate, with the inevitable resultant destruction of the family unit.

In Australia, the Family Law Act has had a devastating effect, which has spread far and wide, effecting almost the entire fabric of society.

The Director of the Family Court counselling service in

Sydney, Audrey Marshall, has said:

"Many people now being divorced began their marriage expecting them to last for life, full stop. They could not know that the law would change so that marriage could be ended easily . . . Before, marriage was entered into for life, but now it can be dissolved easily. . ."

Such is the tragic and disastrous effect of an unscriptural law, which must inevitably stimulate the weaknesses inherent in human nature: selfishness, lack of responsibility, lust, self-gratification, conceit, vanity, egotism, pride. Above all else, pride!

The Family Law Act came into force in January 5, 1976. It revoked all previous grounds for di-

voiced and substituted one ground only: the irretrievable breakdown of marriage. To prove that such a state exists, it is necessary only for one partner in a marriage to separate from his or her spouse for one year. It matters not whether the other partner favours the dissolution of the marriage or not.

By the end of 1980 — in the space of a mere four years — more than half a million persons had divorced under the new law. During that time, Australians witnessed the termination of 225,000 marriages. Grieving marriage partners were heartlessly abandoned, tens of thousands of children were left bewildered and broken-hearted. The spirit of love, self-sacrifice and tender affection was sacrificed to satisfy lust and self-will, with ruthless disregard to the welfare of others.

Grievous Times

These are the last days. It is therefore certain that the Ecclesia of God must struggle to survive in an evil and degenerate environment.

And the Ecclesia has been warned: "This know also, that in the last days perilous times shall come" (2 Tim. 3:1).

Such conditions are clearly in evidence throughout the world. And, fearfully, are making increasing inroads into Ecclesias.

One of the greatest of these issues is that of divorce and remarriage, with the resultant chaotic and destructive effect upon family life. The Lord taught: "What God hath joined together, let not man put asunder . . ." This precept is ignored by unenlightened Gentiles — and is being

treated with increasing lack of respect in some areas within the Brotherhood.

The Lord's words, quoted above, unquestionably refer to the Edenic law, which was a divine pronouncement concerning marriage as an institution for the human race.

The marriage covenant is regarded as sacred, in scripture — but not by the world.

The appalling loose attitude towards divorce and remarriage within society-at-large is reflected in the increasing rate of suicide among the young. In the U.S., suicide is now firmly established as the second highest cause of death among teenagers and those up to their mid-twenties. Recently released statistics show that even children as young as six years are taking their lives in increasing numbers. Young people are opting out of life because they cannot tolerate the destructive pressures which are being generated within the society in which they have been born.

Society, as we know it today, is on a downward plunge which will take it to oblivion. The fearful question is: How many of Christ's brethren may be swept away by the lowered standards and immoral philosophies which are now so universally accepted in almost every part of the world?

Will Ecclesias go the way of the world, accepting inferior standards and ungodly moral values? Will Ecclesias come to accept divorce and remarriage as the world now does?

A Noahic Age

These are Noahic times (Luke 17:26-27). Thus, for those who

strive to maintain their faith and integrity before Yahweh, the time will certainly become increasingly "perilous".

As our contemporaries in the world about us have found, life is much more simplified if a weak and loose attitude towards moral issues is accepted. It is easier to compromise than to stand firm for the principles of the Truth. It requires effort and wholehearted dedication to remain faithful to God's word when everywhere standards are being undermined and destroyed.

Unfortunately, even within the Brotherhood grave misconceptions arise when there is an inability to discern the difference between liberalism and compassion. A kindly, tolerant, benevolent attitude towards inferior standards will win the approbation of those who are unable to correctly discriminate. The results may well prove disastrous.

The way of the Truth is narrow. It has ever been so. It confines men within carefully defined precepts and principles. It is distressing to hear brethren comment: "We must be prepared to change with the times" — or: "We must accept these things because we cannot change them."

Where does the word of God ever present such counsel as this?

The Truth of God demands the putting-to-death of the flesh, and therefore has genuine appeal only for those who become totally dedicated to serving Yahweh.

As the deepening darkness of Gentilism, in all its corruptness, crowds in more closely around Christ's brethren, there is a need to stand firm as never before, in

defence of divine Truth and precept.

There must be no compromise — either doctrinally or morally.

It is a matter for deep sorrow that unhealthy philosophies have, in some quarters, become accepted within the Ecclesial world. The result has been an increasing decline in sound knowledge and understanding, and a weakening of our stand upon doctrinal and moral issues.

A greater awareness of the need for soundly-based marriages and more closely-knit family life — based upon the principles of Yahweh's Truth — is one of the most effective antidotes we have, to counteract the ungodly influences which are besetting us on every hand.

The world has capitulated to the evil pressures of a godless environment. Will the Ecclesias slowly but surely do the same?

At a time when it is abundantly clear that Christ is at the door, the question needs to be asked: "Will he find the faith on the earth" (Luke 18:8) at his coming?

Effort And Courage Required

The answer depends upon whether brethren will make an effort to clearly understand the issues; and to recognise what the Truth requires of them. Thus adequately informed and armed, they will be able, with God's blessing, to stand firm against all attempts to make the way of the Truth more appealing to those who have but a superficial grasp of it, and but a dim comprehension of what loyalty to Yahweh really means.

From the dawn of history, the maintenance of the family unit

has been mandatory so far as the divine purpose is concerned. A man was to "leave his father and his mother" and "cleave unto his wife" that they might be "one flesh" (Gen. 2:24).

With the lawful, legal and moral establishment of a marriage relationship, the Lord Jesus pronounced: "They (two) shall be one flesh . . ." Paul, in expounding the same subject, likewise emphasised the same principle: "two shall be one flesh" (Eph. 5:31). Such emphasis was necessary because of the loose attitude towards marriage manifested by both Jew and Gentile in those times. The true nature and purpose of the marriage relationship was no more understood by them then, than it is by the world today.

The Pharisees had no intention of heeding the Lord's teaching, or of changing their ways. They wanted to trap him by forcing from him a statement that would be at variance with one or the other of the two schools of Jewish thought then extant, and so discredit him in their eyes.

"It doesn't matter which way he answers," they reasoned, "we have him caught."

But they were wrong.

A Clear Answer Rejected

The Lord did not allow himself to become entrapped. His answer was sublime. Avoiding the prevailing arguments propounded by "teachers of the day," or the "traditions" of the "elders" he took his adversaries back to the Edenic ideal. He did this by making a direct reference to Gen. 2:24. "Have ye not read, that He

which made them *at the beginning* made them male and female . . . and they *twain* shall be one flesh? Wherefore they are no more twain but *one* flesh. What therefore God hath joined together, let not man put asunder."

That was his answer.

And that should have been the end of the matter.

Had these Pharisees been spiritually-minded men, they would have accepted the indisputable truth and reasoning of Christ's reply to their challenge. But the Pharisees repudiated the Lord's answer *because they did not like what he had said* (vv. 4-6).

They returned to the attack invoking the Law of Moses, because they were not prepared to accept his answer (v. 7).

Sadly, in these present times, there are those among Christ's brethren who react the same way.

It may be truthfully stated that if the Pharisees had honestly and humbly received the Lord's clear-cut answer to their challenge (vv. 4-6), the words of vv. 7-12 would not appear in Matthew's gospel.

The Pharisees were especially irate at the final words in the Lord's initial answer: "What therefore God hath joined together, *let not man* put asunder . . ." Which man? Any man. Especially the Pharisee-type, who upheld his so-called "right" to put away wives and remarry at will. They reserved the right to "put asunder" their marriages, if they felt so disposed.

The Lord's words nettled the Pharisees, because they refused to be bound by the limitations and strictures of the Edenic Law. They demanded a greater free-

dom in marriage relationships than the Lord was prepared to concede.

So does the world today. To a frightening extent.

A Grave Warning For Us

What of the Brotherhood? In these last desperate days, when Gentilism struggles in its death-throes, will Ecclesias become swamped with a similarly destructive philosophy on the marriage question, such as the world has embraced?

If such is permitted, the results will be inevitable: A more careless regard for the responsibilities of the marriage-bond, a stronger leaning towards personal self-gratification, a weakening of family ties, an increase in the number of broken homes — and a more ready acceptance of divorce and remarriage as being “lawful” and “acceptable”.

When dealing with the complexities of human relationships, all brethren should be aware of their own weaknesses and inadequacies. There is a need — which has ever existed — to show compassion and sorrow for those who become embroiled in the trials and difficulties of life. But if the emotions are permitted to govern the intellect, there is grave danger — for individuals, and for the Brotherhood in general. In becoming involved in moral and doctrinal problems, there is a tendency — inherent in human nature — to become swayed by the apparent emotional needs of the moment. Through such human failings, the real issues at stake may well become clouded.

The Purpose Of Our Calling

It is needful to remember, con-

stantly, that we are called to the Truth for one reason only: to practice God-manifestation, and thereby to uphold the righteousness of God (Psa. 4:5; 11:7; 15:2; 23:3; Matt. 5:6; 6:33; 1 Cor. 15:34, etc.). On all matters where this vital issue is involved, the Lord has warned: “Judge *righteous* judgment . . .” (John 7:24). Because of the fallibility of human nature, this high standard is sometimes difficult to maintain. But it is nonetheless the divine ideal, and should in no respect be disregarded or weakened.

The Lord gave a clear-cut, unequivocal warning to the Jews who, like the Pharisees of Matt. 19:3, were unwilling to receive the words: “He that is of God *heareth* God’s words; ye therefore hear them not, because ye are not of God. . .” (John 8:27). The world-at-large falls precisely into this category, in “the last days.”

What of Ecclesias?

In an age when the world is undermining and destroying every moral principle by which God intended that humankind should live, this warning from the lips of Christ should make a deep impression upon the Brotherhood. In these last evil days, Yahweh’s servants should strive to uphold and maintain God’s standards of righteousness and truth. The manifestation of such a disposition will prove the only powerful bulwark against the on-rushing tide of godless immorality which is engulfing the world.

Time is fast running out. We have but to hold fast until the Lord comes. “Even so, come, Lord Jesus!” (Rev. 22:20). — J U

THE LAW WRITTEN ON THE HEARTS OF GENTILES

“Not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another” (Rom. 2:13-15).

1. How is the writing inscribed upon the hearts of the Gentiles?

The answer is, by God's teaching; for it is written in the prophets concerning those who attain to salvation, *“They shall all be taught of God”* (Isa. 54:13; John 6:45). The question, then, arising from this testimony is, *How does God teach men?* As one man teaches another, and in no other way; and that is, *by putting ideas into the mind.* An idea is a mental image; a thought; something perceived: which image, thought, or perception, is produced by causing vibration in the substance of the brain-flesh. Brain-flesh vibrations excited by ordinary means and causes, Paul terms *“the thinking of the flesh;”* and are common to all men: but when they are excited through the same means, but transmitting ideas undiscoverable by the natural powers; that is, ideas specially revealed from God, such divinely excited vibrations become “the thinking of the

Spirit” in the man, the effect of which is to make impressions, which become the engraving or writing of God.

We learn from the Scriptures, that God excites brain-flesh vibrations, productive of a great variety of thoughts or ideas, in different ways. “He spake,” says Paul, “in divers manners.” This diversity, however, He limits. He does not say that He spake in divers manners to men in general; but through an appointed channel, and specified people — “He spake *TO the fathers IN the prophets;*” and, in the apostolic age, *to the Jews in Palestine “in a Son;”* and after this, He spoke in the apostles, and especially in Paul to the Gentiles. “It is not ye that speak,” said Jesus to the apostles; “but the Spirit of your Father speaking in you” (Matt. 10:20); “what ye *hear in the ear preach ye upon the housetops”* (verse 27), and “he that heareth you, heareth me.” God spoke in the ears of the apostles, and they

spoke into the ears of men; which, from the premises before us, was God speaking to and teaching the sons of men.

Men who are ignorant of God's purposes with respect to the future of the human race, are not taught of God, however pious they may be. The piety generated in a man as the result of God's teaching is "the work of the law written in their hearts"; and is always the consequence of an affectionate understanding of the Word of the Kingdom. It is the work of the law of faith; which faith embraces "the righteousness of God manifested without the law, being witnessed by the law and the prophets" (Rom. 3:21). The devotion of which ignorance is the parent, is of the flesh and not of God. His teaching first opens a man's eyes by the enlightening ideas He puts into their minds; then, by the influence of these ideas which are His power for the purpose, turns them from their native darkness, and consequently from Satan (for ignorance is Satan's power) to God; and the *instrumentality* operative of these results is *Scripture and reason*.

2. When is the Work of the Law Written on the Heart?

"Written" is past time. It may be known to have been written, by the subject doing what the writing enjoins. Obedience is the work of the law; what a man obeys is the thing written. Thus, if a man has it written in his mind, that immersion is simply an act to be done in order to be recognised as a member of the Baptist church, when he is immersed he obeys that writing; and all the

sophistry in Anti-Christendom cannot transmute that immersion into obedience to the Gospel. But half-a-dozen men have been all immersed; it cannot, therefore, be determined that the same writing is all in their minds; because experience teaches that wise men and fools, and more fools than wise, have been ceremoniously immersed. Therefore, the Spirits must be tried; and in trying them we must take them to the writing in the Bible; and if we find them speak according to the Oracles of God, we may know that God has taught them—has been engraving His ideas into them; but if not—if they do not speak according to the Law and the Testimony, it is because the light is not in them.

When the promises of God in the Bible are also found in a man's understanding and affections, the ideas of God shining out from the Bible into these, are in effect reflected from his mind, and are seen in his practice; which is found to be in conformity with the Divine precepts, "By their fruits ye shall know them;" but then, ye must be acquainted with the tree and its fruit, or ye may mistake, and take a pious infidel for a Christian.

3. How am I to convince others that this Knowledge is only through the Gospel?

By showing them what the knowledge revealed in the testimony is; in other words, "declare the testimony of God;" and reason out its propositions. The Gospel is emphatically styled "the glad tidings of *the Kingdom*;" strike out "the kingdom," and all that remains is "*the glad tidings of*," or "gospel of." A

rational man will readily see, that the glad tidings centre in the kingdom; and as they are yet future, they are matters of hope, and therefore of promise, "exceeding great and precious promises." No kingdom, no promises, and no promised kingdom; no glad tidings, or gospel: hence, the knowledge can only be through "the Gospel of God, which He has promised afore by His holy prophets in the Holy Scriptures." It is the function of reason to demonstrate this from the testi-

mony; and when the demonstration sounds upon the ears of honest and good hearts, they will be aroused to a collateral examination of the word, and they will not be difficult to enlighten. There are some, however, that cannot be convinced; either because they have no natural capacity, or are slaves to their lusts, or are in bondage to their worldly interests, or are not rational. Christ's sheep hear his voice; sound out the truth, and leave the rest to God.

— J. T.

“Hallowed Be Thy Name”

“O Yahweh, our Lord, how excellent is Thy Name in all the earth” (Psa. 8:1). How profoundly significant are the Psalmist’s words. What a beautiful picture they present to the enlightened mind. They are a guarantee to us (for the Scripture cannot be broken) that God is yet to become the subject of universal thought and adoration. What a refreshing contrast to the present benighted condition of things. In that day God’s name will not be kept in the background as it is now. In every calculation He will have a place and a voice. There will be a universal effort to enhance His glory. Every law enacted, every custom instituted, every work performed, every recreation and pleasure arranged — in fact, whatever is done will be done to the glory of God. In that day Christ—Emmanuel—will reign, and great will be the appreciation of his work. For him shall prayer be made continually (Psa. 72:15). “From the rising of the sun unto the going down of the same, Yahweh’s Name is to be praised” (Psa. 113:3). This recognition of the excellencies of Yahweh’s Name will involve a kindly feeling between man and man. “Man’s inhumanity to man” will be a tale of the past. The spirit of Boaz and his reapers will be general — “Yahweh be with you” — “Yahweh bless thee” (Ruth 2:4). Into that “most holy and blessed Constitution of the thousand years” no God-ignoring ruler, and no God-ignoring subject, will be allowed to exist. Participation in this time is the joy that God has set before His children of every generation. Let us remember, as we contemplate this time, that if we would attain to it, we must now exhibit the spirit that will then prevail (1 Cor. 10:31).

On What We Leave Behind!

It's not so much what's yet to come,
Or what we leave behind —
That day by day should give concern,
In heart and soul and mind.
We nothing brought, we nothing take,
Of earthly treasures rare;
It's only what we leave behind,
That time will not impair.

Just what that Mem'ry clear shall be,
We make it here and now;
In what we say, in what we do;
The when and why and how.
To use our gifts in daily life,
Whatever they may be,
Will shew to others what we are;
Our way of life they'll see.

If on the Lord our minds are set,
And on the Christ, His son;
If to His Word we take good heed,
Our daily course to run.
We'll never need to fear what comes,
Nor be of troubled mind.
If righteous ways we cultivate,
In speech and action kind.

So take this simple truth to heart;
Seek not for present gain.
Look well to those who've gone before,
Whose worthy lives remain.
Set store by what they said and did;
And be like them, resigned.
And thus a good example be,
In what we leave behind!

C.W. (U.K.)

SECOND TO LAST TOUR OF BIBLE LANDS

A certain amount of pressure having been exerted on us, we have consented to conduct a further tour of the Land, and we invite participation therein on the part of any interested.

This will be the final tour as far as we are concerned prior to conveyance to the Judgment Seat.

There will be no way in which we will reverse this decision. We know that we have done so in the past, but this time it is final.

We are limiting the size of the group. Last tour numbered 54 participants; this time we are limiting it to 44. Ten less will mean much to the tour, for we will be able to spend more time at each site visited.

As this is to be our last (but one!) visit to the Land, we desire to make it among the best. Our program (subject to alteration) is as follows:

Leave Melbourne for Manila, and spend four days with the brethren in a special effort.

Fly from Manila direct to Cairo, and tour that area.

Fly to Athens, and tour Athens, the Argolis, Corinth, Thessalonica, Philippi, Neapolis etc.

From Athens fly to Tel Aviv for a comprehensive tour of the Land from north to south.

From Amman fly to Bangkok, Hongkong, and from thence home.

We are planning special features for this tour which should increase its interest and profitability from a Scriptural understanding point of view. Suggestions of participants will be appreciated.

At present we have about thirty who have indicated their intentions to be with us, and therefore we can take another 14, after which reservations will close.

Over the years, these tours have proved extremely profitable to many who have participated. They have resulted in a better understanding of the Word in the forging of friendships based upon a mutual interest of the Scriptures and the Land; and have been responsible in some who had not embraced Christ in the way appointed, recognising the need to do so. For us, they have resulted in wonderful experiences, and in many exciting adventures. And it is with a feeling of nostalgia that we will discontinue them.

Meanwhile, we propose to leave in late March, (probably 26th March returning about 27th April).

Cost of the tour has not been fully assessed as yet. It will be as reasonable as it is possible to make it consistent with a full tour with full board and first class hotels.

If interested please write per air-mail enclosing a \$10 organising deposit.

Logos Tour of Bible Lands 1982,
9 West Beach Road,
West Beach, SOUTH AUSTRALIA 5024.

We are interested in your proposed tour, and have enclosed \$..... deposit. We recognise that this does not commit us to the tour.

Name.....

Address.....

.....Postcode.....

COUNTDOWN TO ARMAGEDDON

This book is currently unavailable from Logos Publications, West Beach, South Australia, but may be obtainable from Logos agents, or Ecclesial Librarians. It has been very well received by both those in the Truth and interested friends.

ISRAEL'S REVIVAL: Sure Sign of Christ's Coming

Some seventy thousand copies of this new issue of *Herald Of The Coming Age* has been printed. Many Ecclesias obtain their own supplies of the *Herald of the Coming Age* and where that is the case, readers are able to obtain copies locally. We suggest that readers always carry a few copies with them, to pass on to friends or acquaintances. The *Herald* will fit in a normal handbag or pocket.

Should further supplies be required, orders can be placed with *Logos Publications*, 9 West Beach Road, West Beach, South Australia 5024, or with Logos agents 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, from E. Duckworth, Box 1606, Pinetown, Natal, South Africa.

Cost from Australia is 500 copies — \$43.50 (USA, Sth. Africa); \$48 (Canada, N.Z.); £18.50 (U.K.). In Australia the cost is \$25 to which postage should be added.

INTRODUCING THE CHRISTADELPHIANS

Over 100,000 copies of this booklet have been printed, but again it is out of print as far as Logos Publications is concerned. We intend reprinting shortly, and will be happy to include the local Ecclesial address for any Ecclesia with that arrangement with us. However, orders must be received immediately. Once we have printed the booklet, it is impossible to reprint individual covers.

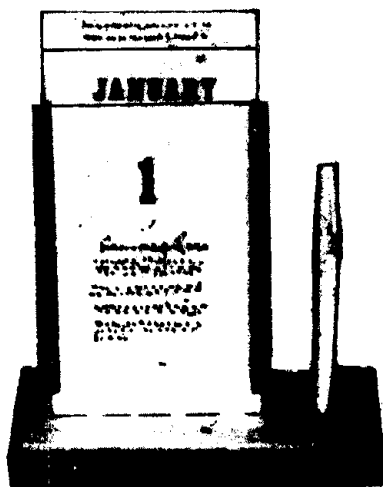
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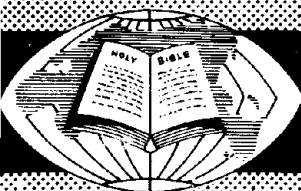
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Do what is right, be valiant for the Truth, teach it without compromise, and all lovers of the Truth will approve you; for all others, you need not care a rush!

— J. Thomas.



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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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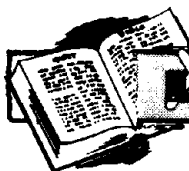
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LOGOS

UPHOLDING THE PURITY OF
APOSTOLIC DOCTRINE & PRACTICE

VOLUME FORTY-EIGHT

A Chat With Readers

A Revival Needed

A PATHETIC, indeed, must be the Christadelphian who has not been stirred by the dramatic manner in which 1982 has opened. The state of things in Europe, the M.E., Russia, Greece, Poland and Persia, conforms to the requirements of Bible prophecy. The confrontation between US and USSR divides the world into two, as can be expected. The hypocritical mouthing of platitudes by the Roman Catholic Church as it urged the workers of Poland to submit to the requirements of the martial rule imposed upon that unhappy nation shows that the Pope is ready to do business with the devil (Communism) when the moment is right. And whilst the complete pattern is not yet discernable, each nation of destiny, like a piece in a jig-saw puzzle, is gradually assuming the role or the place defined for it in the prophetic word.

We can rejoice in this. The future holds no fears or terrors for us. We know that Christ is coming, and that his strong, infallible hands shall take control in the name of Yahweh, to so change the design of things on earth as to cause them to reflect glory to God in the highest whilst establishing peace and goodwill among men on earth.

But what of ourselves and our Ecclesias? Here I do feel deep concern. Indeed, more so than in any previous time of nearly half a century of editing "Logos". And that period has seen times when the Truth has been seriously and vigorously challenged by brethren of note who have embraced false teaching. There have been heart-breaking moments when close friends have turned into bitter foes, and the challenge of doctrine has been made more hurtful by the barbs of innuendoes.

Today the challenge is different. Those who may be united in doctrine are often found in antagonism one with the other. Ecclesias that do not advocate error are sometimes apathetic towards truth. Worldly trends are becoming more evident, and those introducing them, more defiant as they demand Scripture "to prove it is wrong".

Standards are lowered: in dress, demeanour and demands. Yet it is hard to pin-point the problem. It is one of seduction rather than of clear definition. The things that cause concern are not open and above-board, but rather hidden and surreptitious. And strangely, they are not incidental to one area or one continent. It seems that even in Ecclesial life, the "spirits of demons have gone forth" stirring up a spirit of antagonism. And most often the issues are trifling, and the real cause not recognised. For the cause is that of immaturity manifested in lack of respect. In many cases the words of Isaiah apply: "children are your princes, babes rule over you, and behave themselves proudly against the ancient" (Isa. 3:5).

The spirit of Communism with its cry of Liberty, Equality, Fraternity is often manifested within Ecclesias, though seldom recognised as such. More are demanding that they be allowed to please themselves in decorum and dress at our gatherings. Casual clothes are the fashion; some sisters prefer to dispense with head covering; brethren imitate the fashion of the world about them. They do so in defiance of the general will or wish of the Ecclesia, mistaking liberty for licence. They claim an equality that is not recognised in the Word, and are not prepared to submit in respect to others. And yet, though they will introduce trends and make demands that are divisive, they seek a fraternity that only oneness of mind and purpose can create.

Christ declared: "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). The fruits of doctrine will be seen in ourselves, in our ecclesias. Is love shown by a defiant attitude in respect to things that may be legitimate but are not expedient because they cause concern to others? Should not we in love submit to the requirements of the majority, if no principle of doctrine is involved? The seed of truth flourishes where its teaching is vigorously, enthusiastically, and individually manifested. But it is possible to subscribe to the Truth, and yet be cold and indifferent to its requirements, or the welfare of others.

Therefore true unity, in contrast to mere union, is not always in evidence. An attitude of indifference to the feelings of others breeds self-lovers, proud blasphemers, juvenile delinquents, false accusers, fierce defiance, lovers of pleasures more than lovers of God. And this leads to a state where Ecclesias "have a form of godliness, but deny the power thereof" (2 Tim. 3:1-5). Paul wrote of the Ecclesias, not the world, when he warned Timothy of such condi-

tions. True the world manifests them, but they also percolate into Ecclesial life. And we need to be on our guard. Such conditions inevitably produce discord and wrangling; and Paul warned: "If ye bite and devour one another, take heed that ye be not consumed one of another" (Gal. 5:15).

Our experience has been that the Truth prospers best where standards of doctrine and conduct are high, and the Ecclesia is united. Yahweh will bless it in its endeavours, assisting it to develop spiritually and numerically. Unfortunately, such a state is not always in evidence. Here is what one correspondent has to write concerning Ecclesial circumstances:

"I think you would agree that it is not sufficient to allow those who no longer maintain belief in the First Principles, or who worship with those who worship the Trinity, to just slip away. It is apparent from many references in "The Christadelphian" that the drift is quite alarming."

He feels that no action (such as withdrawal from such) is being taken to preserve the Truth in its purity. Another correspondent mentions the number of Christadelphians who have been caught up with the spirit of "evangelism", and who see no wrong in association with outside church organisations for that purpose.

We must confess that we are in ignorance of the circumstances described. Though we have our problems, we know of no such conditions locally. But they could develop, and therefore the warning is timely. According to another report, some have advocated that in preaching the Gospel we should attend the services of churches as Paul did the synagogues. But such a suggestion is entirely opposed to Scripture, and is made in total ignorance of Paul's mission, and the people to whom he preached. We could elaborate on this if any felt there is a need to do so. There was a very special reason why Paul declared: "It is necessary that we first go to the Jews . . ." that does not apply today. And it was for that reason that he visited synagogues to preach the Truth. There is no parallel today with his practice; and the suggestion that young brethren should visit the churches for such a purpose is wrong. To advocate otherwise is both unscriptural and dangerous.

What is needful is a revival among our own Ecclesias, and within our own hearts. Not a revival of emotionalism such as Billy Graham advocates; but a revival stimulated by the Word which finds its expression in more clearly understanding doctrine, and more vigorously maintaining standards in our own conduct. This is our personal responsibility, for it is so easy to make demands on others,

and ignore our own failings. By our actions we will provide a silent witness of what others should do. We need first to take stock of ourselves, and then of others. Have we made progress since we first accepted Christ? Do we love the Truth more? Is our Bible reading and attendance at the meetings equally enjoyable? Is our understanding of the Word increasing? Are we stronger in our power of resistance to the world's forbidden pleasures? Do we see the welfare of the Ecclesia, rather than personal ambition, our greatest concern? Are we prepared to deny ourselves indulgence in legitimate pleasures or pastimes, or in the fashions or trends of the world in order to strengthen the Ecclesia and others in their walk towards the Kingdom? The manifestation of such attitudes is the sign of spiritual maturity, of "growing up" in Christ.

This is a "day of small things" in which our greatest work is done within the Ecclesias, strengthening one another to resist the encroachments of the seductive world about us. Paul besought believers to be "perfectly joined together in the same mind and in the same judgment" (1 Cor. 1:10). The endeavour to do this will unite an ecclesia in faith, and supply it with principles for harmonious action. There can be a tendency to seek to be different for the sake of being different; of refraining from adopting a particular course, wise though it be, because others have suggested it. This attitude is to be deplored. It is unchristlike. It leads to evil. Unity is strength, and this we sorely need. In an ecclesia where Paul's teaching is respected, "decently" and "order" will prevail.

We need to "strive" to that end. But such revival must come from within ourselves. "Provoke one another to love and good works", declared the Apostle. Normally, provocation is evil; here it is good. We can provoke others to do good, by doing it ourselves. We can incite them to study the Word, by becoming students ourselves. We can create warmth of fraternity within an ecclesia by being warm ourselves. We can become diligent in the Father's business, by being instant in prayer (internally), and in attendance at the meetings (externally). We can become fervent, loving, kind, thoughtful — and by so doing the number of those within our ecclesia manifesting such qualities will increase — at least by one! But the seed sown will produce a harvest. The challenge is to us. The times are difficult, the issues are vital, we owe it to ourselves, our families, and our ecclesias to create such a revival. And as "charity begins at home", so the revival must commence with us. May Christ's coming find us engaged in such a task. Its reward will be eternal life.

MICAH'S MOVING MESSAGE



The Appeal and Prophecy of Chapters 3 and 4

The prophet Micah was a man for the times. His mission was arduous and long — yet so necessary! His contentions and spiritual thrusts to the people came at a time of spiritual revival. The grand old prophet Isaiah was to be found in Jerusalem. His outstanding declarations had excited the people, his powerful exhortations had nerved Hezekiah to successfully resist the Assyrian oppressor from the north. And, yet, at such a time, Yahweh saw need for a Micah and his vigorous warning message.

A Partnership In Service

FOR sixty years Micah ministered to his people. With Isaiah, the prophet of Jerusalem, he prophesied during the reigns of Jotham, Ahaz and Hezekiah.

There is a wonderful symmetry, yet remarkable contrast, between Isaiah and Micah and their prophecies. Isaiah was a man of considerable influence among the aristocracy in the royal city of Jerusalem; Micah was a country man, a native of Moresheth-Gath, a village about 30 km south west of the capital. Isaiah was used to the court of kings; Micah knew privation, and the rugged labor of the farmer. He saw the greed of those who sought power at the expense of others, witnessed the oppression of the

rulers, noted the self-indulgent lives they led.

Isaiah spoke to rulers in the city; Micah ministered to labourers in the villages. Isaiah ministered to kings; Micah to the common people. Isaiah's prophecies contained Divine judgments against Israel's enemies, and flowed on, in glorious word-pictures, to the grandeur of God's coming Kingdom; Micah drew attention to the judgments threatening God's own people, and warned of impending desolation that must inevitably come upon the guilty nation before the great day of redemption could dawn.

Isaiah encouraged Hezekiah regarding the deliverance of Jerusalem. He promised that God would intervene to deliver the city from the threatening power of Assyria. He predicted the day

when "the mountain of Yahweh's house will be established in the top of the mountains and exalted above the hills" (Isa. 2:2). But Micah found that the people misunderstood the prophecy. They believed that God would never destroy His city nor His temple — no matter what they might do!! Like the apostles later, they thought that the kingdom of God would immediately appear! So Micah repeated Isaiah's grand prophecy of the exaltation of Jerusalem above the mountains (Ch. 4:1), but warned the people this would only come after "Zion would be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest" (ch. 3:12). Elevation and glory would come to Jerusalem as Isaiah had promised, but only after centuries of desolation and exile.

Micah's stern warnings were proclaimed without fear or favour. And he had the satisfaction of seeing his message heeded for a time. The people responded to the warnings and exhortations of this rugged prophet, and turned back to God. In another epoch of crisis, certain elders recalled this fact:

"Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith Yahweh of hosts; Zion shall be plowed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest. Did Hezekiah king of Judah and all Judah put him at all to death? did he (Hezekiah) not fear Yahweh, and besought Yahweh, and Yahweh repented Him of the evil which He had pronounced against them? . . ." (Jer. 26:18,19).

Hezekiah heard, repented, and turned the nation to righteousness. But it did not last. Jere-

miah's times saw a people turning back to their own ways. They refused to listen to the prophet, destroyed those who could help them (v. 21), and caused the judgments Micah had threatened to fall upon guilty Judah. The nation was removed, never again to be united around the throne of David, until "he come whose right it is."

Judged, and Found Wanting!

Micah 3 and 4 are two chapters of contrasting messages, predicting the fall and rising again of Israel. Chapter 3 depicts the folly and failure of Israel leading to their rejection by Almighty God; chapter 4 takes a step into the future, showing the glory and magnificence of the city and people of Israel in the days of Messiah. As such, the prophecy portrays the Severity and Goodness of God to His people.

Chapter 3 thunders warnings upon an ecclesia which forgot its privileges, and leaders whose policies were spiritually disastrous. Micah witnessed persecution and oppression — not from without, but from within the ecclesia, by those who should have know better. There were those, he said (v. 2), "who hate the good and love the evil; who pluck off their skin from off them, and their flesh from off their bones . . . they eat the flesh of My people, and flay their skin from off them; they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron." The leaders, called to be shepherds, acted as wolves, ravaging the flock and destroying each other. In their craving for power, they

ignored the principles of Godliness, trampled down any in their way, and devoured the very ones they should have helped.

And though, in the days of Micah, Divine judgment was stayed because of the faithfulness of the king, it was only for a time. In the days of Jeremiah, the same evil tendencies swept the nation into the political abyss.

Meanwhile, though they might shriek aloud, as the word "cry" in Mic. 3:4 means, Yahweh's ear was closed to their hypocritical appeal. Those who show no mercy to others, receive none themselves! Inevitably, the day of darkness, so graphically described in verse 6, would fall upon the nation, and the gloom of night would enshroud it.

So Micah warned:

"Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them."

A few years later, and the Babylonian hordes did sweep them away. King Zedekiah's eyes were put out, a symbol of the spiritual blindness of the people, and political darkness fell upon Israel.

This prophecy became real again in the days of the Lord. Though the "light shone, the darkness comprehended it not" (John 1:5). Jesus Christ proclaimed: "I am come a light into the world, that whosoever believeth on me should not abide in darkness" (John 12:46). But the world knew him not. And on the day when the stake was raised on Golgotha, a pall of great darkness spread over the land, as a token of the spiritual and religious dark-

ness of two millenia since. He had warned: "The night cometh. . . as long as I am in the world, I am the light of the world" (John 9:4-5). Again: "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be children of light" (Jhn. 12:35-36). In AD 70 that national darkness came, the night closed in, and blindness in part took hold of the people. Jerusalem was trodden down of Gentiles, and, for a time, God refused to answer His people (Mic. 3:7).

This was all to happen, declared the prophet, "*for your sakes*" — i.e. because of your actions. They thought they were Zion's builders, but they were its destroyers! Remember AD 70 . . . and AD 135, when Hadrian destroyed the city, changed its name, and banned Jews from its precincts. Those years brought terrible judgment upon the nation — but only because the people had acted foolishly. The city was destroyed, and literally ploughed as a field, answering in very detail to the words of the prophet (see Mic. 3:12).

A Glorious Contrast

What a refreshing change to all lovers of Zion comes when we commence Micah 4. It begins with the expressive word: *But!* It announces a dramatic contrast, proclaiming that Zion's dark days are limited by the Divine purpose. A change will come to Jerusalem, because there will be a change in leadership. Gone then

will be the wolves, the destroyers, the vengeful, the power-seekers. A new leader will appear under the title of the "God of Jacob" (v. 2). It is significant that Jacob's name appears eleven times in Micah. He was a man who struggled against many problems of life (some of his own making). He suffered reverses, the enmity of his brother, the trickery of his uncle. But when he found himself by the brook Jabbok, he took hold of the angel who met him, and refused to let him go. Significantly, it was night time when Jacob struggled with God, when he halted through wrestling. But the new day dawned, and Jacob not only had a new name, *Israel*, but could see the solution to his problems!

Jacob is a type of those who, through weakness are made strong. They remain close to the Angel, though feeling the affliction common to mankind, and maintain their hold upon the Truth when others, like Esau, despise both it and them. They who are like Jacob will submit to the moulding pressures of life and will be saved, to find an honoured place in the "house of the God of Jacob."

The Son of Sorrow Becomes Son of the Right Hand

The parable of present pain, leading to future glory, continues in vv. 8-10. Micah's prophecy anticipates the day when the "halting remnant" (like their father Jacob) would lead to the birth of "a strong nation." But birth inevitably brings distress, discomfort and pain. This was foreshadowed in the life of Jacob when Rachel was in labour with Benjamin. The

site was *Migdal Edar*, (the tower of the flock) just outside Bethlehem. But she died giving birth to her younger son. Her last words were to name the little boy: Benoni (*the son of my sorrow*). But he was no son of sorrow to his father! So Jacob, expressing the Divine purpose, renamed him Benjamin (*the son of my right hand*).

Micah uses that same title *Migdal Edar* in verse 8:

"And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem."

In these words, the prophet anticipated the birth of the antitypical Benjamin, the Lord Jesus Christ, the man of sorrows and acquainted with grief. At his birth, Rachel was represented as again weeping (see Matt. 2:18). But he was no Son of Sorrow to his Father! To Him he was an object of joy to be elevated as the Son of His right hand (Psa. 110:1). Thus, in Christ, Benoni becomes Benjamin, as sorrow gives place to inexpressible joy (Psa. 30:5). This was expressed at Migdal Edar, *The Tower of the Flock*, for at the birth of the Lord, at that spot, shepherds heard the voice of angels proclaiming: "Glory to God in the highest, on earth peace and goodwill towards men".

Difficulties, trials, weaknesses, frustrations are our lot today, and cause sorrow and suffering as Rachel experienced. They are not designed to overwhelm us, however, but are the birth-pangs to a new way of life of strength and power. The God of Jacob has provided a Benjamin to "redeem us from the hand of the enemy" (v.

10). He is the "Man of the Right Hand," our Lord Jesus Christ.

When he came, Rachel wept for her children, and would not be comforted. Like her ancestral mother, the nation died, not recognising the birth of the greater Benjamin as the Son of Yahweh's right hand. But born he was; ascended to heaven he did; and now he is about to return, the Redeemer of Micah's prophecy.

The Final Picture

Micah's 4th chapter concludes with a thrilling picture of victory. There, Armageddon and the final judgment of the nations are pictured. A wonderful description unfolds of glory and immortality seen in Christ and the saints at work. How encouraging to read that vivid word: "ARISE!" It calls upon us to shake off sorrow and despair; to see the beams of a new day appearing; to rejoice at the passing of dismay, distress and desolation — both for Israel and for us.

The night of Gentile times is nearly past.

Micah's prophecies are being fulfilled in recent events. Soon, the God of Jacob will appear to give judgment, might and power

to the Micahs of this age. There is no time for us to be destroying and devouring each other. Better to strengthen, encourage, stimulate and support each other in the work of the Truth.

Around the Table

Each Sunday we gather around the "Watchtower of the Flock," (the Table of Memory). It is a place of death, but of a death that was the gateway to life. We may arrive as Benonis, with our loads of woe, but we can leave as Benjamins strengthened by the Divine "Right Hand."

Our example is the Lord himself. "I have a baptism to be baptised with, and how am I straightened till it be accomplished." Yet out of that baptism came a newness of life to the glory of the Father.

Soon the night for us will have passed, and the coming day of glory will dawn. We shall "arise and thresh", finally to consecrate our lives unto Yahweh, and our substance unto the Adon of the whole earth, in joy, pleasure and the glory of immortality. Let our spiritual vision be always open to the realities of this coming day of victory.

— G.E.M.

Mighty Changes Impending

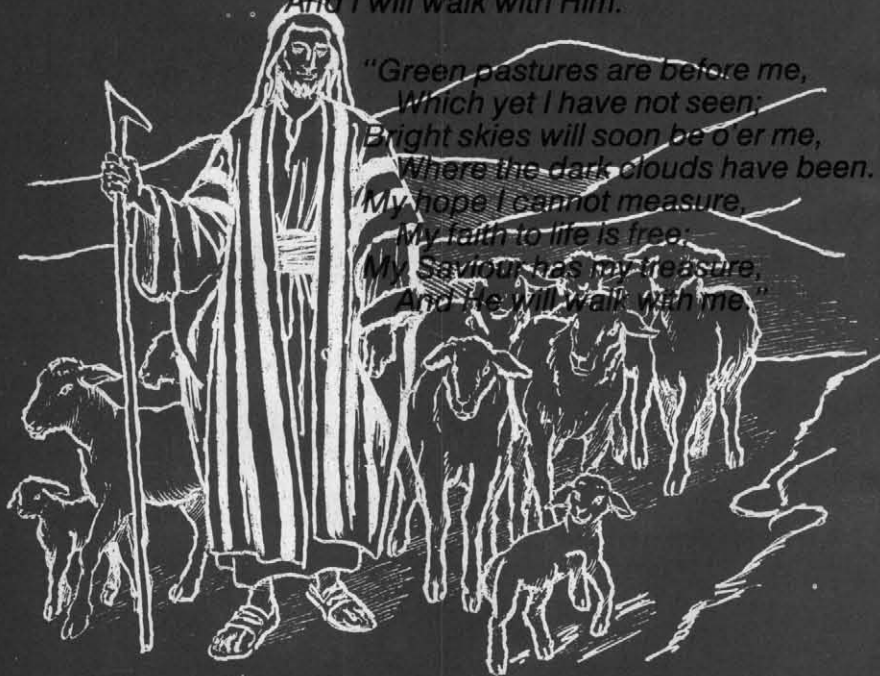
The transfer of human government to Christ will be a mighty change in every sense. It will mightily disturb the world in the process of its accomplishment; it will upheave the old foundations, and abolish universal institutions with a great noise and much tumult and disaster; but judgment will bring purity and peace, and the world will rest gloriously under the Messiah who will be as the shadow of a great rock in a weary land. For those great changes we earnestly watch and pray. But we must also bear in mind that we must be changed in life and character *now*, if we would participate in the political changes then. Let us remember that the glory of the present order is a passing scene which will soon have vanished as completely as a dream of the night, while the glory of the world to come, will be lasting as the universe. We build for eternity when we build the principles of Christ into our lives today.

Walking With God

*"In heavenly love abiding,
No change my heart shall fear;
And safe is such confiding,
For nothing changes here.
The storm may roar without me,
My heart may low be laid,
But God is round about me,
And can I be dismay'd?"*

*"Wherever He may guide me,
No want shall turn me back;
My Shepherd is beside me,
And nothing can I lack.
His wisdom ever waketh,
His sight is never dim:
He knows the way He taketh,
And I will walk with Him.*

*"Green pastures are before me,
Which yet I have not seen;
Bright skies will soon be o'er me,
Where the dark clouds have been.
My hope I cannot measure,
My faith to life is free;
My Saviour has my treasure,
And He will walk with me."*



The Punishment of the Wicked

Some may feel that a consideration of the punishment of the wicked is an unnecessary, negative approach to the issues of eternal life. They may feel we should stress the positive aspects of the Gospel so that people are encouraged to serve God out of love and not fear. To say much about punishment, they feel, is threatening people into obedience and is demeaning to the glorious hope set before those who serve the Father in Truth.

A Necessary Consideration

YET if we look at the teaching of our Master, whom we should use as the example of right balance and emphasis, we find equal weight being placed on the incentive of reward and on the threat of punishment. For example, in Matthew chapters 5-7 commonly called the "sermon on the mount", we find the Lord beginning with a series of blessings to the obedient. To the humble, the serious-minded, the meek, the diligent, the merciful, the holy, the peacemakers, the long-suffering is set forth a prospect of blessings — of comfort in the kingdom to be established on the earth when they shall be filled with righteousness and shall see God (Matt. 5:3-10). Here are incentives for right conduct.

We are unrealistic if we do not think such incentives are necessary to motivate ourselves. Despite the claims of humanistic thinking that man is basically

good and altruistic, we know better and the Lord knows better. We need a clear prospect of blessing if we are to engage the flesh in a life-long struggle of obedience to God.

Yet the Lord did not stop at a prospect of glory he also clearly set forth the threat of punishment. In v. 22 of the same chapter, he emphasised the dire results of harboring hatred in our hearts. Further, the incentive for making peace is:

"Lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison" (Matt. 5:25).

Some might consider this a heavy-handed approach. But are we wiser than the Lord? Do we know more about right teaching techniques than the master teacher?

As he continues, elaborating the matter of holiness of mind, the Master emphasises the dire end of those who flaunt Divine standards in this regard. He could

have set forth the beauty of the right way appealing to the hearers on these grounds. He does do that on many occasions. But here he uses a straight-forward assertion of the dire results of disobedience. In other words, sinners were threatened with punishment (Matt. 5:27-32).

The two aspects of the matter are applied with force in the parable which concludes this particular message. Whoever hears the Lord's sayings and does them is likened to the wise man whose house stood in the face of flood. Whoever hears and does not follow the master is likened to the foolish man whose house collapses when the rain descended (Matt. 7:24-27). There is balance here: there is not excessive threatening nor is there exclusion of the punishment of sinners. It is clear we need both the incentive of blessing and the prospect of punishment as motivating forces.

The pattern clearly seen in this one section of Matthew is true throughout Scripture. God set before Israel blessings and cursings; the prophets pronounced sore judgments upon Israel and the nations for their defiance of the one God of all; the apostles preached of hope and of judgment to come. The Lord God made us and knows us through and through. Like children, we need the issues of life and death set before us with great clarity and force.

It is the insidious effects of humanistic philosophy, elaborated by atheistic minds in the 18th and 19th centuries, and disseminated by the 20th century educational systems, that has fogged our own

perspective. When we let Scripture mould our thought patterns, we will have no abhorrence of considering the punishment of the wicked.

No Consistent Punishment Now

Yet the Scriptures are clear in revealing the Divine procedure. In this lifetime, there is no *consistent* blessing of obedience and punishment of iniquity. There are Godly people who are blessed and there are gross sinners who suffer miserably. But there is no consistency in this regard.

"There is a just man that perisheth in his righteousness, and there is a wicked man that longeth his life in his wickedness" (Ecc. 7:15).

Consider the prophets as examples of just men who suffered for righteousness sake. Consider also Naboth (1 Kings 21:1-14) who refused to compromise the spiritual principles of the law remaining steadfast under pressure from the royal family. He lived in the midst of a society riddled with apostasy yet he refused to capitulate to the course of sin. For his steadfastness, he was falsely accused, condemned by corrupt city elders and stoned to death, with his sons (2 Kings 9:26). He "perished in his righteousness". As the preacher says in another place:

"There be just men unto whom it happeneth according to the work of the wicked" (Ecc. 8:14).

Naboth and the prophets were not alone in this regard. The first century ecclesias were often set upon by the wicked of their day. It was therefore necessary for the spirit through the apostles to stir up their faith so that they might endure unjust treatment even to

death.

"endure grief, suffering wrongfully. For what glory is it if when ye be buffeted for your faults ye shall take it patiently but if when ye do well, and suffer for it, ye take it patiently, this is acceptable unto God. For even hereunto were ye called . . ." (1 Pet. 2:19-21).

The point is stressed in subsequent chapters: they were not getting fair treatment. They did not deserve the hostility of the authorities:

"Ye suffer for righteousness sake ... they falsely accuse your good conversation in Christ ... ye suffer for well-doing" (1 Peter 3:14-17).

They were just men unto whom it was happening according to the work of the wicked. But they were not to be the only ones. As the fifth seal was opened John saw under the altar:

"The souls of them that were slain for the Word of God ... and they cried ... How long O Lord, holy and true, dost thou not judge and avenge our blood ...?"

And they were told there would be some time yet for there were more faithful ones who would be so slain.

"It was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren that should be killed as they were should be fulfilled" (Rev. 6:10-11).

The pattern is clear, from righteous Abel slain for his obedience to those comforted in Revelation, that there are just men who perish in their righteousness. Yet not every just man died in this manner. Moses and Joshua experienced unusual strength to the end of days. Samuel lived to a good old age honored by the nation. Others experienced wealth and longevity and abundant children.

The fact of the matter is "no man knoweth either love or ha-

ted by all that is before them" (Ecc. 9:1).

There are just men who suffer and just men who prosper. There are wicked men who suffer and wicked men who prosper. The prosperity of some wicked was a clear and obvious fact expressed in poignant terms in Job's lamentation.

The wicked do not die young:

"Why do the wicked live, reach old age and grow mighty in power?"

They see their children prosper:

"Their children are established in their presence, and their offspring before their eyes".

God does not afflict them:

"Their houses are safe from fear, and no rod of God is upon them"

Their happy life and painless death:

"They spend their days in prosperity and in peace they go down to Sheol".

Therefore they reject God

"They say to God; Depart from us! We do not desire the knowledge of thy ways" (Job 21:7,8,9,13,14 RSV).

Not every wicked man prospers but:

"There is a wicked man that prolongeth his life in his wickedness" (Ecc. 7:15).

Some wicked are destroyed ignominiously as Herod who was struck by worms and Judas Iscariot who committed suicide and Joash who was desolated, smitten with disease and assassinated for his rejection of the Lord (2 Chron. 24:23-25).

The point is that there is no consistency in this life. Some wicked persons prosper now, some are sorely afflicted. However this is not true when the eternal end of the matter is considered.

"For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace" (Psa. 37:10-11).

Now, however, is not the time when there is a consistent punishment of the wicked or consistent prospering of the righteous.

This pattern of Divine conduct is deliberate and not accidental. Upon consideration, the reasons for it are evident. "Because sentence against an evil work is not executed speedily" (Ecc. 8:11) the faith of the righteous is put to the test and the heart of the wicked is clearly revealed. "We are saved by hope: but hope that is seen is not hope" (Rom. 8:24). So it is that the established pattern does not provide immediate rewards for the just. He must therefore look with patience to the future putting his trust in the revealed Word of God and relying upon His promises. In this manner "tribulation worketh patience; and patience, experience; and experience, hope" (Rom. 5:3-4). The character of the just is thus developed and purified making it fit to wear the glories of the Divine nature.

The wicked, however, not experiencing the immediate folly of their iniquity, say

"What is the Almighty that we should serve him? And what profit do we get if we pray to him?" (Job 21:15).

Thus the evil intent of their hearts is given full scope for development that their sin might be fully apparent.

Another advantage in the present arrangement is "that a man cannot find out the work that is

done under the sun ... no man knoweth either love or hatred by all that is before him" (Ecc. 8:17-9:1). In other words, we do not know our standing before God by the events that occur in this present life. True the righteous will never be forsaken nor his seed need to buy bread in famine (Psa. 37:25; Matt. 6:33). But this will be true of wicked ones as well.

Because of this pattern, we cannot pre-judge another person nor they us. This is essential because judgment is the Lord's and we but fellow servants who are to help one another, ministering to the needs of others. The exercise of this attitude is greatly facilitated by our not knowing in advance the eternal verdict. If we did know, we could relax in our efforts, or despise another who suffered unduly. As it is, however, we have no idea from our eternal circumstances whether or not we are approved:

"There be just men unto whom it happeneth according to the work of the wicked; again there be wicked men, to whom it happeneth according to the work of the righteous".

Therefore it is in harmony with the revelation of Divine thinking to not only stress the reward of the righteous but also to emphasise the punishment of the wicked. However, there is no point in looking to this life for the execution of any consistent punishment upon the wicked for it is the clearly revealed Divine program that there will be no such consistent execution of Divine justice in this life. The judge of all the earth will surely do right but the day of the full execution of His judgment lies in the future.

D.Styles (USA)



LOGOS COMMUNICATION

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS
NEAR AND FAR

Interesting Letter From Brazil

"I would like very much to receive a copy of the *Declaration* as offered in *Herald of the Coming Age*. Also, I would appreciate being put in contact with an Australian Christadelphian with whom I may establish correspondence on Biblical and general interest issues.

"I am a male, 39 years of age, white, college graduated, and am studying law, have a wife and son, and am very sympathetic regarding your faith. May I expect a prompt answer?" — D.M.R. (Porto Alegre, Brazil)

(We have forwarded the books requested, and entered into correspondence with the writer. It is amazing where the "Herald" penetrates. It reveals that we need to labour in faith leaving it to God to provide an increase... Ed.)

Christadelphian Instructor

"We would like 50 copies of *Christadelphian Instructor* for use among our Ecclesias. Government regulations do not permit export of foreign exchange. We hope that you can send this number for our use in the Lord's work here" — R.Y. (Jamaica).

(The copies have been sent as from "Logos" readers, and regular suppliers of "Herald of the Coming Age" will follow.... Ed.)

Moonism

"In response to your suggestion that I send along an article about 'Rev.' Sun Myung Moon and the Unification Church for your perusal, I can have it in your hands within, perhaps, a month or two. In order to put together an interesting and thought-provoking story it will take a few weeks to get material together. Since a contact with a member locally has divulged quite a bit of information about their church, which still remains somewhat secretive, and since I have had personal contact with similar groups in California it would be easy to put together a combination of firsthand knowledge and research. You might want to use it for a *Herald*. Please be patient until it is completed. When it is, it will be sent you." — J.Z. (U.S.A.)

How Conveyed To The Judgment Seat?

"The question is asked, Will the responsible living be suddenly snatched away to the Judgment Seat?"

"What do the Scriptures say? 'They that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep, for the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in

Christ shall rise *first*, then we that are alive shall together be caught up in clouds (not in *the* clouds, but clouds of witnesses - Heb. 12:1; Rev. 11:12) to meet the Lord...'

"There seems to be a strong implication that the raised dead associate with the living before being 'caught away'. Our submission is that the raising of Lazarus (John's 7th sign corresponding with the 7th Angel of Rev. 10:7; 11:15) types the resurrection of believers at the coming of Christ.

"The Lord taught that the sickness of Lazarus 'is not unto death but for the glory of God, that the Son of God may be glorified thereby'. Similar words can apply to the death of believers.

"After learning that Lazarus was sick, the Lord abode *two days still* beyond Jordan where baptisms were taking place. By the time he arrived at Bethany, Lazarus had been in the grave four days. This was enacted prophecy, among the many other 'signs' he did in the presence of the disciples. Those recorded are so done that men may believe that Jesus is the Christ, and 'believing may have life through his name' (John 20:30).

"Our suggestions are that 'the two days still' when Jesus remained beyond Jordan at the place of baptising, can signify the two thousand years of absence from Jerusalem.

During that absence believers are being baptised into his name. The four days already that Lazarus had been in the grave points to the 4000 years mankind has been subject to death without help. Significantly, the name 'Lazarus' means *without help*.

"We then read that when Martha heard Jesus was coming (*Gr. erchomai* "the coming one"), she went to meet him. Our submission is that Martha represents the dead, who, in Christ, rise first. But Mary sat still in the house, signifying those living at the coming of Christ. Jesus told Martha: 'I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live (the dead in Christ) and whosoever liveth (is alive when Jesus comes) and believeth in me shall never die'. Martha (the type of those raised) then went back to Mary *secretly*, saying, 'The Master is come and calleth for thee'. Mary immediately, obviously accompanied by Martha, went to Jesus. Jesus had not at that time gone into Jerusalem, but was in the place where Martha met him, possibly suggesting the place of judgment, which, of course, takes place before the Lord, who afterwards with his immortalised saints, takes possession of Jerusalem.

"The grave is described as a cave with a stone upon it. Jesus commanded them to roll away the stone. Paul says (2 Cor. 3:7), the Law was a ministration of death written and engraven on stones. Christ removed the curse of the old covenant, and brought life and immor-

tality to light through the Gospel. As the Resurrection and the Life, he called with a *loud voice*, 'Lazarus, come forth!' And he that was dead came forth bound hand and feet with grave clothes, and his face was bound about with a napkin (the sweatcloth of death and corruption). Connect this with the "loud voice" and coming judgment of Rev. 14:7.

"Jesus saith unto him, Loose him and let him go. Surely this miracle (more correctly 'sign') signifies that 'the dead in Christ' come forth still bound by mortality and corruption. Lazarus did not walk out of the grave, he must have been supernaturally levitated out. He had to receive the verdict: 'Loose him and let him go'.

"It is surely the hope of all in Christ to receive the 'wedding garment' as they hear words of commendation: 'Well done good and faithful servant, enter thou into the joy of thy Lord'." —J.W. (U.K.).

(The eight signs, or miracles, recorded by John make most interesting and helpful reading. We recommend the book by Bro. J. Ullman: "The Eight Signs of John", obtainable from "Logos" and many Ecclesial Libraries. Incidentally, the name "Lazarus" is from the Hebrew signifying, "Whom El (God) helps" or "El (God) hath helped". This adds to the interest of the wonderful miracle. We do not recall having received the other articles to which you make reference....Ed.)

Appreciation

"Thank you very much for the recent issues of *Logos* which, as usual, I

have enjoyed very much. The articles are sound Scripturally and very strengthening in these evil days. I pray that our Heavenly Father may continue to give you the strength to continue this very necessary work. I am now looking forward to the next issue of *Expositor*. Whilst, finally, I would like to express my appreciation of *The Story of The Bible*. The work and service of your staff is deeply appreciated in many parts of the world." —R.R.L. (USA).

(Your encouragement is appreciated. And truly, without the aid of Yahweh, we could accomplish nothing of value in His service. A further issue of the "Expositor" is now ready, and will be issued shortly. "Story of the Bible" Vol. 2 has been commenced, but has been delayed as we set about Vol. 2 of "Eureka". We do what we can and pray Yahweh for His blessing on that which we attempt....Ed.)

New Reader

"I thank you very much for the twelve months' issues of *Logos* you offered me on my baptism, and I shall be happy to receive them. Particularly as I have embraced the hope in Christ. I am always wanting to learn more about the Truth, and I know that it takes a lot of discipline to study and understand the word.

"I try to allow God and Jesus Christ to motivate my life. Our Ecclesia is new, there only being 18 members. We are small in numbers, but we are keen on the Truth. We are sure that with prayer and trust in God, He will guide us in what we attempt to do.

May God bless you in your labours." — L.B. (Can.).

(Discipline is certainly necessary in the study of the Word. By disciplining our mind, learning to concentrate upon that which we study, and regularly setting aside a little time each day for Bible marking, a great amount can be accomplished within the space of a year. May your present enthusiasm remain until the coming of the Lord. We must keep our "first love" . . . Ed.).

Israel Today

"Last year I was unemployed, and do not think that I paid for *Logos*, and so have sent additional money this year. I have now taken the Magazine for many years, and it has helped me in isolation. My daughter has just returned home from spending 2½ years in Israel. She was on a Kibbutz, and declared that one member was baptised in Christ. He had been studying in England before visiting Israel where he remained for only a short time. Our whole family lived there in 1971-2 just prior to the Yom Kippur War. What wonderful developments are taking place there!" — M.M. (USA).

(We have made at least ten visits to Israel and endorse your remarks of the wonderful and dramatic events taking place in the Land. Truly they witness to the return of Christ. "When Yahweh builds up Zion He will appear in His glory," declared the Psalmist prophetically. We see the hand of God manifested in events in Israel, and in spite of the pull of fear over most nations today, can live in hope of a

glorious future at the return of the Lord . . . Ed.).

Bible School Question

"In Eureka, Bro. Thomas comments that God's Holy Spirit was withdrawn from Christ when he was on the cross. Why does he claim this?"

(Brother Thomas taught that if the Holy Spirit remained with Christ, it would sustain him in life, and the purpose of God was that he should die upon the cross. He interpreted the statement: "My God, my God, why hast Thou forsaken me?" as indicating such a withdrawal. . . Ed.).

Trend Towards Evangelism?

"I agree with you that Brethren Thomas and Roberts had the right fundamentals in both doctrine and prophecy. On the other hand, new ideas today circulating among the brethren are predisposing our young people towards evangelism. How can any of us who know the Scriptures believe that the Catholic Church and Christendom are not too 'far out'?"

"Ecumenism has been the downfall of too many churches of Christendom. We cannot afford to endorse it. Keep up the good work, hopefully until our Lord and Saviour returns to set up His Kingdom. May we endure to the end." — E.C. (USA)

(There is a need to evangelise — i.e. preach the truth — but certainly not with the emotionalism of Billy Graham and his like. Yahweh demands our separateness unto Him. In 2 Cor. 6:17-18 He declares that only if we "come out

unto Him and be separate" will He be a Father unto us. Our experience is that the finest form of "evangelism" is by distribution of literature. It involves greater labour than radio or television, but it is far more effective in the long run. Moreover, it entails work that all can share, and hence it is profitable for every member of an Ecclesia. The comparative success that has followed the preaching of the Truth in the Adelaide area is largely the result of such activity. . . Ed.).

The Vatican-Moscow Alliance

The following letter was received by Bro. T. Higgs, from Avro Manhattan, author of a number of books exposing the political aspirations of Catholicism:

"Thank you, for your letter, with enclosed cuts from *The Floridian* and its Catholic Comrades, Liberation Theology etc. The article was most interesting, and well written. I do appreciate your gesture. Should there be some more material of that kind, including CIA etc involved in any activities, local or international, etc. please send them to me.

"I am going to Venice and to Rome, within days, to see whether I can gather some background material concerning the activities, open and secretive, of our friends, not to mention, certain international webs, connected with religious-ideological operations, in Europe and the Americas, I am collecting material, as far as it is possible, in preparation, for the book — *The Vatican Moscow Alliance*, etc. Of course, I am going

to bring it up to date, with material which will be sensational. If you remember when I was over there, and published my book, many people said to me I should write Science Fiction, and not politics, since my book was so far-fetched, as to be unbelievable. Now these same people are certainly changing their minds and must be saying that Manhattan is right after all. I trust they will say that even more, in the future. Talking about a future book, I wonder, whether you could interest some book distributors in the distribution of my new book? The title, will be like the old one *The Vatican Moscow Alliance*, with a subtitle to bring it up to date. It will include the latest events, and involvement with the USA. Please let me know, whether they are ready to suggest potential orders.

"We shall certainly hear more about the Vatican in the political-Russian-American contests, in the near future. The present Pope, is moving on dangerous grounds.

"Write to me here in London, while I am perambulating in Rome and Venice (Venice, because the previous 33 days' Pope, was the Patriarch of Venice, and people there are persuaded he was murdered). — A.M. (U.K.)

(We have written to advise that we shall be prepared to take a supply of the new book if and when published... Ed.)

The Judgment Seat

"Have just received Logos, and submit comments on the article: *The*

Judgment Seat of Christ: How Conveyed There? In the Preface to *Eureka*, Bro. Thomas writes: 'As to the third volume of *Eureka*, the author will proceed to its elaboration with all diligence, working while it is called today; for 'the night cometh when no man can work.' His earnest desire is, that a celestial visitant may find him thus engaged; and by divine authority serve upon him notice to quit; and forthwith to report himself for judgment in the presence of the King.'

"Matt. 24:30,31: 'He shall send his angels with a great sound of a trumpet, and they shall gather his elect from the four winds, from one end of heaven to the other' (see also Mark 13:27). 'The great sound of the trumpet' gathers the elect, spiritual Israel for judgment. After the Gogian overthrow, 'the great sound of the trumpet' Jubilee gathers his elect, scattered natural Israel, 'for the hour of his judgment is come, following 'the everlasting gospel' proclamation by the saints to all that dwell upon the earth, when every man shall return to his possession (Rev. 14:6-7).

"We see that Brother Thomas' desire was that a 'celestial visitant' should appear to give commandment to report himself for judgment in the presence of the King'. This must be the work of the angels, for both Matthew and Mark taught that the angels gather his elect 'with a great sound of a trumpet'. Although all are gathered to Sinai, the angels separate the good from the bad, the sheep from the goats. The accepted give

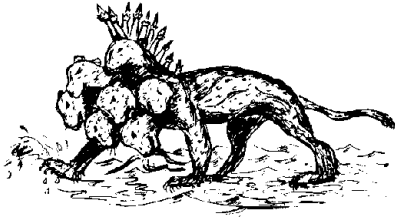
their account first as shown in the parable of the wise and foolish virgins, after which the "accursed" are driven off.

"As to being 'snatched away' like Philip from Gaza to Azotus by the spirit of the Lord, could not the angels convey the saints to the judgment seat? 'Then we that are alive and remain shall be caught away together with them (the resurrected dead in Christ) in clouds (see *Eureka*) to meet the Lord in the (millennial) air.' Bro. Thomas shows that the progress to Mount Zion and the Millennium is via the Judgment Seat. I trust these comments will supply 'a more realistic conception' of the responsible for the Judgment Seat, and how they are conveyed there." — T.R. (U.K.).

(Thank you for your helpful comments. A careful consideration of Matt. 24:30-32 and Mark 13:27, will reveal that they are citations from Deut. 30:4, and primarily relate to the restoration of natural Israel. In that light, the angels who supervise the work will be the immortalised saints, the "clouds of heaven" who are seen in the company of the Son of Man, then made "equal unto the angels". The "coming" there referred to, is not the Lord's return from heaven, but the march of the rainbow-ed angel from Sinai to Jerusalem. That is the case also with the reference in 1 Thess. 4. The millennial "air" relates not to the atmosphere above, but to elevation into the political heavens of the age to come — as you imply, we believe correctly... Ed.)



Daniel's Fourth Beast



“After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns”
— Daniel 7:7.

Daniel And The Apocalypse

SINCE we are living at the “time of the end”, it is important that we gain some conception of the prophecies related to that period. Among the things to be destroyed by Christ is the fourth beast. It is to be consumed by the “burning flame” of divine judgment (Dan. 7:11). But can we identify “the beast” today? In *Eureka*, vol. 3, p. 41, Brother Thomas writes:

“Daniel’s nameless ‘dreadful and terrible’ fourth beast is a contraction, or condensation, of John’s great fiery-red dragon, ten-horned beast of the sea, two-horned beast of the earth, image of the beast, and scarlet beast and drunken woman. These apocalyptic symbols are illustrative amplifications of the head, ten horns, eleventh horn, and eyes and mouth, of Daniel’s ‘dreadful and terrible’ beast, in its relations with the saints in all the 1260 years of their subjection, or down-treading by the Gentiles. In Daniel’s description of it no mention is made of more heads than one. ‘The ten horns that were on his head.’ This is all recorded of its head. Daniel says nothing about

‘seven heads’ on any beast shown to him. He only saw one; but behind this one were concealed seven others, of which we should have no more knowledge than he, had not the apocalypse brought them into view. In this, the seven heads are bought out conspicuously. They are seen upon the Dragon, the Beast of the Sea, and the Scarlet-coloured Beast of the Wilderness. Though seen on different symbolic beasts, they are not different sets of seven; that is, one set of seven heads for the dragon; and a set of different seven heads for the Marine Beast; and yet a different seven from either, for the Scarlet Beast of the Wilderness. They are one and the same seven heads upon all three beasts; so that the signification of them in connexion with the scarlet beast, is their signification as the heads of the dragon and the beast of the sea.”

The Beast In Relation To Armageddon

Revelation 16 predicts that “unclean spirits”, designed to stir up a warlike belligerency among the nations will emerge from the mouths of the “beast, dragon, and false prophet” (Rev. 16:13). From this it is evident that the “beast” is to be manifested at the time of the end.

It is important to identify the powers represented in these symbols if we are to clearly recognise the significance of current developments.

Daniel described four beasts that he saw in "the visions of the night". They represented four world empires which were to follow each other in succession. The first, a lion, represented the Assyrio-Babylonian power; the second, a bear, represented the Persian; the third, a four headed and four winged Leopard, represented the Greek Empire which was divided into four after the death of Alexander the Great. The fourth beast (answering to the legs of iron of Nebuchadnezzar's Image of Daniel 2), appeared after a short interval and was the Roman. This is described as "dreadful and terrible", and Daniel noticed that it had peculiar features. It had ten horns upon its head until an eleventh horn began to grow amongst them displacing three of the ten. This horn, unlike the others, had eyes and a "mouth speaking great things" (Dan. 7:8). Further, Daniel saw "the same horn" making "war with the saints and prevailing against them" (v. 21).

Daniel's Fourth Beast, comments Bro. Thomas, commenced its career with the foundation of Rome, B.C. 753, but will not finish it until after the advent of Christ and the resurrection, of which long period 2,621 years are now in the past. It was predestined to "devour the whole earth, and to tread it down, and to break it in pieces" (Dan. 7:23).

This beast has had several manifestations. In John's day it

was the Pagan-Roman "fiery-red dragon" (Rev. 12). His prophecy saw it also manifest as "the Catholic Dragon, the Beast of the Sea, the Name of Blasphemy, the Beast of the Earth, the Image of the Beast, and the Woman-Bearing Scarlet Beast. All these apocalyptic signs are contained in Daniel's Fourth Beast" (*Eureka* 3:154). Each one was a progression of the other, existing until the consummation prevails, and the beast is "consumed and destroyed and its dominion given to the saints" (Dan. 7:26-27).

Historical Manifestation

The Roman Power, or Fourth Beast, commenced its antagonism against the saints by crucifying the Lord Jesus Christ. The apostle Peter cautioned the saints to "be vigilant; because your adversary the diabolos, (the fiery-red-dragon or the pagan Roman Empire of Rev. 12:3) as a roaring lion, walketh about, seeking whom he may devour" (1 Pet. 5:8). This Fourth Beast is described as a "dragon" because, as Bro. Thomas wrote: "The fourth beast, that is not named by Daniel, is styled by John diversely a dragon and a beast, according to the subject he may be treating of" (*Eureka* 3:40).

In A.D. 312, however, a pseudo-Christian army under the standard of Constantine, defeated the pagan forces that "withheld" the Papal manifestation of the Roman dragon (cp. 2 Thess. 2:6), and the Empire was converted to the cause of the Catholic apostacy. Brother Thomas comments concerning the results of Constantine's victory: "He was

the sole imperial bishop of the Dragon empire which, by the revolution he had consummated, was transformed from the Papal Dragon, into the Catholic Dragon dominion" (*Eureka* 3:116).

In the thirteen chapter of *The Apocalypse*, the apostle John predicted symbolically further phases through which the "Beast" should pass. He describes a beast arising out of the sea having certain resemblances to the visions seen by Daniel (Rev. 13:1-2).

This Beast of the Sea was a Catholic revival of the Western Roman Empire which had come to an end in A.D. 476 when, as the final consummation of barbarian invasions, its last emperor, Romulus Augustus was deposed by Gothic invaders of Italy.

This change in Government is clearly predicted in *The Apocalypse*, for Rev. 12:3 describes crowns as being upon "the heads" of the beast (i.e. upon the central government in Rome), whereas in Rev. 13:1, the "crowns" are upon the "horns", representative of the independent governments of individual nations.

These were ecclesiastically ruled by the Papacy which gained its military power from the "dragon", whose political headquarters had been transferred from Rome to Constantinople (Rev. 13:4). In transferring his military headquarters to Constantinople, whilst retaining Rome as his ecclesiastical headquarters, Constantine laid the foundations for the division of the Roman Empire into two parts. By A.D. 395 this was complete, and the Empire was divided into the Eastern Ro-

man Empire centred in Byzantium or Constantinople (today Istanbul), and the Western Empire centred in Rome, answering to the legs of the Image.

John describes the beast as having seven heads (Rev. 13:1). These are identified by Brother Thomas as representing the different forms of Government by which Rome was ruled: Regal, Consular, Dictatorial, Decemviral, Tribunitial with consular authority, Imperial and Gothic.

One of the horns was "wounded unto death" (Rev. 13:3), but there was a miraculous revival of life for "the deadly wound was healed; and all the world wondered after the beast" (v 3). This revived head is described as the "eighth head" in Rev. 17:11, and has particular application to what is taking place today.

The historical facts are as follows. The Goths (one of the ten toes of the image, and ten horns of the beast) swarmed over the borders of the Roman Empire, and carved out a piece of territory for themselves; but they were ultimately conquered by so-called Christianity. Converted to Arianism in contrast to Trinitarianism, they opposed the authority and teaching of the Pope. In the course of their conquests, they invaded Italy, and Rome fell before their forces. Occupying that city and establishing their form of government, they became one of the seven heads, or forms of power, that have ruled Rome. The Pope found himself under the dominance of Gothic rulers who spurned his authority, and repudiated his teaching. He appealed to the emperor ruling in

Constantinople for aid. The military might of the Eastern Empire was extended to assist Catholicism in the West. So the prophecy was fulfilled which declared:

“They worshipped the dragon (the military power of the east) which gave power unto the beast (the Catholic countries of the west), and they worshipped the beast (the Catholic political organisation), saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth (the Pope) speaking great things and blasphemies . . .” (Rev. 13:4-5).

Later, the beast of the earth arose in Western Europe, and through the military power exerted by it the power of the Papacy was greatly extended throughout that area. In 799, Charlemagne, who claimed succession from Augustus, created the Holy Roman Empire in an attempt to resurrect the ancient empire. That is the beast described as having two horns like a lamb, but which spake as a dragon (Rev. 13:11). Eventually, the Holy Roman Empire came to be associated with the Germanic power, but of this we hope to write later.

Application Today

Today Europe reveals a latter-day development similar to that of the past. The establishment of the Common Market illustrates this. It is an attempt to revive the Holy Roman Empire. J. W. Kitzinger in *The Challenge Of The Common Market* wrote:

“To them (the clerics) the restoration of Charlemagne’s empire of a thousand years before, with the cultural unity it implied, had an emotional appeal. But the stalwarts of the movement were for a Socialist United States of Europe.”

Since then there has emerged a repetition of the beast of the past.

It is seen in the Common Market of the West, whilst the power of the Dragon is being resurrected by the Soviets in the East. The prestige of the Papacy is growing stronger every day, as it becomes more and more politically motivated. It causes no surprise to read of the Vatican and the Soviet holding talks to accommodate each other. Events in Poland have demonstrated how closely they are prepared to do so, for the media has reported that Catholic interests have called upon the people of that unhappy country to co-operate with the martial law established. Recently, *The Bulletin* published an article under the title *The Lamb May Lie Down With The Bear* which included the following:

“The Vatican and the Kremlin have secretly discussed normalising relations. A source close to St. Peter’s claims that in exchange for diplomatic recognition by the church, the Soviet Union has offered to close its museums of atheist propuganda, and dismantle its anti-religious organisations. John Paul II made overtures to the Kremlin last autumn, and Russian Foreign Minister Andrei Gromyko continued negotiations in the Vatican last January.”

The article claimed that “the Pope feels that the only place where a vibrant Christianity exists is behind the Iron Curtain. He has no hope for the Western alliance. The Russians, in turn, want to use religion to pacify their own population, and those of the satellites.”

Out of the confusion of A.D. 476 when the Roman Empire was terminated, there arose the beast of the sea, and, ultimately, the beast of the earth, or Holy Roman Empire. This was claimed by Catholicism to be the Kingdom of God on earth. In the confusion of

the present there is seen emerging the shape of things to come, that will culminate in the establishment of the Kingdom of God on

earth in true power and real glory. May this year witness its appearance.

W.J.M. (Woodville)

Yahweh Elohim

Continuing publication of one of the first books issued by the Brotherhood for distribution to friends interested in the Truth. The depth of the exposition demonstrates that the general public in those days had a greater grasp of Bible teaching than is the case today.

4. The Angelism, or Mission of the Apostles

The Apostles were divinely equipped and sent into all the Roman Habitable to lay the foundation, and to commence the work of collecting together the materials for this name out of all the nations. "Go," said Christ to them, "teach all the peoples, immersing them for, or into, the name (*eis to onoma*) of the Father, and of the Son, and of the Holy Spirit; instructing them to observe all things whatsoever I command you; and behold, I am with you all the days, until the end of the Aion, or Mosaic dispensation" (Matt. 28:19-20). "Preach," said he, "through my name change of mind and remission of sins....beginning at Jerusalem" (Luke 22:17); "preach the Gospel of the Kingdom (Matt. 24:14) to every creature: he that hath believed, and been immersed, shall be saved; but he that hath not believed shall be condemned" (Mark 16:15-16).

In the performance of their mission, the apostles went to the Jews first; and some years afterwards, to the Gentiles. Peter declared in the council of the elders, that the purpose was "to take out of them a people for THE NAME OF THE DEITY" (Acts 15:14); and that, when this work shall be finished, Christ will return at the time of restitution, called also, "the Regeneration" (Matt. 19:19) and build again David's tabernacle, which is fallen into ruins, that in the process of restoration, all nations may be subjected to The Name — even to the name which is the burden of that remarkable oracle of the Deity in Jer. 3:17, which testifies that "at that time they shall call Jerusalem the THRONE OF YAHWEH, and all the nations shall be gathered unto it (as to the seat of government) to THE NAME OF YAHWEH, to Jerusalem: "neither shall they walk ANY MORE after the imagination of their evil heart," as mankind now do in all the world (Amos 9:11; Acts 15:14,17).

To Peter, as the prolocutor of the Apostolic Twelve, were committed "*the keys of the kingdom of the Heavens*", that he might make known all things the Deity hath commanded to be believed and done, by all those who would become constituents of "THE GLORIOUS AND FEARFUL NAME:" and obtain through Jesus as its chief, remission of all past sins, and a right to endless life in the Kingdom (Matt. 16:19).

The following address will show how the Spirit unlocked "*the strait gate*," and opened "*the narrow way which leadeth unto life*," which few only of mankind, who even seek, are able to attain to (Matt. 7:13-14; Luke 13:24).

5. The Spirit's Proclamation of the Faith

"Ye men of Israel, hear these words: Jesus of Nazareth, A MAN approved of the Deity among you by powers and wonders and signs which the Deity exhibited THROUGH HIM in the midst of you, as ye yourselves also know; him, being delivered by the predeterminate counsel and foreknowledge of the Deity, ye have taken, and through lawless hands have crucified and slain; WHOM THE DEITY HATH RAISED UP, having loosed the pains of death; because it was not possible that he should be holden by it.

"For David (by spirit) speaketh concerning him (the Christ); I foresaw Yahweh always before me, because He is at my right hand I shall not be moved. Therefore did my heart rejoice and my tongue was glad; moreover also my flesh shall rest in hope; because Thou wilt not allow *my soul to remain in the grave*, nor wilt Thou permit Thine holy one to see corruption. Thou wilt make me to know the path of lives; Thou wilt make me full of joy with Thy countenance".

"Men and brethren, let me speak freely to you concerning the patriarch David, that *he is both dead and buried*, and his sepulchre is with us until this day. Being a prophet, therefore, and knowing that the Deity with an oath had sworn to him, that out of the fruit of his loins according to the flesh, He would raise up the Christ TO SIT UPON HIS (David's) THRONE: foreseeing this, he spake concerning the resurrection of the Christ, that HIS SOUL, should not be left in the grave, nor his flesh see corruption. This, even Jesus, the Deity hath raised up, of which all we are witnesses. Being, therefore, exalted to the right hand of the Deity, and having received from the Father the promise of the Holy Spirit, He hath shed forth this, which now ye *see and hear*. For *David hath not ascended into the heavens*; but he himself saith, 'Yahweh said unto my Lord, 'Sit at my right hand until I make thine enemies a footstool of thy feet.' Therefore let all the House of Israel know assuredly, that the Deity hath MADE that same Jesus whom ye crucified, *both Lord and Christ*.

"Let your mind (therefore) be changed, and be immersed every one of you for THE NAME OF Jesus Christ into remission of sins; and ye shall receive the gift of the Holy Spirit. For the promise is to you and your children, and to all afar off, as many as the Lord our Deity may invite" (Acts 2:22-39; 3:19-21).

6. Remarks On The Above

The above was "the Faith which came by Jesus Christ," about 1830 years ago. It is neither Arian, Trinitarian, nor Socinian,* but a plain and intelligible declaration of *Deity by spirit manifested in flesh*, styled "THE NAME OF JESUS CHRIST," or Jesus anointed with spirit, "born of spirit," and therefore SPIRIT: "the firstborn among many brethren" (Rom. 8:29); "Who shall be like him" (1 John 3:2).

This declaration teaches that the body, dead and in the grave, was "the soul," "flesh," or "holy one," claimed by the Deity, "whom no man hath seen," as belonging to him; that while in the grave, it was simply the dead man; but that when the Deity raised him, he became "Son of the Deity with power by spirit of sanctification," (Rom. 1:3), by which "he was made both Lord and Christ". Thus, he was "justified," or perfected, "by spirit, and received up into glory" (Acts 2:36; 1 Tim. 3:16).

It teaches, also, that when men are dead and buried, their souls are in the grave; that is, that they themselves are there; and that however approved they may be, they do not go to heaven at death. David had been nine hundred years dead when "THE MYSTERY" was revealed, and had not then ascended into the heavens. Men are neither rewarded nor punished till they have been raised in body from the dead (Luke 14:15; Matt. 16:27; John 5:29; Rom. 2:5-12, 16; 14:10-12; 2 Cor. 5:10).

Repentance, metanoio, is a *change of mind* from darkness to light, resulting from an intelligent belief of the goodness of the Deity (Rom. 2:4). This faith and disposition are granted by Him for repentance and remission of sins to those who are immersed into Christ, according to his word; and to none else upon the earth or under it.

Jesus of Nazareth was raised, "perfected," and "made Lord and Christ," that he might sit upon the throne of David, his material ancestor. THIS HE HAS NEVER YET DONE. When, therefore, the number of the FOURSQUARE MULTITUDINOUS UNITY, styled in Scripture the 144,000, "the Temple," "Tabernacle," "Holy City," and "Name of the Deity," shall have been completed, he will come in "as a thief" upon the world; raise the righteous dead; gather to himself those of the living who are immersed believers of the gospel of the Kingdom, "*walking in the truth*," and with them as His "called, and chosen, and faithful" brethren and co-operators, proceed to the Restoration of the Hebrew Monarchy; the disruption of the Kingdom of the Clergy; the abolition of the governments of the world; and the subjugation of the nations to the IRON AND RIGHTEOUS DESPOTISM of the Glorious and Fearful Name, YAHWEH ELOHIM (Apoc. 2:26; 11:15,18; 15:4; Ps. 2:7-9).

* Arians taught that Jesus was mere man; Trinitarians claimed that he is very God of very God; Socinians rejected Trinitarianism, but worshipped Christ in virtue of the divine powers delegated to him by God. The Truth maintains that Jesus Christ was and is the manifestation of Deity in flesh, and therefore is opposed to all these theories....HPM

7. When Shall This Judgment Be?

This question was asked 2117 years ago. It was answered according to the Septuagint, which we believe to be correct, The Holy and Host shall be trodden under foot, "during an evening-morning of 2400."** And what then? *wenitzdak kodesh* — "Then the holy shall be avenged" (Dan. 7:13-14).

The time of a vision should be calculated from the first event seen in the vision. The first event was the last horn of the Medo-Persian Ram becoming higher than the first. This came to pass when Darius the Mede died, and Cyrus the Persian became the sole monarch of the Ram empire, B.C. 536. From this defeat the spring of 1864, is the long evening-morning period of 2400 years. Daniel was informed that the vision extended *leth kaitz*, "to the time of the end." Here, then, manifestly this time has come upon the world; and the next series of events results in vindicating the holy city, land, and people, from the scattering and desolation they have so long endured, which necessitates the return of the Ancient of Days, for in his absence nothing can be done.

(To be continued)

** The reference in the Septuagint is incorrect, and the period given is 2300, not 2400. This commenced from the year 633 B.C., when, at the Battle of Granicus, and the following year at the Battle of Issus, the Grecian forces annihilated the Persians, leaving Alexander the Great as Master of the world. 300 years later, Jerusalem fell to the Israeli forces in the Six Day War of 1967 paving the way for the eventual cleansing of the Holy. It is significant that the Lord's prophecy of Luke 21:24 is an amplification of Dan. 7:13-14 mentioned above HPM.

THE DEATH OF MOSES

God removed Moses: "His eye was not dim, nor his natural force abated". What a lesson! especially for those who have an undue estimate of their worth and importance. Anyone's services, useful as they may be, can easily be dispensed with. Those who are disposed to glory should remember that God is no more dependent upon them than He was dependent upon the Jews to furnish an Abrahamic seed: "Think not to say within yourselves, we have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham". It is entirely of God's goodness that poor erring mortals live. It is of His goodness that He utilises their services whilst they live. Man has no ground whatever for pride. A proud man is an abhorrence both to God and reasonable men. Pride, as far as most men are concerned, is curable. The unfeeling criticism of the world improves many who are afflicted with the disease. But the only effectual remedy is the Word of God, pondered reverently and unceasingly. Some men boast of their goodness, they measure themselves by the shortcomings of others, and then exult at their own imagined excellence! This, declared Paul, is not wise (2 Cor. 10:12) — A.T.J.

“Not In Bondage”

Our last article (see pp. 38-42) considered the advice of Paul in cases where only one party to a marriage embrace the Truth. Does the new relationship in Christ sever the marriage bond in such a case?

Marriage Is For Life

CERTAINLY in Christ there is a vast change in one's relationship and attitude to normal things. Paul wrote:

“If any man be in Christ, he is a new creature (lit. creation); all things are passed away; behold, all things are become new” (2 Cor. 5:17).

In Christ past sins have been forgiven; the previous way of life has been completely altered; “old things”, such as one's previous ambitions, hopes, desires have been modified or abandoned; and a process has commenced that can terminate in a change of nature at his coming.

The basis of this change is dedicated obedience to the principles of Christ. We will submit to certain things that we would prefer to challenge and reject because the Truth requires us so to do.

But a believer's marriage relationship has not been severed. “What God hath joined together...” relates to marriage whether outside or inside the Body of Christ. In his discourse on the Mount, the Lord used an

all-embracing pronoun: “Whosoever shall put away his wife...” (Matt. 5:32). And those to whom he taught this had not then accepted him as the Lamb of God. In line with this teaching, John Baptist bluntly rebuked Herod because of his unlawful marriage (Matt. 14:4); which argues the universality of God's law in that regard. When the Lord taught: “What God hath joined together, let no man put asunder”, he was not referring to individual marriages as being specifically arranged by God, but of marriage in general. It is ordained of God, and once entered into must not be broken.

Therefore a marriage contracted before baptism is binding, and should be kept intact even though only one party of it has embraced Christ. We mention this because some have reasoned, and even agitated, that such a marriage is not binding, because it is not specifically arranged by God. We reiterate: Christ's words, “What God hath joined together . . .” relates to marriage in general, whether in or out of Christ.

When Peace Is Disturbed

Paul's words in 2 Cor. 5:17, cited above, reveal that the Truth demands a complete change in the pattern of life, and where only one party in a marriage accepts Christ, it can create problems unless the greatest tact, consideration and understanding love are displayed. The believing party of such a marriage is not at liberty to please himself or herself in Ecclesial activities as would be the case if both were united in a common belief. And in that regard, it is more difficult for a believing wife, than for a believing husband; for, after all, he should govern the home. Peter has some very wise words regarding the conduct of such (1 Pet. 3:1-8). And Micah, too, advocated the greatest discretion in certain cases (Micah 7:5). There is often a tendency to unwisely press home upon the unwilling ears of unbelievers, principles of the Truth, or to so imperfectly express them as to inflame a state of greatest irritability. This can lead to a revulsion for the Truth, creating a state of friction that can develop antagonism and even hatred. So "a man's foes become they of his own household" (Matt. 10:36).

In extreme cases, the result can be the complete disruption of the marriage, in which the unbelieving spouse may positively refuse to continue in marital union with the believer. It is of course, the responsibility of the latter to avoid this if at all possible, to go out of his or her way to "seek peace and pursue it", to endeavour by an increase of loving ministrations to so show affection for the other party as to cement

the marriage bond. In Christ, a husband or a wife should improve in domestic ministrations: should witness to the Truth by loving services rendered. Where this is prayerfully done, most often the marriage will be preserved. In almost every case otherwise, which has come to our attention, the believing partner, by indiscretion has increased the problem.

If the marriage irretrievably breaks down because the unbeliever simply will not accept any change in the believer, and abandons the marriage, Paul's advice is "let him depart" (1 Cor. 7:15). The verbs are durative and denote a continuous action. The unbeliever departs, and keeps himself apart. It is possible, of course, that the unbeliever leaves only temporarily, in a fit of pique, and then, repenting, returns. In such a case, reconciliation should be readily extended. Paul is not referring to such a case. He has in mind one who leaves, and does not return. And, moreover, in describing him as *the unbelieving*, he is clearly showing that it is the Truth that has caused the unbeliever to depart, and so terminate the marriage. It is his refusal to accept his wife's responsibilities to the Truth, and not because she is making demands on him which go beyond what Christ would have her do, that has caused the rupture.

Not In Bondage

When the unbeliever departs because of his attitude to the Truth, "let him depart", advises Paul. The marriage is terminated; let it remain thus. Do not seek to restore it by compromising the

Truth. Let the believer accept the situation, and by dedicated service to Christ, fill the void created by effective and satisfying labour in his cause.

Paul declares: "A brother or a sister is not under bondage in such cases".

Does this mean that the believer is free to marry? Some reason that way, but in doing so, they set Paul against Christ. For Christ clearly set forth to the Apostles his teaching concerning marriage and divorce (Mark 10:10-12). Even to the Pharisees he disclaimed the licence claimed by flesh in regard to divorce and remarriage: "Moses, because of the hardness of your hearts suffered you to put away your wives; but from the beginning it was not so" (Matt. 5:31-33; 19:8). If it is reasoned that the expression "not in bondage" implies liberty to remarry, who is the deserted wife or husband to marry? Obviously, another believer! And would not that mean that the believer would be marrying a divorced wife, or husband, as the case may be? And would not Christ's strictures apply in such cases? Does not Paul elsewhere teach that "the wife is bound by the law as long as her husband liveth . . . but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord" (1 Cor. 7:39; Rom. 7:2)?

The context of 1 Cor. 7 reveals what is meant by "bondage" in the case. In the marriage bond, a husband or a wife is not free to please themselves; they are bound to take into consideration the will or desires of the other party. Paul has made that clear in

vv. 3-5 of this chapter. He reverts to it in v. 33:

"He that is married careth for the things that are of the world, how he may please his wife?"

Marriage limits a person's liberty in every way, even in the work of the Truth. Each party to it is bound to help the other, and even to submit to the other at the expense of self. Marriage makes demands from which one may prefer to be freed, but the vows having been made before both God and man are binding. They cannot be lightly snapped by those who are called to sacrifice self to perform the will of God.

Even when both are united in the faith, husband and wife have responsibilities to each other that may limit the work in the Truth that one or the other might rejoice to do. A brother may feel drawn to preach in distant parts, but his first care in such a case is to his wife and family. The wife may enjoy entertaining, but she is bound to consider her husband's reaction to such. How often have some pleased themselves in what they have elected to do (even in what they believe to be for the cause of Christ), and have been faced with disruption in their own family circle. In marriage one cannot please oneself at the expense of the other. If one does not wish to submit to such limitations, he needs to give himself to a life of celibacy "for the kingdom of heaven's sake" (Matt. 19:12). Most, however, find the comfort of home, and the loving ministrations of a wife, great aids to a better service to Christ. But, whether we like it or not, when we enter the marriage state, we voluntarily limit our freedom to

please ourselves. We are "under bondage" to wife and family, and ecclesial appointments must be governed, and limited, accordingly. Many hurtful problems arise in the marriage relationship of believers when this is not recognised, and the husband wrongly claims his right to please himself in what he wants to do. In real marriage in the Truth, however, the understanding companionship of such as Aquila and Priscilla sets the standard of husband and wife co-operation in its service and labour.

But in the case where an *unbeliever* (one who repudiates the Truth) departs, the one that remains is not bound by the marriage tie to make provision for the

one who has left. The abandoned partner has been freed from such responsibilities. He or she is not bound to seek reconciliation at the expense of the Truth, or to submit to impossible demands as the price of living together. The one forsaken is at liberty to serve God in fulness of belief with complete dedication unhindered by the restrictions that the marriage state inevitably demands. That being the teaching of Paul, the person in such a condition should regard it as proper so to do. Those accepting Christ have been called to a peace with God, and should treasure that above all else, including "peace" in the home, as Paul proceeds to teach.

HPM

A Letter to Sisters.

On Training Children

"Forsake not the law of thy mother" - Prov. 1:8

The law inculcated by true Israelitish mothers, which the Spirit here admonished children not to forget, was the law of God. Were the Spirit now to speak, would it admonish your children not to forget your law? It would do so, if you made the training of your children in the fear and admonition of the Lord, your first concern.

There is much need for mothers to examine themselves in relation to their attitude to their children. Mothers, do you, like many Gentile parents, encourage or permit your sons and daughters to worship at the altar of

Venus? Ah, it is a sad sight on a summer's eve to see boys and girls of tender years engrossing their immature thoughts and energies in the enervating, purity-sapping occupation of flirting. Contrast this state of things with Israel's divine law which enjoined parents to keep their children within the sphere of their own influence and society, and to seek to utilise every opportunity lovingly, tenderly and interestingly to instil into their young minds the holy, righteous thoughts of God—"These words which I command thee this day, shall be in thine heart: and thou shalt teach them diligently

unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up." These are God's methods. Think not that you can improve upon them.

The future chastity and pure-mindedness of your sons, no less than your daughters, is largely in your hands. Drive not your children from you to gratify their own untutored instincts, and to seek vitiated, unclean society. Provide for them companionship which is befitting their age, and lawful in the sight of God. Guard them from squandering their energies in unholy, thoughtful lusts (2 Tim. 2:25; Psa. 119:9). Teach them to use their strength so that they may become more and more pleasing in the sight of God. Lead them so to occupy their leisure that they may build up character, and become, in proper time, exemplary husbands and fathers, wives and mothers. Remember that flirting and Bible study are mutually destructive—they cannot go hand in hand. Remember, too, that the boy or girl who is engrossed in flirtation is more or less incapable of attending to business or home duties. The time of courtship is not when boys and girls are of tender years, and the time of flirtation should be never.

Are you diligent in instructing your sons and daughters in God's most holy law as touching His children in relation to marriage? You know, or should know, God's mind concerning marriage with the unbeliever—it is introduced into nearly every book of

the Bible. Do you seek to enforce this law, or do you go directly contrary to it, by welcoming to your houses attractive young aliens, with whom, from a worldly point of view, alliance would be extremely advantageous? Do you sanction and encourage companionship at the houses of friends where your sons and daughters will meet with such aliens? To sink the obligations of the Truth for a worldly advantageous alliance is not to uphold the law of God. It is to follow, in more ways than one, the wicked policy of Balaam. Obedience to God would have kept Balaam back from honour, and so it will us to a large extent, for God would not have us seek for honour from modern Moabites. The present is not a finality. God will bestow honour, riches and all that the heart can desire in His own good time.

Has it ever struck you how largely God holds parents responsible for the marriages of their children? And justly so, for it is the parents whatever the marriage customs of the times may be, who to a very large extent, hold in their hands the destinies of their children. If parents were more faithful to God's wishes, we should hear of far fewer alien marriages in the brotherhood.

Mothers, face your responsibilities. Foresee the evil, and avert it. If your husband is in the Truth, take godly counsel with him, as Rebecca did with Isaac, and, like her, remove your son or daughter from the evil influences, and direct into channels which will be favoured and blessed by God.

—C.H.J.

POLAND, GREECE & THE TIME OF THE END

Coetaneous with the resurrection of the dead, there shall be, says Daniel, "a time of trouble such as never was since there was a nation to that same time" (Dan. 12:1).

It is obvious to the most casual view, that the world is gearing up for the time of trouble anticipated by the prophet. Not only are the major powers preparing for war as never before, but gradually, the individual nations are assuming the places required of them by Bible prophecy.

Poland and Greece are notable examples of this. Events in Poland have taken a most significant turn. The Solidarity movement has been effectively suppressed by the martial rule imposed, whilst the Papacy has urged the common people to submit to the conditions established.

And this could have the effect ultimately of forming a bridge across which Catholicism and Communism could meet.

It is significant that though Poland is Catholic in religion, at no stage did it form part of the Holy Roman Empire. Hence its prophetic destiny is with the East rather than the West.

And that is where it is found today.

Present moves are in full accord with the requirements of Bible prophecy.

This is true also of Greece.

When the Roman Empire was divided into two, Greece was with the East and not the West. In fact, the Greek Catholic Church was a major factor in the division.

So the present trend towards Communism and Russia is what

can be expected. When the Image stands upon its feet, Greece will form part of the eastern bloc of nations.

Meanwhile, America is lending support to Turkey, whilst Russia is looking more favourably towards Greece. In Cyprus and elsewhere, antagonism between Turkey and Greece is evident. If it were to flare into open hostility, it may provide Russia with the excuse to move into Istanbul (Constantinople) in order to ensure "peace". If that happened, the last phase of Gentile times would commence; and Christ's coming would be eminent indeed. If it does not take place before then!

The world's prospects are dark and lowering; the political clouds gather blackness; the thunders of war will follow in due course. Nothing can avert it. The distressed and distracted nations may desire peace and devise for it as best they can; but they cannot hope to put off this evil day; for the divine decree has gone forth: "Prepare war, wake up the mighty men, let all the men of war draw near" (Joel 3:9-10). On the background of that decree, Joel added his prayer: "Thither cause *Thy* mighty ones to come down, O Yahweh" (v. 11). Those "mighty ones" are the Elohim of the future age: Christ and his elect in immortality. So, coetaneous with the present trouble, Christ must return, the resurrection of the responsible take place, and the glorification of the righteous become an accomplished fact. May this year witness it.

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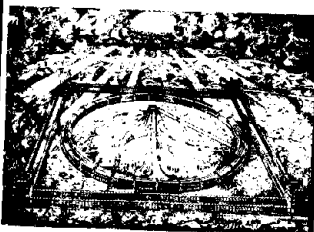
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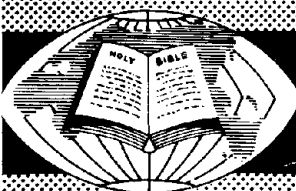
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Do what is right, be valiant for the Truth, teach it without compromise, and all lovers of the Truth will approve you; for all others, you need not care a rush!

— J. Thomas.



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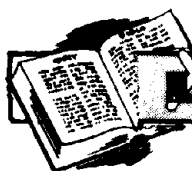
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A Chat To Readers

The Fashions Of The World

IN "Eureka" vol. 1, p. 303, Brother Thomas declares: "The world is today precisely what it was in the days of the Apostles." In the first century the world lay in wickedness, and "woe" awaited it. They were "perilous times" (2 Tim. 3:1-5), and the evil environment percolated the Ecclesias. They were days of danger for the brethren many of whom were seduced by the circumstances to drift from the standards to which they had been called.

If Brother Thomas saw his age as evil, how would he view that of today? The world is hopelessly corrupt, and annihilating judgments are impending. What constitutes the world? Human society, economically, socially, politically. "God is not in the thoughts" of the great mass of men and women around, and therefore their ways and ambitions are antagonistic to the requirements of divine revelation. In view of that fact, how careful we should be in our attitude towards the world without.

If we truly believe that the political, religious and social world of today is to be destroyed at Christ's coming, what should our attitude be towards it? The Apocalypse appeals: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4). Recognising the danger, we will take steps not to be too involved with that which we teach will be destroyed. There is tremendous significance in the words of Paul: "They that use this world, as not abusing it (their use of it); for the fashion of this world passeth away" (1 Cor. 7:31). There is nothing permanent in present labour. And whilst we may be prepared to subscribe to that statement as a matter of doctrine, we need to apply it as a matter of fact.

Bible prophecy reveals that the present order will be swept into the abyss. Moreover it teaches that the call of the Gospel is a call to

join forces with Christ to destroy it: "He that overcometh, and keepeth my words unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers" (Rev. 2:26-27). In view of that calling, we can only look upon the world as an enemy. "Love not the world"; "Keep yourselves unspotted from the world"; "The friendship of the world is enmity with God"; "The world passeth away".

In view of such exhortations and such a destiny, there is a need to maintain the gulf of separation between the world and the truth. This applies even to worldly trends, against which no specific Scriptures might be cited. "The fashion of this world passes away," declared the Apostle. It is a dangerous trend, therefore, when brethren and sisters are found eagerly following such temporary trends. Conservatism should be the keynote of a life in Christ. It is significant, as we have noted previously in these "talks", that when a Gentile wanted to proselytise to the Truth in Mosaic times, a change of clothing was required; and this applied to both men and women (Num. 15:38; Deut. 21:13). Hence the prophet warned that Yahweh would "cut off" "all such as are clothed with strange apparel" (Zech. 1:8).

To follow worldly trends introduces a dangerous precedent in Ecclesial life. It is not enough to be able to claim that no Scripture specifically condemns a particular trend or fashion. The will of the majority should apply in such cases. We have a responsibility to consider the impact of what we do on others. If a certain action on our part, or the adoption or flaunting by us of a trend of fashion — be it the wearing of long hair, or of ultra-modern clothing — disturbs others leading to friction and argumentation, does not the spirit of the Truth compel us to recognise the wisdom, and the righteousness, of conforming to the general pattern? Paul claimed that it was legitimate for him to eat meat of any kind, but if in doing so he disturbed others and caused them to act in a manner that violated their conscience before God, he would avoid it. Their eternal salvation was of greater concern to Paul than his personal desires, or fleshly pleasures. His sacrifice in love will be suitably rewarded by the Lord in due time.

Is it not wise for us to act in that way within Ecclesial circles? Does not the whole principle of Christ demand that we do so? And yet it is a fact that Ecclesias are disturbed by a contrary attitude; and the most trivial things, because pressed too far, become the bone of

contention and bitter wrangling. Brethren claim their "rights" where Christ taught the virtue of submission. A brother or a sister may challenge convention by claiming that Scripture cannot be found to condemn the following of a certain trend, but are not we called to a life of sacrifice? Paul set the great ideal before us: "Let us therefore follow after the things which make for peace, and things wherewith one may edify another" (Rom. 14:19). A brother might cultivate long hair, and claim that he is acting out a Nazarite vow! He knows full well that his attitude is going to be disturbing to others, and cause friction; he may even advance Scripture to support his claim to please himself. The fact is he is using Scripture to endorse a trend he has borrowed from the world, and that is not a legitimate use of the divine Word.

We have a responsibility in Ecclesial life to do all to preserve peace, and an atmosphere of cordial fellowship. We must not compromise the Truth to obtain that; but we can certainly come to terms with our own pride, and think more of the Ecclesia than of self. By our enthusiasm, and kindly thoughtfulness, much can be done to encourage others along the pathway to the Kingdom. This is entirely different from the ways of the world about us.

The world is sinking lower and lower. In recent years it has retrograded at such a pace that the Bible student is justified in concluding that its doom is very near. In that regard, it matches the days of Noah and of Lot. Men blaspheme the name of God with impunity. They use the most degrading language in public. Their morals are below those of the animals of the jungle. They reproach those who endeavour to maintain a standard of conduct, and ridicule them as narrow-minded goody-goodies tinged with cant and hypocrisy. Instead of God, Mammon and Pleasure are worshipped, and their devotees increase more and more as the great day of reckoning draws near.

Unfortunately, some of the leaven of this is found within the brotherhood. There are demands made for relaxation of standards; there are attempts to win the world to a partial acceptance of truth by arranging "bright and breezy" services, with banjo playing and the like. In some quarters, Bible prophecy is set aside, and the vigorous, forthright style of brethren Thomas and Roberts decried. Some insist that we should be more tolerant, more scholarly, more compromising; that we should aim at elevating our community to a higher plane in the religious world. The clamor is increasing for a new form

of literature, and a new style of exposition. If but a tithe of the letters were published which reveal the gravity of problems within our ranks, many would be startled and tremble at the future. The last days are surely upon us (2 Tim. 3:1-7). If the Truth is to survive, brethren will have to rouse themselves. A great responsibility rests upon all, and particularly those who undertake to guide. May it please Yahweh to multiply faithful shepherds. Not ambitious aspirants for power and notoriety, but zealous, courageous, self-sacrificing brethren, who by ability and good deeds can command confidence and respect. Let each one of us seek to improve our own service to the truth, and inspire others to do likewise.

A. Mansfield



Tomorrow's Song!

Isaiah 26 records the Song of Tomorrow. We suggest the Chapter be read before the following article is considered. Note that it is divided into (1) The Song of Two Cities (vv. 1-6); (2) The Song of Fervent Desire (vv. 7-11); (3) The Song of Divine Goodness (vv. 12-15); (4) The Song of Suffering (vv. 16-18); (5) The Response of God (vv. 19-21).

When The Song Will Be Sung

THE day of salvation is a long and cloudless one. The song (Isa. 26) belongs to the beginning of the day — when as yet its full glory has not been manifested. The Lord has come and expelled the Russian invader from the Holy Land, but the whole earth beyond Judah's

frontiers is in arms, and, under "the Beast and the false prophet," will put forth a gigantic effort to crush the newly manifested Israelitish power. A recognition of this is necessary to discern the bearings of some parts of the song.

The righteous, in one body, look back from the song point of view, upon the night from which

they have just emerged. They rejoicingly declare the fact which is now sweet to them in retrospect, viz.: "With my soul have I desired Thee in the night" (v. 9). It was sweet to them at the time, but sweet to bitterness: for the desire for God in a day when He is not to be found, is not a refreshing experience but the reverse. It is as David expresses it: "As the hart panteth after the water brooks," which is not an enjoying state.

But now, when the day of song for the righteous has come, it will be pleasant to look back and think that while the night prevailed upon the earth, their eyes were in strong desire towards God, and that God has openly acknowledged their love by manifesting Himself to them in the sending of Christ — "With my spirit within me, will I seek Thee early" (v.9). "Early" is suggestive of morning.

The morning has come when the song is sung: but the seeking for God has not ceased. Only now it is a seeking with a finding, which differs from the seeking of these days of darkness. The sons of God will always seek God. They will never forget Him or tire in their love. They will always feel what David says: "Thy love is better than life." But at the date of the song, it has special point: "When Thy judgments are in the earth, then shall the inhabitants of the earth learn righteousness." They have not learnt righteousness at the date of the song. They are about to do so by the judgments about to be manifested in the terrible war of the great day of God Almighty; and it is meet that those by whom those judgments are to be inflicted should have

their eyes especially on God. How incongruous it would be that those who are about to bring the world to God should for a moment lose sight of Him. They are for the time being in the position that Christ occupies in the interval between his rejection by Israel and his coming, "I will wait upon the Lord that hideth His face from the house of Jacob; I will look for Him."

The Necessity For World Judgment

The judgment to be inflicted upon the world is not in wantonness or superfluity. It is a necessity: it cannot be dispensed with. The righteous rejoicing together, recognise it. "Let favour be shewn to the wicked, yet will he not learn righteousness. In the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord." The history of the world is the proof of this. God's favour has been shewn to the race of Adam since the day the first sinner was driven out of Eden; and the result is before our eyes in a world lying in wickedness. The wickedness differs in form, complexion and intensity: but in its most cultured forms, it is wickedness still — the rejection of the law God has given; the refusal of his rights and honour: the assertion of man's right to what he enjoys by favour: the appropriation of earth's goodness to human service and glory. Favour does not teach mankind righteousness — judgment will: and in the song under consideration, the righteous contemplate the prospect with satisfaction. It is a divine purpose much spoken of

throughout the Scriptures. "For a long time I have 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). "The needy shall not always be forgotten; the expectation of the poor shall not perish for ever . . . The Lord loveth the righteous: but the wicked and him that loveth violence his soul hateth. Upon the wicked He shall rain snares, fire, and brimstone, and an horrible tempest; this shall be the portion of his cup" (Psa. 9:18; 11:5). "The righteous shall rejoice when he seeth the vengeance. He shall dip his foot in the blood of the wicked, and the tongue of his dogs in the same. And men shall say, Verily there is a reward for the righteous; verily there is a God that judgeth in the earth" (Psa. 58:11). "They shall be ashes under the soles of your feet in the day, and I shall do this" (Mal. 4:3). "For My determination is to gather the nations . . . to pour upon them Mine indignation, even all My fierce anger; for all the earth shall be devoured with the fire of My jealousy" (Zeph. 3:8).

World Reaction To Divine Intervention

At first, the uplifted hand of God is not recognised (going back to the song): "Lord when Thy hand is lifted up, they will not see." It is probable that for a good while, men all over the earth will refuse to recognise anything divine in the events that will have expelled the Russian army from the Holy Land, and checked the British advance in the South West

and in the Mediterranean. In the pride and wilfulness of their "manly" hearts, they will attribute them to a natural origin. Have they not heard of volcanic convulsions in Java that have sunk whole districts in the ocean, and upheaved the bottom of the sea so as to become dry land? Have they not heard of terrific phenomena in New Zealand causing quiet hills to roar and flame for four hours at a time, lighting up the darkness of night with fearful glare and covering the adjacent country with blue mud ten feet deep? Have they forgotten the destruction of Lisbon by earthquake, and repulsion and appalling re-rush of the Tagus? Has not all the world heard of the volcanic submergence of Pompeii and Herculaneum? With these occurrences of nature, they will try to class the earthquake that divides the Mount of Olives and the bituminous rain that decimates the Gogian hosts: and for a while they will calm themselves with this view, in which they will doubtless be fortified by the arguments and opinions of scientific experts at the various continental capitals. But the delusion will vanish at last. The song proceeds: "But they *shall* see and be ashamed of their envy toward Thy people. The fire of (prepared for) their enemies shall devour them."

If nothing succeeded the Gogian catastrophe — if affairs in the Holy Land quietened down and events resumed their wonted channel, as in the case of all natural calamities, their theory might last and quell their fears. But great and equally appalling

events ensue. The nations re-organise and rally. Masses of troops are thrown forward to retrieve the day. Conflict ensues with the Holy Land Power that only heaps disasters upon disaster. Rome is sent crashing into the abyss. The forces of the European muster are repulsed. Supernatural visitations of fire — *a la* Sodom and Gomorrah — spread terrors in the countries of the enemy — especially “among them that dwell carelessly in the isles” (Ezek. 39:6). Repeated efforts to continue the war only entail repeated disaster and overthrow. Vast multitudes are slain in all the earth (Isa. 66:16; Jer. 25:33). Now the conviction steals over the population that the hand of God is in the situation, and that the demands addressed to the courts are not those of fanaticism, but of Omnipotence incarnate in Jesus and his brethren. At last they “see” and are ashamed, and surrender, and wait for the law that will come to them from Zion, in compliance with which, they will everywhere bend themselves willingly to the work of Jewish restoration.

Peace Upon Israel

“Lord, thou wilt ordain peace for us, for Thou also hast wrought all our works for us.” This is the natural sequel. “Peace upon Israel” is the motto of God’s dealing with men upon earth, and will now receive political illustration in all the earth. The saints who sing this song are the inner kernel of the commonwealth of Israel. From them, peace will extend to every part thereof, and finally to the Gentiles at large. The dread-

ful Gentile duntreading ages of past will then be a subject of contemplative retrospect. “O Lord our God, other lords besides Thee have had dominion over us: but by Thee only will we make mention of Thy name. They are dead: they shall not live. They are deceased, they shall not rise. Therefore hast Thou visited them and destroyed them and made all their memory to perish.” When this can be proclaimed as a matter of accomplished fact, there will be such peace and joy as neither Israel nor mankind have ever known. The scattered, reduced, and stinted nation of Abraham’s race will revive. “Israel will bud and blossom and fill the world with fruit.” This is the subject of the next sentence in the song: “Thou hast increased the nation, O Lord: Thou hast increased the nation. Thou art glorified. Thou hadst removed it far unto all the ends of the earth.” Yes: “Thou *hadst* removed it,” but it had been written, and at this crisis is now fulfilled: “He that scattered Israel will gather him and keep him as a shepherd doth his flock.” So that, as it is again written, “Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of mine hands in the midst of him, they shall sanctify my name, and sanctify the holy one of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine” (Isa. 24:22).

Suffering That Leads To Peace

Then the song goes back once more to the day of trouble, that

precedes the day of glory — the day of suffering and abortive effort. "Lord, in trouble have they visited Thee: they poured out a prayer when Thy chastening was upon them." The "they" of this sentence while expressive of the national Israel, is inclusive of the "we" who sing the song, for both are inseparably associated in the purpose of God. The day of national deliverance is preceded by a day of great trouble. This is Jeremiah's forecast of it: "We have heard a voice of trembling — of fear and not of peace.

Wherefore do I see every man, with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas, for the day is great: it is even *the time of Jacob's trouble*, but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of Hosts, that I will break his yoke from off thy neck, and strangers shall no more serve themselves of him, but they shall serve the Lord their God, and David their King, whom I will raise up unto them" (Jer. 30:5). The time of Jacob's trouble has been long and severe, but gathers to a head as the hour of deliverance approaches. We see something like this going on now. The Jews have come into great trouble in those countries where the bulk of their race is located — Russia, Germany, Austria, and Rumania. The persecution against them is enough to bring tears from a heart of stone. It is relentless and cruel to a degree almost equalling the worst periods of their history. It is even the time of Jacob's trouble, but he shall be saved out of it, but not by man. No one can save him

out of it but God, who brought them out of Egypt, and has scattered them among the nations because of their disobedience. There is none among all Jerusalem's sons to take her by the hand and guide her out of the morass in which she has been sunk for centuries. Israel is truly helpless, but God Himself will be her Helper, as He says: "O, Israel, thou hast destroyed thyself, but in Me is thine help. I will be thy King. Where is there any other that may save thee?" (Hos. 13:9).

The Response of God

The faithful in Israel, national or spiritual, are powerless to change the situation by any effort or combination in the absence of God's interposition. The song recognises this in its next measure. "Like as a woman with child that draweth near the time of her delivery is in pain and crieth out in her pangs, so have we been in Thy sight, O Lord. We have been with child: we have been in pain: we have, as it were, brought forth wind. We have not wrought any deliverance in the earth, neither have the inhabitants of the earth fallen." But all this is changed now. God has arisen to judgment; and the reigning governments of the Gentiles in every land and tongue will have to come down and stoop low at Israel's feet. Here the song ends: and God, by the prophets, responds. His words indicate the means by which the great salvation is to be wrought: "Thy dead shall live," — Abraham, Isaac, and Jacob, and all the prophets, and all of their type and family in all their

generations: "Many of them that sleep in the dust of the earth shall awake" (Dan. 12:2). "My dead body, they shall arise." The righteous dead, in their totality, are the body of Christ and of God in the earth. As such, they cannot be held by the grave. As Christ's personal body arose, so will his mystical body arise. "He that raised up the Lord Jesus shall raise up us also, and present us together." It is a question of the appointed time. At the date of the song, the time has arrived: "Awake, and sing, ye that dwell in dust." Receiving this summons, "the earth shall cast out the dead." The dead, reorganised where the preserved nuclei of their remains repose, being fully reformed, will be projected to the surface to resume those relations of life that were interrupted by the occurrence of death. They find themselves in new circumstances and a new time. After the judgment preliminaries of the era, they are summoned into retirement for protection from the fearful visitation about to burst forth in all the earth, in "the time of trouble such as never was." "Come My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."

The Divine Purpose Consummated

Then ensues the struggle with

wickedness as organised in the states and kingdoms of Europe in latter-day fourth-beast manifestation. "The Lord, with his sore, great, and strong sword, shall punish leviathan, that crooked serpent: and He shall slay the dragon that is in the sea" (Isa. 27:1). This slaying of the political dragon that swims in the sea of peoples will involve the suppression of the governments, the punishment of the population, and the transfer of all power to Yahweh's anointed and his multitudinous consort — "the Bride, the Lamb's wife," consisting of the justified and glorified brethren of the Lord, manifested by resurrection, as a new, practical, living reality in earth's affairs, with blessed consequence to all lands and peoples. All will at last say with them: "We will be glad and rejoice in His salvation."

Such is the assured and glorious prospect exhibited in the song that will be sung in the land of Judah "in that day." We may rest on it as on a certainty, and not as a dream or beautiful poem. It is the purpose of God, which no power in the universe can disannul. Men come and go in a ceaseless stream of generation: their thoughts and their schemes, bulking large in each other's eyes for a time, come and go with them, and pass into a forgotten oblivion, age after age. But the word of the Lord, whether unknown, or known to be despised, endureth for ever. It is fixed and established as the heavens, and will bring forth its own accomplishment at the appointed time. "God hath appointed a day." This is the apostolic proclamation. He has given

a pledge of the fact in the resurrection of Christ; this is the apostolic assurance. Therefore, we are in the position of true wisdom when we wait and watch for the fulfilment of His word. We have waited long. We shall not have to wait always. The hour will come

when we shall unite in the rapturous words: "Lo this is our God: we have waited for Him, and He will save us. This is Yahweh: we have waited for Him. We will be glad and rejoice in His salvation."

R.R.

1 Corinthians 7

“God Hath Called Us In Peace”

Paul now makes a most important point, and takes into consideration an aspect of marital relationships frequently overlooked or ignored.

Seeking Peace

AFTER advising that if the unbelieving partner refuses to allow the believer freedom of worship, and wantonly terminates the marriage by deserting his spouse, the latter should "let him depart", for "a brother or a sister is not in bondage in such cases," the Apostle set forth the reason for this: "God has called us to (or *in*, Gr. *en*) peace" (1 Cor. 7:15).

Peace is the objective of the Gospel. A person embracing it is granted peace with God and Jesus Christ (John 14:27; Rom. 8:1). Because of this the preaching of the Gospel is described as "preaching peace by Jesus Christ" (Acts 10:36). Having experienced the benefits of such, it is the obligation of believers to

extend it to others as much as they are able: "If it be possible, as much as lieth in you, live peaceably with all men" (Rom. 12:18).

In marital relationships, a believer is "in bondage" to his unbelieving spouse to seek that peace in every way possible, short of compromising the requirements of the Truth. This, of course, may limit the service he or she can render the Ecclesia. The seeking of peace will certainly curb any tactless, argumentative pressing of the elements of the Truth on the unwilling ears of the one who has refused it. To do otherwise will increase the state of irritability that can contribute to serious disruption in the home. There is nothing more calculated to destroy a marriage than a nagging wife, or an overbearing, dictatorial husband, endeavouring to

force home his or her new found beliefs on the other. To persist in such endeavour will not contribute to the peace to which the believer has been called, but to a condition of irascibility that will fracture the marriage beyond all hope of healing.

The believer must remember that he or she is still married, still in bondage to the other partner of it, with all that that means, including the surrender of the body (v. 5). A believing wife (or husband) will, indeed, try to win over her unbelieving spouse, and first will do so by drawing his attention to the Truth that has captured her. When that fails, or, perhaps, has been contemptuously, or angrily, rejected, the effort will still be made, not by constant, monotonous and irritating preaching, but by endeavouring to preserve the marriage by an increase of loving consideration and service. That is the point clearly made by Peter:

“Likewise, ye wives, be in subjection to your own husbands; that if any obey not the Word, they also may without the word (see the Greek) be won by the behaviour (not conversation!) of the wives; while they behold your chaste behaviour coupled with reverence” (1 Pet. 3:1-2).

The unbelieving husband, finding the believing spouse a better wife, mother, companion than ever before, will be more likely to be won over to the Truth, or in love desire to retain the marriage, than would otherwise be the case.

But if in spite of the manifestation of every loving service that personal affection and the Truth demands, the husband (or the wife) angrily terminates the marriage by deserting his wife, “let him depart”, counsels Paul. And

adds: “A brother or a sister is not under bondage in such cases; but God hath called us in peace”. The implication of this is that the believer is not under bondage to sacrifice the cause of the Truth to bring about a reconciliation. Having been called “in peace” with God, having attempted to hold the marriage together “in peace”, the desertion of the disrupting party will allow that peace to be enjoyed without let or hindrance.

A Question Answered

Paul then answers an implied criticism of his advice:

“For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?”

The believer may feel that by avoiding Paul’s advice, or by compromising the Truth a little to placate the angry unbelieving partner, an opening may occur of saving his or her spouse. Sometimes believers develop a sense of guilt that they have not done sufficient on behalf of the other, and may grieve themselves unnecessarily that proper opportunity has not been taken to present the Truth effectively. Shall offers of compromise be made to preserve the marriage? This presents a test: who is loved most? Husband, wife, or Christ?

Paul, recognising the danger that in trying to preserve a marriage under such conditions, the believer’s hold on the Truth might be jeopardised, answers the implied question as cited above, which can be paraphrased to read: “How do you know whether you will save your husband (or wife) by so doing?” No guarantee of success can be made

by the deserted spouse seeking out the one that has departed. Whilst, obviously, the latter will only return if the Truth is set aside in some way. That would mean sacrificing peace with God for peace in the home, and so risk eternal life. Therefore, any "coming to terms" must be done before the unbelieving partner has angrily stormed out of the house. Afterwards it is too late. To reason otherwise is to challenge the basic fact behind Paul's statement, namely the work of salvation is a work of God, and it will not be accomplished by a believer compromising the Truth. Hence, when an unbelieving spouse is so stubborn, difficult and unreasonable as to refuse to live with the other in peace, and so abandons the marriage, Paul's clear, direct advice is, "Let him depart!" Forget the matter. Give yourself to the work of the Truth, enjoying the peace with God in which you have been called.

Paul's Advice Today

Conditions today are vastly different to what they were a few decades back. The demands of the Truth are subjected to greater pressures than were then the case. It is so complex, economical factors so different, problems so much more diverse, as to result in additional strains that put the best of marriages under test and stress. In addition, the world no longer considers the marriage bond as sacred before God, and actually teaches that such restrictions are harmful. Because of this, divorce is increasing to such a degree as to be considered of minor significance. Therefore,

when the normal problems of every-day marriage are increased by one spouse embracing the Truth with its demands on separateness and sacrifice, the greatest care is needed to preserve it. The believer owes it to the unbeliever to render a greater measure of affection and self-sacrificing love, seeking to understand the viewpoint of the latter, and finding tactful words of love to express the new point of view suddenly adopted. Every attempt will be made, every personal sacrifice given, to forge more completely the bond of marriage. As an illustration of such a need, consider the fate of two vessels that are loosely tied together resting on the ocean. They are quite safe whilst the sea is calm; but let a storm arise, and soon the pounding waves will crash one against the other to their mutual hurt and ultimate destruction. In such conditions, they would be safer completely apart. However, let them be joined together as one and they will balance each other, riding the waves in unison and safely.

Marriage is like that. The relationships need to be brought as closely together as is possible. The two are one, and must mutually strive to that end. Each will sympathetically understand the moods of the other, and affectionately seek to help in times of need. A close bond will be forged that will be found of immense stabilising help in times of storm. In certain circumstances a tactful silence is as gold. Christ provides the perfect example. He "endured the contradiction of sinners against himself" (Heb. 12:3). It is

written of him: "A bruised reed shall he not break; and the smoking flax shall he not quench" (Isa. 42:3). His work was one of restoration, not destruction, so in meekness he went out of his way to help the bruised. He did not quench the "smoking flax". As the priest had to trim the wicks in the golden lampstand that the light might burn brighter, so, in a figurative sense, the Lord helped his disciples to shine forth more brightly with the light of truth. He did not discourage them even though they obviously were in the wrong. With skill and patience he set about stimulating what dim light was manifested.

So in our relationships one with the other. We have a responsibility to assist others to be strengthened against the bruising that life might give them; and to develop what little light they might manifest. This needs skill, patience, and prayerful faith. In marriage problems, every case seems different, and the formula for one will not necessarily succeed in another. But one fact is clear. The believing spouse must come to terms with the fact that though the home might be united in marriage, each spouse has a different standard of morality: one based upon the Truth, the other in repudiation of it. But because marriage is a divine institution, and does not allow for divorce and remarriage, some means must be devised to bridge the gap. Mutual affection can do it, the needs of children can strengthen it, an understanding consideration can assist it. But for the happiness of all concerned, and in obedience to the require-

ments of Scripture, the attempt must be made to do so.

Consideration must be given to the difference of conditions today than to those in the days of Paul. In his days, women had few rights recognised by men or the State. Today, women's rights, and children's rights have turned morality upside down. For example, parents can be prosecuted for disciplining their children in certain regards; teenagers have the "right" to leave home, and "flat" with others; children in primary schools are taught to become independent of their parents. In short, the principles expressed by Paul in Ephesians 5:22-6:9 are often not legally binding; and, in fact, the authorities can direct and order otherwise. Parental discipline is no longer maintained by Law; persons are allowed to do "what is right in their own eyes."

We have known cases, where the Children's Welfare Department has ordered parents to stop harrasing children to attend Sunday School or meetings, and have threatened to take them from the home unless the order is obeyed. A child over 13 years of age has the "right" to say which parent he or she desires to live with in the case of a broken marriage. Hence, if one or the other of the parents insists upon standards of conduct that are waived by the other, who proceeds to "bribe" the child with liberties or with money, the time could come when the child will leave the discipling one for the other.

In a marriage break-up today there are often legal complications that did not apply in Paul's day but which must now be taken

into account. How is the property to be divided up? If one partner retains possession of a jointly-owned house, what legal rights does the other party possess? And whilst, of course, the believing partner would not use litigation, the unbeliever might have no such scruples.

Material rights are perhaps the least important of the issues involved.

Who is to have custody of the children? Generally the Law will view more sympathetically the request for custody of the unbelieving partner of a marriage, who claims that religion has destroyed the unity of the home, and complains that children are being forced against their will to comply. In fact, the law prefers it when Paul's command to bring up children "in the nurture and admonition of the Lord" (Eph. 6:4) is ignored. In most cases, even if custody is given into the charge of the believing spouse, access to the children will be granted the unbelieving parent. And that can create unpleasant traumatic problems that can fester like a canker, and finally result in the children drifting from the Truth anyway.

Hence every attempt should be made to preserve a marriage whilst serving the Truth. Firmness, affection, and Scriptural education are necessary factors in binding children to faithful parents and to the influence of the Word. We must try to make our children *love* the Truth rather than forcing them to accept it. A careful supervision of their schooling companions and the friendships they establish will pay

dividends. Above all else, be warm and enthusiastic towards the things of the Truth.

Great care, and much patience are required to avoid irrevocable false moves. Some have terminated marriage "because of the Truth", only to find that they are not suited to a celibate life, and so their problem is accentuated rather than solved. Frequently they then emotionally involve others in their problems. On the other hand, a believing wife might depart from a hostile home environment (though such would be against the advice of Paul — 1 Cor. 7:12-13) because it is interfering with her worship, but she must bear in mind, that if she has taken on the responsibilities of a family, she has not the independence to please herself. She may have to abandon the children to the hostile influence she is leaving. Certain it is she would lose custody of the children if the unbelieving parent elects to demand it.

Great care must be taken that the Truth is not compromised, but within the circle of that requirement, every attempt must be made to preserve both the marriage and the relationships involved therein as far as the children are concerned. Sometimes an intermediary can assist solve a marriage problem, but in most cases, the solution is with the immediate parties concerned. True, genuine love is usually a tremendously binding factor in most marital relationships. Paul's advice, carefully followed in faith, will provide the means of greater happiness now, and eternal life in the age to come.

HPM



LOGOS COMMUNICATION

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS
NEAR AND FAR

Enthusiasm

"I am Alexander Ampolfo, a brother in the Accre Ecclesia (Ghana). I have read a number of your books and booklets which I have found helpful and encouraging. As I have only been a short time in the Truth, I find your periodicals assist me in the better understanding of the Scriptures. And this we need in these last days, for we need to be on our guard against today's evil environment. There are many signs fulfilling Bible prophecy, which should excite us. The tension building up between Russia and USA is a case in point, to say nothing of the remarkable events in the Middle East. I believe that Mr. Reagan is the right man in the right place to challenge the expansion of Russia. At the time of his election, I told my brothers that I believe he would win, because of the critical issues facing the world. We do not take part in political affairs, but we are very much interested in the fulfilment of Bible prophecy.

"Your publications have assisted us in our efforts to understand God's Word.

"I have enclosed a book which criticises our understanding of the coming Kingdom of God. The publishers claim that the church is the Kingdom and base their understanding upon Colossians 1. I felt like writing them regarding their error, and setting forth the Truth;

but I subsequently decided to send you the book, so that you may advise me of the weak parts of their argument.

"How sad that this people claim that the Kingdom has been established when Abraham, Isaac and Jacob are still in their graves. This is a very weak point.

"I am 28 years of age, and was baptised 7 years ago. I was from the J.W.'s faith, and I always thank God that I have found the Truth at last. I have a sister wife and a baby girl; and am pleased to greet you in Australia." — A.A. (Ghana, West Africa).

(We know the article rejecting our beliefs concerning the future establishment of the Kingdom of God. Its main argument is based upon Col. 1: "Translated into the Kingdom. . . ." We will try to find time to answer this for you, either by letter, or through "Logos". We are very pleased to hear from you, and delighted with your enthusiasm for the Truth....Ed.)

Countdown To Armageddon

"We felt you may be interested in this newspaper advert, placed by the Boolaroo Ecclesia.

"Initially we intended to promote *Countdown To Armageddon* alone, but it was further thought to be an ideal opportunity to hold a special lecture as well.

"*Countdown* is an out-

standing production, ideally suited to encourage people to consider God's Word today.

"May Yahweh continue to bless your work, and may His blessing be with this witness and proclamation of His glorious Name." — F.R. (NSW).

(You did an excellent job of the large and attractive advertisement. It is for us to witness to the Truth; it is Yahweh's prerogative to provide any increase. We labour in faith, but also encouraged by the fact that a few still are prepared to hear and heed the Word. Thank you for your warm greetings, much appreciated by us and our staff. We have plans of reproducing the book towards the end of this year, improving it and bringing it up to date....Ed.)

Thank You!

"Thank you for the two copies of *Logos* received. I am most delighted with their contents, and believe the Magazine will help me tremendously in my studies of the Scriptures of God Almighty, and our ever-loving Lord Jesus Christ. I have made a firm order with Bro. Cherry to receive copies, so there will be no need for you to send further numbers from Australia. Thank you for introducing me to *Logos*. May it continue until our Lord Jesus Christ returns to his rightful Kingdom on earth." — L.E.W. (U.K.).

(Our hope is that the Lord may soon return,

rendering unnecessary these very imperfect efforts to set forth his Truth.... Ed.).

Priorities

"Having read *Logos* with great interest for the past few years, I would like to query a passage in a recent Editorial. You list priorities as First God; then Family; then the Ecclesia; then the World outside. Do you think that placing family before ecclesia is the correct order, remembering the words of the Lord in Matt. 12:46-50 where the Ecclesia is placed before family (see also Matt. 10:37)? I am sure your order of priorities was an oversight." — C.S.W. (Wales).

(If God is placed first, our families will be served in the light of His requirements. And the needs of the family in that regard will take priority over the demands of Ecclesial life. For example, if a member of our family is in need of help, and a member of the ecclesia is in need of help, our responsibility is to give first consideration to that "precious heritage" Yahweh has delivered into our care (Psalm 127:3). And our first priority (our allegiance and love of God) will guide us in the way to best help the members of our families. We will not be found doing the work of an Ecclesia (which may be performed by other members) whilst neglecting our family. We will not be found encouraging the members of our family to seek the things of the world at the expense of the things of God, but in order to serve them best will exercise the authority that God has given us over them, to see that they are at the

meetings where the Truth is taught. God has placed husbands at the head of the house (1 Cor. 11:3-7), and they should use their authority to glorify Him. Without neglecting the service they can render the Ecclesia, they will give themselves particularly to the education of their children. After all, it should be obvious, that possession of a large family will limit time and opportunity in other directions. Because of that we suggest the order of priority as God first, family next, ecclesia third and world last. See Gal. 6:10. Gospel proclamation must be viewed as subordinate to God, family and ecclesia.

The reference you cite from Matt. 10:37 supports the order of priority we set down, because it requires that we place God first. The reference in Matt. 12:46-50 relates to adult relations who do not submit to the requirements of God. We help them best by adopting the Lord's attitude. At that time, his half-brothers were not putting God first. They opposed his ministry, and he rebuked them for it. They wanted him to cease preaching, and this he refused to do. But Christ did not forget the responsibilities that he had towards his own, and gave a direction regarding his mother from the cross, and a special interview to James following his resurrection (1 Cor. 15:7). Ultimately, all the members of his family were found in the Ecclesia (Acts 1:14).

Unfortunately, there is a tendency on the part of some very sincere members of Ecclesias, to neglect their families; and to excuse this on the grounds of the demands of the

Truth. But remember, we placed God first in our list of priorities, and both family and ecclesial responsibilities are subject to that. We will not neglect either family or ecclesia by so doing; but a very special priority must be given to our children, and if this means that in some directions we must limit the work we do in an ecclesia, that is a sacrifice that I am sure would be pleasing unto the Father. Write me further if you are not satisfied with the above explanation....Ed.).

True — But Appreciated Nevertheless

"Enclosed please find my subscription order for *Expositor*, together with a cheque.

"Please note that this is intended as payment for the current subscription only, and be so kind as to accept the overpayment as one grateful brother's meagre attempt to combat your spiraling costs somewhat.

"Its only money!

"The earth is Yahweh's and the fullness thereof.

"Keep up the good fight." — D.L.R. (Can.).

(You have expressed a lot in a few words which is the acme of good penmanship. It is helpful to be reminded that money is of minor importance when Yahweh is taken into account. Thank you!.... Ed.).

Good Morning!

"Good morning dear Brethren!

"We are enclosing our cheque to cover cost of *Logos* and *Expositor*. We have not received a copy of *Expositor* for some months, yet have paid our subscription promptly.

Has there been some delay that we are not aware of? Would you kindly look into this for us?

"We find both magazines most beneficial for Bible study. We need to all stand fast to that glorious and sound Truth that our Master might find us prepared at his coming!

"Please put whatever balance is over towards your efforts to proclaim the Truth to the Ecclesia of God, in motivating faith to keep us on the straight and narrow path.

"Extend our good wishes to Brother Mansfield. We pray that Yahweh will grant him a safe journey to the US in 1982. We look forward to renewing acquaintances with him." — G.R. (USA).

(Your bright and cheery letter helped muchly on a dull and dreary day. Delay in "Expositor" has been due to two factors: pressure of work to get the copy out; delay in postal communications. We are moving to solve both problems. We look forward to renewing many acquaintances in 1982, God willing...Ed.).

Studies In Ruth

"Upon receiving *The Book of Ruth*, I began a study on the subject. I found the book most instructive and exhortational. However, I have a query concerning the notes on Ch. 1:1. The book states that the phrase, "Now it came to pass . . ." occurs six times in Scripture always introducing a time of trouble which ends in blessing and deliverance. The last quotation is given as 2 Sam. 21:1, but this does not contain the same phrase,

although a rather similar one is used. I would appreciate any assistance you can give me." — K.T. (WA).

(I agree with you that the study of the Biblical Book of Ruth is both instructive and exhortational. I never cease to wonder at the extent of teaching that the Scriptures express in so few words. Shut up in that small book is a tender story of sacrifice and love, together with a typical illustration of the most profound and far reaching of all Bible themes: redemption. In answer to your query, if you consult an interlinear Hebrew English Bible, you will see that the Hebrew word translated "and" in 2 Sam. 21:1 is the same word as is translated, "And it came to pass" in Ruth 1:1, and you will notice in 2 Sam. 21:14 that the time of trouble described in that chapter gave way to a time of blessing....Ed.).

Trials From Within

"I look forward with anticipation each month to *Logos*, for I find encouragement from its pages in these troublous days.

"Your adherence to the Truth, and refusal to be led by 'cunningly devised fables' from within or without the household of faith is to be commended.

"I have not been many years in the Truth, but I have heard much controversy and strife, some of which has sickened me. I sometimes feel like withdrawing into isolation. I know this is wrong, and pray that Yahweh will give me the strength to resist.

"The Lord Jesus declared: 'When the Son of man

cometh shall he find the faith on the earth?'

"We know he will if we remain steadfast to the things once for all delivered to the saints.

"May the blessing of Yahweh be with the work of the Truth, and all that is written and spoken in sound exposition thereof." — J.R.P. (USA).

(The Truth is divine and perfect, but those embracing it on earth today are fallible men and women who so often err. We have been warned that we will be tried both by things within as well as those without, and are instructed that it is "through much tribulation" (pressure) that we must enter the kingdom of God (Acts 14:22). We are therefore wise to build up a compensating pressure of truth within so as to resist any pressure from without. Meanwhile we sympathise with you in your experiences, and would exhort you to exercise patience and faith. Remember Paul declared: "There must be heresies that the approved may be manifest" (1 Cor. 11:19). Always bear in mind that Christ "walks in the midst of the Ecclesias" (Rev. 2:1); that he is cognisant of the distressing circumstances that you experience; that he could remove them if it were his will to do so; but that probably he permits them to continue in order that you, and others with you, may be perfected for the kingdom. No brother or sister is ready for the Kingdom who has not gone through trial, for "it is the trial of your faith" that will gain for you the glorious inheritance of the age to come (1 Pet. 1:7). Meanwhile, try and strengthen those of

your brethren who can be strengthened, enjoy the fellowship of Yahweh and His son in prayer, and build up your faith by "hearing the word of God" (Rom. 10:17). Then, perhaps, in the future you will be able to look back on your present trials, and view them as valuable lessons in life, and stepping-stones to ultimate glory.... Ed.).

Elpis Israel

"I have read *Elpis Israel*, but have never studied it. As you know, there is a difference between reading a book and studying it. What is the best way of going about reading *Elpis Israel* with profit?" — D.A. (NSW).

(Use two other aids: a dictionary and the Bible. Carefully read each paragraph, and at the end of each one ponder what you have read, and write in the margin of the book a caption of its contents. If you cannot understand it, go over it again until you do. Use the dictionary for any difficult words; and the Bible to consider every reference given. Try to picture what you read. You will find that your reading progress is much slower, but far more profitable.... Ed.).

Increase In Price

"I mailed a cheque for *Logos* and *Expositor*, but have learned since then that *Logos* had advanced in price. Accordingly, I am enclosing a further cheque for \$20 to assist in the furtherance of the work which is greatly appreciated" — M.D. (Texas).

(Your generosity is both

appreciated and encouraging. It assists us to balance the budget in these difficult times. We are constantly being subjected to increases in costs. The Australian Government, at present, is most greedy in that regard. Not only has postal costs steeply increased in recent years, but we are now subjected to a sales tax on the Magazine! However, we have maintained this service for 48 years, and hope to continue it for a short time further. At one time, the Australian Government looked upon the mails as a service to the community; today it is a source of revenue, and Australia Post makes handsome profits — at the expense of the community. We look forward to the time when first priority will be given to the preaching of the Word throughout the world, as the "everlasting Gospel" is set before all peoples, nations and tongues (Rev. 14:6).... Ed.).

Appreciation

"Thank you for your six monthly copies of *Herald of the Coming Age*. I would like to continue receiving them please. You are really witnessing by post, and I appreciate what you are doing.

"There are many quotations from the Bible which point to things happening in 1982. In that regard, your books are wonderfully clear, particularly if they are followed with the Bible in hand.

"There are also other wonderful people who are doing the same as you.

"The *Gideons* place Bibles in Hotels and Motels, and I never fail to

take one out of the drawer and read something of it. It is my 'thank you!' to them because of what they are doing. Just the same as my answering your letter because I appreciate what you are doing for people such as myself. I pray that you may be able to claim success in the work by turning others to Him. I would like you to send your literature to the address I have here listed, as I am confident he will appreciate your literature." — C.E.G., Qld.

(The above letter is from an interested friend. It encourages us to maintain the work being done. We do not look for "success" in the normal sense of the word, but to present the Truth to others as a privilege and a duty.... Ed.).

Attending Lectures

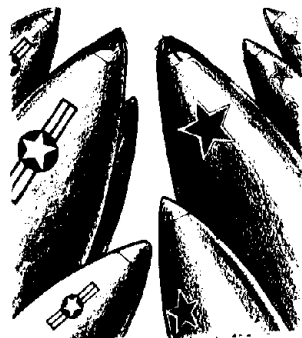
"Thank you for your letter asking if I still wished to receive your informative booklets.

"Of late, I have been attending the Lectures held every Sunday evening at the Boronia Progress Hall given by the Boronia Ecclesia.

"Any books which I need will be supplied to me by them and it will therefore save you the cost of postage.

"I thank you very much for having regularly posted booklets to me — it was much appreciated" — W.W. (Vict.).

(This is a development that gives us cause for rejoicing. The applicant above applied for free literature, and was supplied by us. We then made contact with local brethren, with the pleasing result above.... Ed.).



Fear!!!

“Upon the earth distress of nations with perplexity, men’s hearts failing them for fear . . .” (Luke 21:26).

The Cause of Fear

THE world knew nothing of fear until sin made its appearance. It will never be properly rid of it until sin and death are eliminated at the end of Christ’s thousand years’ reign.

It was the fact of sin in the beginning that caused Adam to exclaim: “I was *afraid* because I was naked; and I hid myself” (Gen. 3:10).

Sin made him afraid, and fear turned him into a coward. And the more man sins, the further he drifts from God; relying upon his own resources, the greater his fear of the future.

And mankind has cause to fear. Daniel predicted that there shall be “a time of trouble such as never was since there was a nation” (Dan. 12:1). His statement, of course, excludes the epoch of the Flood, for nations were formed after that catastrophe washed the earth clean.

Peter says that the world will be purged with fire (2 Pet. 3); whilst Jeremiah describes the future in terrifying terms:

“Thus saith Yahweh of hosts, Behold, evil shall go forth from nation to nation,

and a great whirlwind shall be raised up from the coasts of the earth. And the slain of Yahweh shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground!”

Death shall be so widespread as to be ignored; and the conditions so awful, that it shall not be lamented.

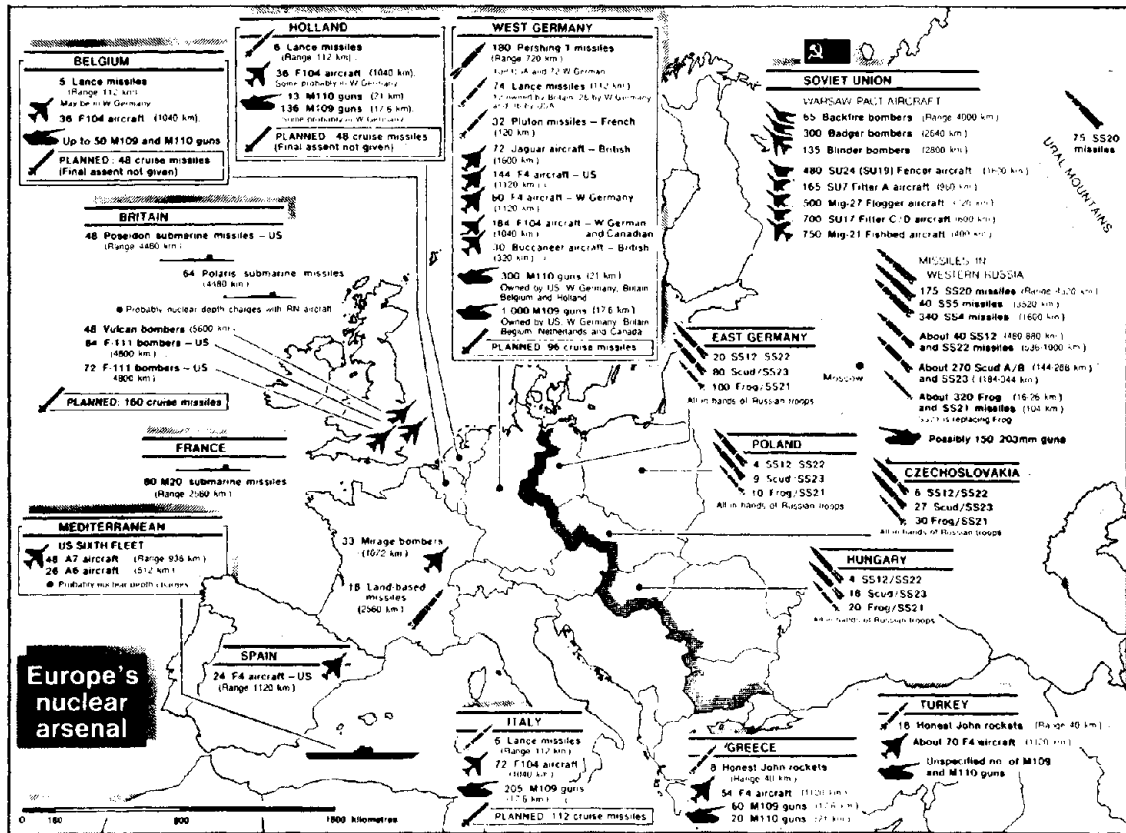
At one time, such expressions seemed to be hyperbolic, exaggerated, not to be taken literally. But the widespread preparations for war today, and the frightfully destructive nature of the weapons and missiles being stockpiled, suggest that these terrible words literally express the exact conditions yet to be manifested upon the earth.

The Frightful Future

The chart published on the following page is reproduced from *The Advertiser* for 9th January. It is based on information from the International Institute for Strategic Studies, the British Ministry of Defence and other sources. It shows the approximate location of weapon systems which would or could be used to carry nuclear

Europe: the final arsenal?

LOGOS



warheads if peace broke down in Europe. It was captioned by the question: **Europe: The Final Arsenal?**

What this really means would be almost impossible to describe.

At least 75,000 people lost their lives at Hiroshima in the first hours after the Atomic bomb was dropped. Most were disintegrated immediately by the fireball; the others died shortly afterwards from burns, blast and shock. The eventual death toll was probably 200,000.

But the Atom Bomb was a mere toy in comparison with the Nuclear explosives of today. And the major powers are so geared for war, that the awful implications were expressed by President Nixon when he was in power: "I can go into my office and pick up the telephone and in twenty-five minutes seventy million people will be dead!"

The realisation of this has caused hundreds of thousands of peoples throughout Europe to agitate against the senseless build-up of weapons of war that could destroy the civilisation of the Continent in a matter of minutes.

Throughout West Germany a slogan is painted on walls and billboards: *Ich Habe Angst*.

It means: *I am afraid!* And the deployment of force and forces as depicted on the chart shows why.

In Australia, far removed from the centre of world conflict the fear is not sensed as it is in Europe. Australians, as with other peoples so placed, "dwell carelessly in the isles" (Ezek. 39:4), but they too, as the prophet warned will feel the fire of God's

wrath.

But in Europe, the massive build-up in Western and Eastern Europe of missiles, and yet more missiles, has led to a moral revulsion against "overkill": the frightening capacity of each super-power to destroy the other many times over, combined with a genuine fear that a nuclear war would leave little more than ashes and radiation where 350m people now live.

Trading In Death

The equally fearful fact is that if the major powers responded to the demand of the masses for complete disarmament, the economy of the world would collapse, leading to equally terrifying problems.

For modern economy is based on the manufacture of instruments of death. It is computed that 60,000,000 people are engaged in munition making or related industries. Consider the huge amount spent in wages to employ this largest army of history, and one begins to understand how the wealth of this affluent age is expended in preparing the very means to destroy it. No wonder it is prophetically described as "a time of trouble such as never was since there was a nation". Brother Thomas observed:

"Ascertain the calamities of former ages, and however terrible they may appear, this will exceed them all. The overthrow of Sodom, Egypt, Jerusalem, the fall of the Roman empire, were all judgments which chill the heart, and make the blood run cold to contemplate; but times have now come over the world which will have been hitherto unsurpassed. The wrath of the sixth and seventh vials which remains, is about to overwhelm the nations with 'torment and sorrow', for the cup of their iniquity is full." (*Elpis Israel* p. 374).

The destruction of Jerusalem was a frightful calamity. Whilst the Romans hammered at its walls from outside, the Jews within were divided and antagonistic, and shed the blood of one another with impunity. The approach to the altar, in the Temple court, was slippery with the blood, not of animal victims, but of those slain by their fellow-worshippers in bitter hatred. In that terrible siege, over 1,000,000 were destroyed amid scenes of incredible horror, including cannibalism. The city was ringed with crosses upon which hung the dying bodies of victims who had vainly endeavoured to escape the ghastly conditions within, as it was politically crucified by its inmates.

Those are some of the facts of history relating to the destruction of Jerusalem, and which types the world-scale destruction of the future. The cup of suffering will be handed to the nations to drink, a cup they will not be able to refuse. Jeremiah declared:

"Therefore thou shalt say unto them (i.e. the nations), Thus saith Yahweh of hosts, the God of Israel; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you. And it shall be, if they shall refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith Yahweh of hosts; Ye shall certainly drink. For, lo, I begin to bring evil on the city which is called by My name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith Yahweh of hosts" (Jer. 25:27-29).

These are words that need to be pondered to be understood. If Yahweh allowed the holy city to be overwhelmed 1900 years ago, can modern centres of blasphemy imagine they can escape? Prophecy declares: "The cities of the

nations fell." If two-thirds of those dwelling in the land are to be destroyed by the invasion of Gog (Zech. 13:8-9), how great will be "the slain . . . from one end of the earth even unto the other end of the earth" (Jer. 25:33), when the beasts of the jungle (the nations) are left to tear one another to pieces!

Preparations are proceeding apace for this self-immolation of the nations. In this age of ruthless violence, preparations for the greatest and most widespread violence the earth has ever witnessed at the hands of man constitutes the world's most lucrative form of trade. Author Andrew Pierre, a senior fellow of the Council on Foreign Relations in America, claims that:

" . . . the value of arms transfers soared from \$9000 million in 1970 to more than \$20,000 million in 1980, with 81% of exported weaponry going to the Third World, which experienced 114 of the 120 conflicts recorded between 1965 and 1979." (The Australian 25/1/82).

The Middle East took the lion's share, followed by Asia.

Four countries exported 87.5% of the weapons sent to developing nations in the 1970s with the US providing 45%, the Soviet Union 27.5%, France 10% and Britain 5%.

Under the Carter administration there was an attempt to restrict the trade in weapons of war, but those restrictions were swept aside by the Reagan administration; and now the world is engaged in a furious arms' race that must mean the destruction of modern civilisation. Christ predicted that at the time of the end the nations would develop the power to destroy civilisation (Rev.

11:18), and the fulfilment of his prediction is creating the fear that governs the hearts of so many today.

Plowshares Into Swords

Joel predicted the time when weak nations would proclaim themselves strong because they would beat their plowshares into swords, and their pruninghooks into spears (Joel 3:9). That fact is one of the anomalies of the present arms' race. Nations whose populations are on a starvation diet find the wherewithall to purchase the most sophisticated weapons of destruction. In this age of waste, the world hypocritically deplores the fact of starving millions, and yet spends its billions in preparations to kill. Philip Noel-Baker, Nobel Peace Prize winner, 1971, wrote:

"Both the US and the Soviet Union now possess nuclear stockpiles large enough to exterminate mankind three or four — some say ten — times over."

According to a report published in America this year, Soviet arms' sales to Third World countries have increased eightfold over the past decade to a record \$6200 million in 1981. The Soviet Union has even given itself to manufacturing weapons of war at the expense of agricultural development. It now depends upon other countries to provide its need of cereal grains and other food, whilst it concentrates on the perfecting and manufacturing of instruments of destruction. Guns not butter is the cry of the modern world as it prepares for its own annihilation.

Statistics can never reveal the full horror of the fact. But consider these figures: more than \$20

billions of arms are traded worldwide; Third World countries are the greatest customers spending six times more on arms than they do on public health; in West Germany alone, some 200,000 workers are directly dependent on the arms industry for their jobs, whilst many more are in related industry; the world spends roughly 60 times more equipping each soldier as it does educating each child.

At the same time as the arms' industry is booming, world shortage of food is increasing.

Is there any future for such a civilisation as that?

What Of The Future?

We know what the future will reveal! The world will be subdued by the unleashing of power greater than any nuclear missile or device. Paul refers to the manifestation of Christ "in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (2 Thess. 1:8). The reference is not merely obedience to the Gospel as proclaimed today, but to the "Gospel of the age", or "everlasting Gospel" to be proclaimed by Christ and the saints at his coming:

"... having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters" (Rev. 14:7).

The "flaming fire" is the open and belligerent manifestation of divine spirit, and its effect upon those who dare defy Christ will be similar to that of nuclear power.

Zechariah declares:

"This shall be the plague wherewith Yahweh will smite all the people that have fought against Jerusalem: Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth" (Zech. 14:12).

This describes exactly the effect of radiation from nuclear explosion. Nuclear energy is described as the force of nature harnessed to man's use. But in weapons of war it is out of control. Zechariah, however, is not referring to nuclear warfare, but a "plague wherewith Yahweh will smite" those gathered to war. The Spirit in belligerent manifestation will have a similar effect upon those against whom it is directed, as would nuclear warfare in the hands of man. The vast and important difference being, of course, that directed by Christ it can be controlled, whereas man has not yet learned that secret. Tests have shown that today nuclear radiation could damage the user of such power as well as the enemy against whom it is directed. But "the plague" of Zechariah's prophecy will smite only where it is directed, for those using it will have complete knowledge of its power and its use, and will need no missile in order to direct it where to required.

Meanwhile, the development of frightening weapons of war proclaim that there is no future for civilisation. Throughout the world cities are being made larger and more resplendent. The world is busily engaged like the fool of Christ's parable, in pulling down its barns and building greater. But as in the parable, the decree went forth: "Thou fool, this night

thy soul shall be required of thee!" (Luke 12:20). So it will be with civilisation about us.

And with us also if we have allowed present opportunities and affluence to blind our eyes to realities. There is something greater than material possessions; and that is, eternal life! Eternal life will only be ours if we sow to it; and sowing crops involved hard, back-breaking toil in the days of the apostle. He warned:

"God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting" (Gal. 6:8).

The world is on a collision course with destiny, and part of the means to that end comprise the weapons of destruction that it has evolved and manufactured. Christ warned of this state, and we see the evidence of it today. But in very context with his words describing the fear that will grip the hearts of men in the days of his coming, he spake to his disciples:

"When these things BEGIN to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28).

He counselled care lest his followers get caught up in the mad pursuit of a materialism that so distorts true perspective, and blinds people to realities that "the day come upon them unawares" (v. 34), for "as a snare shall it come on all them that dwell on the face of the whole earth."

The exhortation of Bro. Thomas is to the point:

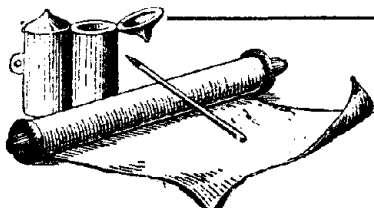
"There can be no doubt in the mind of the true believer. He discerns the signs given under the sixth vial as manifestly,

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

other words, he must believe 'the things concerning the kingdom of God and the name of Jesus Christ'; follow the example of the Samaritans and be baptised into the name of Jesus Christ; and henceforth perfect his faith by his works, as Abraham did. He will then be a lamp, well oiled and trimmed, and fit to shine forth as a glorious light at the marriage of the Lamb" (*Elpis Israel* p. 387).

Brother Thomas' words were to the point when he wrote them; they are urgent today. The signs show two facts: Christ is at the door; and without him life has no enduring future. Let us "redeem the time" knowing the days are evil.

P.M.



Short Answers

These are answers to questions submitted to the speakers at the last Australian Bible School but then unanswered through lack of time.

Our Righteousness As Filthy Rags?

What is meant by Isaiah's statement?

Isaiah declares: "We are all as an unclean thing, and all our righteousnesses are as filthy rags" (Isa. 64:6). Some apply these words to all, and claim that the only righteousness possessed by us is imputed righteousness. But that is a wrong interpretation of the passage. The prophet was describing the state of the nation, and explaining why it would suffer the judgment of God. The nation was leprous (unclean), and its righteousness such as only fit to throw away (filthy rags). The people of Israel endeavoured to "establish their own righteousness" by law (Rom. 10:3), but the only way they could do that was by perfect obedience, and such a standard is beyond the ability of mere mortals (Rom. 3:10). For true saints, Christ is "the end of the Law for righteousness", because forgiveness of sins is obtainable in him. By that means, he is able to bring to an end the frustrating, ceaseless, hopeless pur-

suit of justification by means of Law (Rom. 9:31). Because of the weakness of flesh, the Law could only condemn, but in Christ its weaknesses can be forgiven. Hence our dependence upon him to save.

Let us make it perfectly clear, however, that if we have no righteousness of our own we have no hope. "I say unto you, that except your righteousness shall exceed that of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5:20). A mere hearer of the Word deceives himself (James 1:22), for "faith, if it hath not works, is dead, being alone" (James 2:17). Rev. 19:8 describes the Lamb's bride as dressed in "fine linen" which is described as "the righteousness of saints". But Bro. Thomas renders the word as "righteous actions of saints" (*Eureka*). He comments: "The betrothed had made herself ready by deeds of righteousness; on account of which she had been married or united to the Lamb" . . . "Their investment with the fine linen of incorruption, as the

reward according to their pure and resplendent works, was preliminary to judgment being given them for execution upon the great harlot . . ." (*Eureka* vol. iii).

Hezekiah And The Sign Of Immanuel

"Did the birth of Hezekiah provide an initial fulfilment of the sign of a virgin birth to King Ahaz. See Isa. 7:10-16?"

The answer to your question is revealed in the facts of Hezekiah's birth as revealed in Scripture. Ahaz began to reign at the age of 20 and reigned 16 years. He therefore died when he was about 37. Hezekiah commenced to reign at the age of 25, and therefore must have been born when Ahaz was about 12 or 13 years of age — which is far from unique in the east (see 2 Kings 16:1-2; 18:2). Therefore, Hezekiah would have been 7 or 8 when Ahaz commenced to reign, and a young man when the events of Isa. 7 took place.

When Ahaz, as representative of Judah, rejected the offered sign of Immanuel, the nation was given the sign of Maher-shaial-hash-baz, son of the prophetess (Isa. 8:3). His name signifies: *He shall hasten to the spoil, he shall make speed to the prey*. The birth of that son heralded the impending judgment and doom for the nation. The initial fulfilment of the type was vindicated in the Assyrian attack and defeat of Syria and Israel in the north (cp. Isa. 8:4 with 7:16). The prophecy of Immanuel was fulfilled in Christ (cp. Isa. 7:14 with Matt. 1:23).

Heaven And Earth Shall Pass Away

Please explain Matt. 5:18: "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

In this passage, "heaven and earth" are used figuratively, as in Isaiah 1:2,10, for the rulers and ruled of Judah. The Lord taught that the Jewish State would not be overwhelmed until the Law was fulfilled in its entirety. He accomplished that by his perfect obedience "even unto the death of the cross," which ensured his resurrection from the grave. The types and shadows of the Law became tangible and real in him. He was the antitype of the festivals and sacrifices, and thereby brought "life and immortality to light". Similar words are found in Luke 16:17. In Mark 13:31, the Lord is represented as saying: "Heaven and earth shall pass away; but my words shall not pass away." Those words

were vindicated in A.D. 70 when the Jewish State was overwhelmed, and the Lord's prophecy fulfilled.

"Jot and tittle" is a proverbial expression denoting the slightest point. "Jot" is the N.T. form of the Hebrew letter *yod*, the smallest letter of the Hebrew alphabet (see above Psa. 119:73). The word "tittle" in its Greek form signifies a *horn*, and here relates to the extremity of a letter, a little point, in which one letter differs from another. The word "fulfilled" is from the Greek *ginomai*, and signifies to come into being, or to be completed. The RV has "till all things be accomplished". Christ fulfilled all the requirements of the Law, and in his character and actions brought reality to it.

The Wheat And The Tares

Does the parable of the wheat and the tares (Matt. 13:24-30) support the teaching that fellowship should not be denied any professing discipleship of Christ?

The parable reveals the need for vigilance in Ecclesial life. It was whilst "men slept" (v. 25) that the tares were sown among the wheat. This caused distress to those who discerned what had taken place, but they were warned not to root out the tares, lest true wheat be destroyed as well.

The "tares" relate to a noxious weed peculiar to the east, much like darnel. It resembles their wheat in almost all points until maturity when it is discovered by some slight differences, such as that it is coarser and less compact, but principally by its want of fruit, only a few grains appearing in a large full ear. It is not only unprofitable by cluttering the ground, but destructive. If its seed is mingled with flour it can cause inebriety, vertigo, and often a lethargic and mortal torpidity. Some have claimed that it injures both the head and the eyes. The tares of England can be made into a pulse that may be used; but apparently this weed is fit only for fuel.

What do the tares represent in the parable? Not the openly wicked, for they are to be put away (1 Cor. 5:13); not heretics, for they are to be rejected (Tit. 2:10), but illegitimate wheat, representing those hypocrites who have the outward appearance of true discipleship, but whose hearts are not right with God. They are not only largely fruitless in themselves but can cause spiritual sickness in an Ecclesia. However, it is generally beyond the

ability of saints to discriminate between true and false in that regard. We do not know all the circumstances, nor motives, in any given case. Many would spurn a David and commend an Amaziah who revealed an external appearance of well-doing, who "did that which was right in the sight of Yahweh, but not with a perfect heart" (2 Chron. 25:2). We must exercise the greatest care before we condemn actions whose real motivation we do not properly understand. Otherwise, we

might be found "pulling up wheat". Best to help where we can, to warn and rebuke, but to avoid harsh judgment in such cases.

The parable of the tares relates to matters upon which we are not competent to judge. It does not relate to blatant rejection of Christ in action, nor to false doctrine. In such cases, Ecclesias are called upon to take disciplinary action, and they are remiss when they do not do so (see 1 Tim. 1:20).

Editor

One Of The First Booklets Issued To Advertise The Truth

Yahweh Elohim

Continued from p. 154, it will be seen from the contents of this booklet, that those who prepared it anticipated that the general public would have a greater understanding of the Bible than is the case today.

8. "The Time of the End"

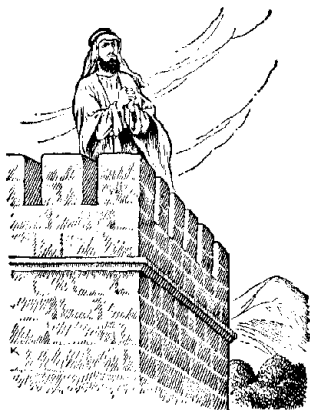
"At that time shall Michael stand up, the Great Prince (Christ) who standeth for the posterity of thy people, O Daniel; and there shall be A TIME OF TROUBLE, such as there never was since there was a nation, to that same time: and at that time, O Daniel, thy people shall be delivered, every one who shall be found written in the book. And many of them who sleep in the dust of the earth shall awake, some *l'khaiyai olahm*, for Living Ones of the Hidden Period, and some for shame and contempt of the age. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as stars during the Hidden Period and beyond" (Ch. 12:1-3).

"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame" (Apoc. 16:15).

9. Duration Of "the Time of the End"

This is a definite chronological period. It extends from the termination of the 2400 years, to the end of the 1335 years of Dan. 12:12. It is a period of *forty-five years*, intervening between A.D. 1864, and A.D. 1909; which is the beginning of the *olahm, aion*, hidden period, or cycle, commonly styled the Millennial Age, or Millennium*; be-

* Bro. Thomas anticipated that the Lord would return about 1909 because he interpreted the three time-periods of Daniel 12 as concluding at the same date instead of on succeeding ones. His reason for this is contained in the original editions of *Elpis Israel*. At the same time he anticipated the termination of the Papal temporal power between 1866-70 which came to pass. It was a mistake to look for the completion of the three periods on the same date, but it was worked out well for us, because, anticipating the early return of the Lord, his expositions were charged with an urgency they otherwise would have lacked. The article above was based upon the writings of Brother Thomas.



Echoes Of Isaiah 35

The Prophet's Vision

*Coming the day when the desert and wilderness,
Bright with its blossom shall flower as the rose;
They shall be glad and rejoice with great happiness;
Scenes of great beauty wherever one goes.*

*Lebanon, Carmel and Sharon, all excellent;
Glory of Yahweh in all shall be seen;
All shall rejoice with abundant fertility,
Where, hitherto, desolation hath been.*

*Strengthen weak hands then, and knees that are feeble;
Say to the fearful, Be strong and take heart;
Coming the day of God's vengeance and recompense,
Saving the righteous, to set them apart.*

*Then shall the lame, as the hart, leap and gambol;
Then shall the tongue of the dumb shout and sing;
Where once was all desert, clear waters are streaming,
'Stead of the wilderness, fountains shall spring.*

*Nothing unclean will be able to desecrate,
Nothing offensive to holiness mar;
Beasts of the jungle will no more intimidate,
Clear its great highway, like bright morning star.*

*Walking its precincts in joy and serenity,
All God's redeemed ones with gladness will sing;
No more for ever the sorrow and sighing, — but
Joy everlasting, redemption will bring.*

— C. Woodgate (U.K.)

Even so come, Lord Jesus!

cause it is to continue 1000 years, or a "season and a set time" (Dan. 7:12). These *aiones ton aionon*, begin A.M. 5995, and end A.M. 6995, leaving "a little season" of five years for the events which are to terminate the existence of "THE DEVIL," and to *destroy his works* (Heb. 2:14; John 3:8; Apoc. 20:3,10; 1 Cor. 15:21-28).

The 45 years of the "the Time of the End" are the TRANSITION PERIOD, styled "*the Hour of Judgment*," in which the spirit, incorporate in Jesus and his Brethren, "*The Name*," "avenges the holy;" and causes to pass away all power and dominion from "*the Spirituals of the wickedness*," who now rule in the ecclesiastical and secular high places of the nations; and establishes the Kingdom of the Deity. The *last forty* of the 45 years consummates the performance of the truth and the mercy sworn to Jacob and Abraham of old (Mic. 7:15-20). They begin, therefore, A.D. 1869.

The reader, then, will perceive that *five years* of the 45 remain to be disposed of. These intervene between A.D. 1864 and A.D. 1869; and it is during this brief quinquennial period of the Time of the End, we are expecting the apocalypse and epiphany of YAHWEH ELOHIM — the great, glorious, and fearful Name, the Lord Jesus and his own (2 Thess. 1:7; 2:8).

10. Our Manifesto to the World

Believing assuredly the things set forth herein, we who give currency to this document, not exceeding, perhaps, a thousand persons in America and Britain, would urge upon all to whom this may come, to consider the matter, and to prepare to meet the Judge. If they desire not to be put to shame by Him at his appearing, let them put away all "*the idols of the day*," and return to "*the simplicity which is in Christ*," and from which the entire "religious world" has long apostatized. We have shown you what the original faith and practice were of those whose Christianity was endorsed by Christ and his apostles. No other will save you from shame and contempt before him. They were the faith and practice of believers centuries before any "*Names and Denominations*," now in being had existence. These, which constitute the Kingdom of Antichrist, are mere "forms of godliness without the power," from which we are commanded to "*turn away*." Why, we inquire, can people not be content to receive the truth as it was originally believed before Catholicism, Greek, or Latin; or Protestantism, in any of its contradictory and bewildering heresies, existed to perplex the minds of men? The faith and its obedience we invite you to, were foreshadowed by Moses and the Prophets, and plainly revealed through Jesus and the Apostles. It is the only faith by which men can be saved; for there is no salvation for a single son of Adam, but by becoming, in the divinely appointed way, constituents of "the Glorious and fearful NAME, *Yahweh Elohim*:" for "there is none other Name under the heaven given among men, whereby we must be saved" (Acts 4:10-12).

The seven pillars of Wisdom's temple are the "*One Body, one*

Spirit, one Hope of the calling, one Lord, one Faith, one Immersion, one Deity and Father of all, who is over all, through all, and in all,” the true believers (Eph. 4:4). Harmonize this testimony with what notoriously exists in the Religious World. It cannot be done! The world religious is not Wisdom’s Temple, for its “pillars” are not of the true and appointed order of architecture. Its Body, instead of being crowned with the highly adorned chapter of Him who is the Light and Life, is monstrous with Seven Heads and Ten Horns; having a Mouth speaking vile things; and full of Denominations and Names of Blasphemy (Apoc. 13:5,6; 17:3). The spirit that energizes this body of superstition and folly is “the spirit that works in the children of disobedience” — the spirit of the Flesh. Its hope is “no hope.” Its lords are numberless. Its faith mere speculations and opinions. Its baptism, the baldest absurdity ever invented by a demoniac. And its Deity and Father, he of whom Jesus speaks in John 8:44, and Luke 4:5-7; 16:13-15; to which the reader is especially and most respectfully referred.

How striking the contrast between the House which Wisdom hath builded, and the pillars that she hath hewn, and the cathedral erected by the worshippers of the Power after which all the world, pious and profane, has gone a wondering! The whole professing world is a huge temple of wood, hay, and stubble, “the habitation of demons, the hold of every foul spirit, and the cage of every unclean and hateful bird” (Apoc. 18:2). “Wherefore come out from among them, and be ye separate, saith Yahweh, and touch not the unclean; 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. 6:9).

It is not all gospel that distils from the lips of pulpit orators; nay, rather, it would be more correct to say, that, though they claim to be “successors of the apostles,” and therefore “ministers of the gospel,” and “ambassadors of Jesus Christ,” *they never preach it*; not from a want of desire to do so, but from sheer ignorance of “the law and the testimony.” It is notorious and indisputable that they do not “speak according to the word;” and therefore the Eternal Spirit himself testifies, that “*there is no light in them*” (Isa. 8:20). On the supposition of the world’s spiritual guides being honest pietists, if perchance, they should preach it, it could only be by accident; for no man making an intelligent and faithful proclamation of “the gospel of the kingdom” could believe his own words and continue a spiritual trader in the bodies and souls of men” — *soma kai psuchas anthropon* (Apoc. 18:13-23).

We repudiate, then, as pure heathenism, the dogmas taught by the world’s “divines,” concerning heaven, hell, souls, Satan, and the devil. They are “the depths of the satan as they speak,” with which, as with sorceries, they unwittingly bewitch, deceive and intoxicate, the people and themselves (Apoc. 17:2; 18:23; 2:24). Their Mother is “Mystery, Babylon the Great;” and their “Names and Denominations,” “the Harlots and Abominations of the Earth; which collective only for capture and destruction by the brightness of the proximity —

te epiphaneia tes parousias — “of the Glorious and Fearful Name of Yahweh Elohim” (2 Thess. 2:8). Hence, we reject all the institutions of the “Religious World”, or kingdom of the clergy, as unscriptural, unprofitable, and vain — its baptisms, sacraments, ordinations, consecrations, unctions, liturgies, articles, creeds, and so forth; we detest them even to nausea as polluting and of no avail; and in the expressive words of the Spirit, we “spue them out of our mouth” (Apoc. 3:16).

But, while words sufficiently significant fail to give utterance to our unqualified detestation of the hideous spectacle of spiritual abomination which seethes and festers in expiring putrefactions on every side; we have nothing but kindness in our hearts towards the persons of our contemporaries. We love them, but hate their gospel-nullifying, and “damnable heresies.” We thunder in their ears, and flash before their eyes, the sharp, bright, and rattling words of plain, unvarnished truth, to awake them, if it be possible, from that deep sleep which numbs their sensibilities with the potency of death. We urge upon them, that except they be “sealed in the forehead” with the Pentecostian Faith, they cannot be saved. The pulpit oracles are a mere darkening of counsel by words without knowledge. In them are set forth “another Jesus, another Spirit, and another Gospel,” than Paul preached; and upon such orators, though they might have come direct from heaven, he imprecates a curse; and prescribes them, from the fold of Christ, as “deceitful workers, transforming themselves into his apostles; but really, like their master, Satan, who long since transformed himself into an angel of light, mere ministers of righteousness in outward show” (Gal. 1:8; 2 Cor. 11:4-13).

Mark them, then, for they cause dissensions and scandals contrary to the teaching the apostles delivered; and avoid them as you would the plague: for they serve not the Lord Jesus Christ, but their own craft; and by good words and fair speeches deceive the hearts of the simple. Turn, then, to him from whom ye have all deeply revolted. Retrace your wandering steps to the City of the Great King, and drink of the fountain of living waters, opened in the House of David there, for sin and uncleanness. The feast of fat things, and wines upon the lees well-refined, are for those who hunger and thirst after righteousness, and who seek them by faith; “for without faith it is impossible to please the Deity” — that faith which, Paul says, is the “confidence, or full assurance, of things hoped for, and the conviction of things unseen,” pertaining to the Aion; and comes by hearing, or reading and studying, the word of the Deity (Heb. 11:1-6; Rom. 10:17; 2 Cor. 4:18; 2 Tim. 4:16). Men can only be saved by the faith that leads into the obedience prescribed to their contemporaries by the apostles of Jesus Christ. You must believe the gospel preached to Abraham; and the preaching concerning Jesus Christ; and the Revelation of the Mystery which was kept secret in aion-times; but, in the apostolic age, was made manifest by their preaching; and by the scriptures of the prophets, made known unto all the nations, *for the obedience of faith* (Rom. 16:25,26). No substitute for this is admissible, and no compromise will be endured.

The Deity will not accept a divided allegiance. "He that believes and is immersed shall be saved; he that believes not shall be condemned," as unworthy of "the glorious and fearful Name — Yahweh Elohim;" the Light of the nations of the saved in the age to come (Apoc. 21:23,24).

(To be continued)

A WOMAN DIVINELY COMMENDED

"Rahab was untruthful, yet the Bible praises her," declares the critic of God's word. True, but the Scriptures do not praise her for her untruthfulness, but for her great faith: "By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace" (Heb. 11:31; James 2:25). "May we then tell an untruth to show our faith?" Certainly not. Lying is "an abomination to the Lord," and is strictly forbidden (Lev. 19:11; Eph. 4:25). "Then why was Rahab's lying sanctioned?" It was not sanctioned — it was overlooked. Her failing (caused through weakness, or perhaps through ignorance of the divine law) was not particularly noted, owing to her much larger virtue. Rahab, although non-Israelitish, was a God-fearing woman, and ready to risk her life to befriend God's people. With God such conduct counts for much, for He has declared: "I will bless them that bless thee . . ." (Gen. 12:3; Num. 24:9). A sin, committed under such circumstances as those which related to Rahab's case, ranks very differently in the divine estimation from one committed for the gratification of selfish lust. To steal a loaf to feed a poor hungry soul is not on a par with stealing one to fill one's own stomach, or to add to an already well-filled larder. In the great day of scrutiny, may no shortcoming of ours exceed in gravity the untruthfulness of Rahab! We are wise if we dismiss from our minds Rahab's shortcoming, and think only of her divinely-approved qualities. We need to check our disposition to criticise God's friends, for whom He has only a good word. Clerical commentators are great sinners in that respect — they go in opposition to God's lead, and make much of the failings (real and supposed) of Bible worthies, and far too little of their divinely-praised virtues.

THOROUGH CONVERSION

Paul's work did not cease with bringing people into the Truth. Having enlightened them, he still toiled on their account, to root and establish them in all things pertaining to their new position. To this end, he gave his brethren and sisters "much exhortation". He put himself about to warn, encourage and instruct. The extent of his concern for them is shown in his earnest prayers (Phil. 1:4; Col. 1:3,9); his loving, parent-like ministrations (1 Thess. 2:9,11); and the many sleepless and tearful nights and days he experienced on their behalf (Acts 20:19,31; 2 Cor. 2:4). To ensure success he was careful in his general behaviour: courteous, patient, tactful; never rude, haughty or aggressive. He was ever ready to "spend and be spent" for their well-being, and this even when his services were cruelly despised (2 Cor. 12:14,15). To imitate the apostle is our duty. For more reasons than one, we cannot reach Paul's degree of excellence, but we can push forward in the path of his noble example. According to our abilities and the manner we grasp our opportunities we shall be judged. What made Paul the man he was? — so warm, unselfish, untiring? Many things. His deep-down conviction, his tireless enthusiasm, his unbounded appreciation of the promised reward, his unyielding determination to fulfil the will of his Lord. These qualities all stemmed from his knowledge of the Word, the great motivating influence of his life.

— A. J.

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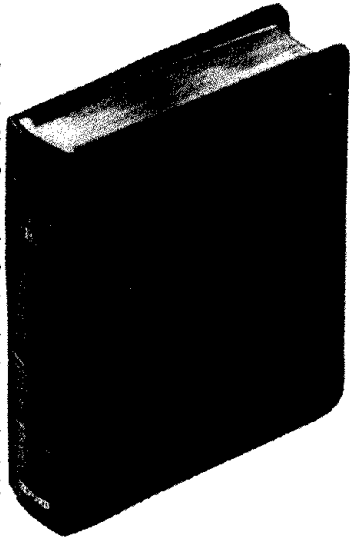
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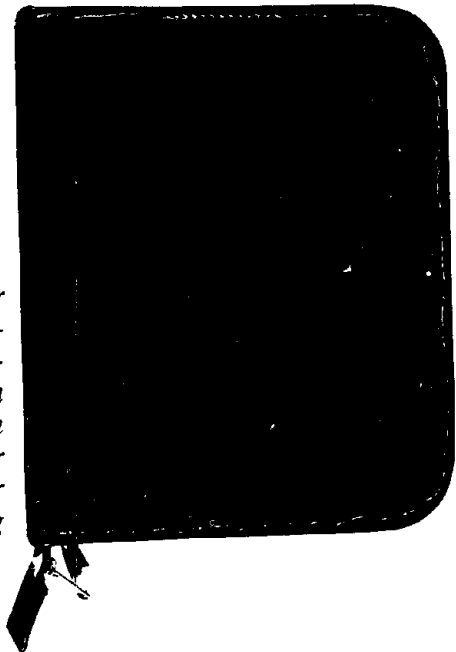
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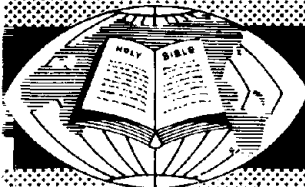
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Do what is right, be valiant for the Truth, teach it without compromise, and all lovers of the Truth will approve you; for all others, you need not care a rush!

— J. Thomas.



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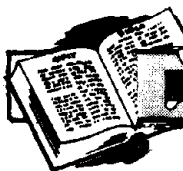
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Chat To Readers

We Recall!!

“Many shall run to and fro, and knowledge shall be increased”
(Dan. 12:4).

Progress?

WE live in a world of dramatic changes. So rapid and revolutionary are they, that it is difficult to keep up with them. Often they are heralded as progress, and applauded with such enthusiasm that we sometimes fail to recognise the dangers to spiritual environment and development that they hide.

Prior to World War 1, the world had not progressed much beyond the horse and buggy stage. Industry and transport depended upon the steam engine. Electricity was in its infancy. Industrial unions were only becoming organised, and were as yet defensive in outlook. God and the Bible were generally respected, in spite of Darwin's materialistic theories. Principles of right and standards of morality were largely governed by the teaching of the Scriptures, though doctrinal error was widespread. A person could plan and order his life in some degree, but could only hope to advance to better things if he observed the much higher general standards of morality then accepted. There was, at least, a veneer of respectability over whatever vices and rotteness lay underneath. From those standards the young dared not depart.

Even forty years ago that was the case. It no longer is so. Since the World War, changes of such magnitude have taken place, as to entirely alter the character of our environment. Unfortunately, they have been both technological and moral. They have enabled man to encircle the world or to reach the moon, but are inadequate to cope with the violence, criminal instincts, and moral depravity that have also developed. Man has developed technologically but not morally so as to equip him to use his knowledge beneficially.

The automobile, radio and television have played a devastating

part in this. The first freed people from the thralldom of the home; the last brought the world seductively into it. These inventions were introduced as pleasurable wonders; they remained to dominate and dictate the morals and standards of living. They were first a rich man's luxuries; they are today a young man's toys. They were followed by other remarkable inventions. Technology increased, and man rejoiced in the progress he was making. More, he was lifted up with pride by his achievements. Each new year brought new developments, better equipment, more mechanisation and greater comforts until it became the expected, not the unusual. Man's arrogance increased until, in thought, he challenged God, whilst becoming enslaved to the tyranny of his technology.

Forty years ago, when people thought about God (even though in error) there was some concept of right and wrong as viewed from the divine perspective; today, the educational system is geared to considering restraint as repressive and evil. Take one subject that is flaunted everywhere today, and degrades humanity in the course of so doing: sex. A materialistic educational system may teach children the basics of this subject, but not the principles of moral rectitude in regard to it. Certain acts are not shown to be wrong and to be avoided at all costs; the emphasis is on what should be done when something goes wrong; or how best to sin without paying the penalty! Sex is reduced to the same level as in animals; whilst love, loyalty, restraint and purity, as taught in Scripture, is either despised or ignored. The new attitude is styled the new morality, but it is set forth in a way that is defiant of God.

The Home

Few people, under forty years of age, would have any real idea of the vast changes that have taken place in life. Take the family unit for example. Prior to World War II, when a couple married, the wife gave up her working position, and devoted herself to the home. A married couple prepared for a family. Their wants were few in comparison with those of today. There was little thought given to modern labour-saving devices, or luxuries today considered essential. Instead of a refrigerator, butter was placed on a brick covered with a damp cloth and put where the breeze might keep it cool. A washing machine was a curiosity. Television was unknown. Family pleasures were within the family circle, or enjoyed in the company of friends, perhaps singing or reciting. The speed limit, in

both city and country for the motor car was 25 mph. The husband went to work, and the wife stopped at home. Her week was apportioned out. Monday was washing day; Tuesday was ironing day; Wednesday was mending day; Thursday may be visiting day; Friday was shopping day; Saturday was cooking day. Take-away food shops were unknown. And Sunday was reserved as a special day!

It was considered quite strange for a married woman to take on a job outside of the home. Surely there was something wrong with the husband — or the wife! Today it is different. The world encourages married women to seek a job; even though young people cannot find one. The world wants the married wife, because it believes she is more responsible than a young person, and, moreover, she can be employed part time.

But the home is in danger of neglect. The husband returns to a tired wife, and, sometimes, to neglected children.

And that is a serious danger, as the state of the world today reveals. Latch-door children are common, and criminal instincts have been developed in children who feel parental neglect. Whilst we have no authority to legislate in such matters, and circumstances may alter cases, there is depth of wisdom in Paul's words:

"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).

The problem, sometimes, is this, that with modern labour-saving devices, and no children, there is not the occupation for wives in the home, and the adage of the world is sound: Satan finds work for idle hands to do! We have known of young sisters becoming bored with life, looking for occupation outside the home, and ending up by neglecting their husband, their family and the truth.

Extreme care needs to be exercised.

The Business

Husbands, likewise, face dangers that once did not exist to the same extent. This is an age of great opportunity for the commercial man. It is comparatively easy to get rich, and develop a swollen head. The opportunities for advancement in business are great. And because Christadelphians are generally conscientious, they are sometimes marked out for promotion, and encouraged to give to the business more than it is entitled to receive from Christ's brethren. The world cannot understand the mentality of employees who are ready to sacrifice self-interest to serve religion. They wonder at the

action of some who refuse to accept a higher position, or to move to a different area, because it will limit Ecclesial activities. Sometimes the carrot of increased pay is dangled before one, together with the threat of dismissal, and then great faith is required, to come to a proper decision. Who are we to serve: God or Mammon? Even in Christ's day, both could not be served at the one time. How much more today when Mammon demands so much! So our advice is, Be not over ambitious. Work well and conscientiously, but let it be known that you serve a greater Master; and whilst every effort will be made to fulfil your task on earth, you are eternally bound to the one in heaven.

Some large companies demand of their employees more than they should ask. A company like Ford Corporation expects their employees to labour well during working hours, and to continue to think of the company, or to limit their social activities within the recreation clubs provided by it, outside of working hours.

That is a great danger. And whilst Ecclesias cannot legislate in these areas of private life, they can advise and encourage. Care needs to be exercised, lest we be found ignoring the substance for the shadow. Better to take a less ambitious job with lower pay, than one that can interfere with the work of the Truth. Paul provided the example: "We look not at the things that are seen, but the things which are not seen; for the things that are seen are temporal (fading); but the things which are not seen (except by the eye of faith) are eternal" (2 Cor. 4:18). He cited the example of Moses who "esteemed the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward" (Heb. 11:26). Because of that, Moses limited his service to the world.

The Family

And what of the family? Of all the changes that have taken place, perhaps the greatest is in the attitude of children to parents, and vice versa. This stems from their education. I well recall my school-teacher as a tall, athletic man who wielded the cane scientifically and effectively. His object, he told us (and in a manner that seemed to imply that he considered it a difficult task!) was not only to drum some knowledge into our thick heads, but to make good citizens of us! We commenced with the three "Rs": Reading, Writing and Arithmetic.

Today, in some instances, reading takes in a certain type of

novel that would not be permitted to be published, forty years ago; writing is atrocious (not the copy-book style we were taught), and Arithmetic is frequently done on a handy, pocket calculator. In all this, the brain is not effectively exercised. And the result is revealed in the attitude of children to their parents, and the old morality. That's "old hat" we are told! But the world is not a happier place for the change: with the trauma of marriage upsets; the upsurge of crime and violence; the growing incidence of frustration relieved only by drugs or alcohol.

The true education of our children is of prime importance, and parents need to take it in hand. Teach them the moralities of life, as revealed in the Word. Warn them of the pitfalls in the way of life introduced to them at school. Encourage them to seek companionships found within Ecclesial activities if possible. Our children are described as "an heritage" of Yahweh (Psa. 127:3). As such they are, in a sense, a loan from God, and one for which we shall have to render account. Few obligations are of greater moment than the rearing and training of our offspring. Marriage is designed to provide "a godly seed" (Mal. 2:15); a seed that He will acknowledge as His own in due course. And what He desires in that regard is clearly revealed in the Word.

Modern child psychology does not answer the needs. It is not a question of what the law allows, or custom approves, or our whims dictate, but what God requires. This is a personal responsibility. God exercised discipline on His children (Exod. 4:22), recognising their need of such. He manifested firmness and affection, and in so doing did His best for them. We need to do likewise. Draw the children close; gain their confidence and their love; speak to them openly concerning the Truth; warn them of the ways of the world; teach them Yahweh's ways; instill into them the principles of His wisdom. As parents, it is our duty to impart His knowledge to those He has given us. Show enthusiasm for the Word; discuss it with them animatedly; guide them in its meaning; encourage them in its study at an early age; help them to understand it; assist them to mark up their Bibles.

The times are evil, and many are succumbing to their pressures. Let us beware. The signs show that Christ is at hand. They reveal that we live in a Noahic era, and in his day only eight were saved. Christ has warned us, and has given us the means of successfully countering the evil of our environment. Ecclesial legis-

lation is not the answer; but faithful acknowledgment of the Word is. Let us encourage one another in that way, providing an example to those about us, such as Christ will commend at his coming.

H. Mansfield

An Exhortation To Faithfulness

Why The Truth Is Hateful To The World

"If the world hate you, ye know that it hated me before it hated you" (John 15:18). From Christ's statement it is obvious that the hatred of the world for a true follower of the Lord because of his dedication to the Truth, will ensure his honour in the Age to Come.

It Hated Christ

MEN of the world hate godliness and the things of God. There are no terms too strong by which to express their contempt for them — "cant," "hypocrisy," "Pharisaism," "humbug," "slobber." Men of God love the things which excite the world's detestation. They obey Paul's command to Timothy:

"Flee these things (love of money, foolish and hurtful things greatly prized in the world, etc.), and follow after righteousness, godliness, faith, love, patience" (2 Tim. 2:22).

What communion, therefore, can possibly exist between men who love and men who hate what the word of God enjoins? Men who love what the Word of God enjoins can only have the friendship of those who hate it by hiding

their love, or doing violence to it, or worse still, letting it go. It is treading dangerous ground to trim and mince matters to please worldly friends. In fact, it is utterly impossible for a friend of God to have worldly friends. If a man's friendship to God is a reality, the friendship of the world for him will soon die, for the simple reasons already glanced at.

But let us come closer.

The case of Christ settles all!

If there were a case in which a son of God was likely to be recognised and loved by the world, it was surely in this — a man without fault, a man who went about doing good — a man whose words and works were of themselves sufficient to enchant the general wonder and admiration — who spake as never man spake, and used his wonderful power in

deeds of blessing only. But how did his case work out? We know well. The symbols on the table every Sunday morning tell us. "He was despised and rejected of men." The world did not love him. The world refused him. "Me it hateth," he testified; and to his disciples he gave this comfort: "If the world hate you, ye know that it hated me before it hated you."

Why Did It Hate Christ?

We discover the answer when we contemplate the leading mental attribute of Christ as exhibited in his own recorded words. What was that? Was it not this — the fervent and constant recognition of God's existence and prerogatives? What more intense expression could he give to this than when he said, "My meat and my drink is to do the will of Him that sent me"? And again: "The zeal of Thine house hath eaten me up." And again: "I am come down from heaven to do the will of Him that sent me." And again: "I have manifested Thy Name to the men whom Thou hast given me out of the world." You cannot touch any part of Christ's life that has not God in it. As Paul said: "For me to live is Christ," so Christ might have said, "For me to live is God." The first commandment of all, according to him, is, accordingly, to love God with all the heart. The God and Father of whom he thus spake is the God who spake to Moses and by all the prophets — the God of Abraham, Isaac, and Jacob — the personal God revealed from the beginning as the Creator, inhabiting eternity, dwelling on high, located in glory in the heavens, yet

filling immensity by His Spirit.

This is a very different God from the God of modern philosophical and moral discourse. He is not an abstraction, but a Being: not an impassive tendency, impersonal and latent in the universe, but a conscious Intelligence: not a principle, but a Person, a Majesty, a Father, the archetype of all personality.

The whole history of Israel has this personal God for its moving spirit. The whole Mosaic Institution has this idea as its kernel — the pivot of its operations. All its appointments converge on this idea, that God is a personal Being to be worshipped and obeyed: a Majesty and a Holiness so ineffable as to demand the utmost abasement, the deepest reverence in all approaches to Him. The God of Israel was the Father of the Lord Jesus: and with Christ, the Father was the one grand governing and overshadowing Fact of the universe.

It is here where we understand the hatred shown to Christ by the world. Jesus defines its source in those words of his to the Father: "The world hath not known Thee, but I have known Thee."

Here is the essence of the whole matter. The world knows not God; it is unbelieving of what He has revealed concerning Himself; uninterested in the purpose He has formed and announced; and insubordinate towards the expression of His will. It is insubordinate to the point of rebellion. Nothing is so wilful as the human heart in unenlightenment. Paul expresses it strongly, but not too strongly, when he says: "The carnal mind is enmity against God; it is not subject to the law of

God, neither indeed can be."

Now the universal human mind is unenlightened. Consequently, it is at the mercy of all the impulses that naturally belong to the human organisation. These impulses makes it rebellious against God, whom it knows not; and antagonistic to all who do know Him. It sympathises with those only who are in harmony with its own like and dislikes. This is why it applauds those leaders who flatter it, and minister to it the ideas and principles that are pleasing to its prejudices. Christ did not minister to those prejudices at all. He could not! "I testify of it," he said, "that the works thereof are evil."

Therefore the world hated him.

But What Of Us?

Now, it is Christ himself who has said that what is true of him in this matter, is true also of his disciples:

"Ye are not of the world, as I am not of the world. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I have spoken to you: the servant is not greater than his lord."

This incompatibility between the world and the brethren of Christ is inevitable. It results from the nature of things. The characteristic of the brethren of Christ is the knowledge and love and service of God, as Jesus defines it:

"This is life eternal, to know Thee, the only true God, and Jesus Christ, whom Thou hast sent." "He that doeth the will of my Father, the same is my brother, and sister, and mother."

Such being the moral characteristics of the brethren of Christ, how is it possible that any friendship or sympathy can exist between them and a world, not only totally destitute of those affinities, but distinctly hostile to them?

— R.R.

DIVINE PROTECTION

Are the saints left like sheep amid the unchecked ferocity of ravening wolves? Ah, no! For the very hairs of their heads are numbered, "The angel of the Lord encampeth round about them" (Psa. 34:7). God careth for them, and according to the degree of their trust in Him are they overshadowed by His protecting wings. They may suffer at the hands of lawless Gentiles. But they know that they have a vindicator in heaven and that He will avenge them in due time. Should they give way to the inclination of the flesh to avenge themselves, they despise the protecting character of an all-powerful arm, display want of faith in God, and arrogate to themselves that which is His prerogative. In thus disregarding the declaration that vengeance belongeth unto God, they erect a barrier which precludes compliance with the apostolic exhortation based on it: "Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good" (Rom. 12:20,21).

Yahweh Elohim

In this section of the publication the Christadelphian stand in regard to war and related matters is outlined.

11. Antipas Defined

Antipas is a symbolic name, representative of all in every place, who hold fast the Spirit's Name and Faith. It signifies *against all*, and is bestowed upon the faithful, because they are uncompromisingly opposed to all Names and Faiths which are not identical with what was "delivered once for all to the saints," by the apostles of Christ.

12. Our Position in Respect to War

The wars between Britain and Russia, between France and Austria, between Germany and Denmark, between Russia and Poland, and between Federals and Confederates, are wars between CHURCH PEOPLES of divers and chameleon hues of piety; the most superstitious being the most devout. "From whence," in the words of James, "come wars and fightings among you" church peoples, who *call yourselves* "Christians?" "Come they not hence even of your lusts that war in your members?" — of the lust of the flesh, the lust of the eye, and the pride of life? "Ye lust and have not; ye kill, and desire to have, and cannot obtain; ye fight and war, yet ye have not because ye ask not. Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity against the Deity? Whosoever therefore will be a friend of the world is the enemy of the Deity;" "for that which is highly esteemed among men is an abomination in His sight" (James 4:1-4; Luke 16:15).

These things being incontrovertible, do ye expect Antipas, the Spirit's faithful witness, to co-operate with you in your sanguinary and iniquitous wars; in which you pious professors of religion go forth with your heathen chaplains (and who but a *heathen and a publican* could be chaplain of a troop), plundering and devastating the goods; mutilating the limbs; destroying the lives; and reducing the wives and children of your co-religionists, as pious as yourselves, to weeping and wailing widows and orphans. Call ye this Christian morality, O ye clergy, that hound your peoples on! And all for what? That you may consume your

plunder on your lusts! We tell you, with the voice of a thousand tongues, that we will have no part, nor fellowship, with you in this iniquity. We will "render to Caesar the things that are Caesar's," in all his dominions; we will obey the Powers that be for the time, in all things not in contravention of the letter and spirit of the truth, of which we, not they, are alone competent to judge; we will "render to all their dues; tribute to whom tribute, custom to whom custom, respect to whom respect, honour to whom honour are due" — but for us, "the weapons of whose warfare are not carnal," to fight for Caesar, or the Powers that may happen to be, NO, NEVER! Let Satan fight his own battles; he will get no "aid and comfort" from the faithful Antipas.

Until the manifestation of the "Glorious and Fearful Name, Yahweh Elohim," "the wicked are the sword of Yahweh," (Psa. 17:13). He uses them as the blind instruments of His will, to punish one another for their crimes against Heaven. Antipas does not belong to you church peoples, who are emphatically "the wicked;" and will therefore not give aid to help you in your bloody work. This is your hour. Our time is not quite yet. We look for our summons to "*the War of the Great Day of YAHWEH ELOHIM,*" Apoc. 16:14, at any time within the next five years. We shall then put on our harness for the work of punishing the wicked in all the earth; and, forbid it, Heaven, that when thy trumpet sounds, any of us should be found in the obscene, profane and polluting cesspools of the Gentiles, doing battle in the service of their spiritual and blind guides, who are leading them into the pit thou art causing them to dig for their own destruction (Psa. 9:15,16; 94:13).

13. Works Developing the Principles of Antipas

ELPIS ISRAEL: *An Exposition of the Kingdom of God, with reference to "The Time of the End," and Age to Come.* By John Thomas, M.D., 8vo, 413pp. Originally published in London, England: 2,800 copies are in circulation. At present *out of print*.

ANATOLIA: *An Interpretation of the Book of Daniel.* By John Thomas, M.D.; 8vo, 102pp. Price, including postage, 56 cents. About 2,500 copies in circulation.

EUREKA: *An Exposition of the Apocalypse, in Harmony with the things of the Kingdom of the Deity, and the Name of Jesus Anointed.* By John Thomas, M.D.; 8vo, 451 pages. Price 2.30 dols., postage included. **THE SECOND VOLUME IS BEING WRITTEN.** Of vol. I., there are 900 copies in circulation; 100 yet unsold.

HERALD OF THE KINGDOM: *A periodical devoted to the Interpretation of "The Law and the Testimony," and to the defence of "The Faith once Delivered to the Saints."* By John Thomas, M.D.; 8vo, 288 pages. Eleven volumes published. Copies of volumes 1, 2, 4, 8, 11, can be had at 2.25 dols. each, postage included. The intermediates *out of print*. The Herald is at present suspended.

The above, as specified, may be obtained by enclosing the price, addressed to the author, *West Hoboken, Hudson Country, New Jersey;*

or of John Coombe, druggist, Toronto, Canada West; or of R. Robertson, Esq., 89 Grange Road, Bermondsey, London, England; or at the Headquarters of the Testimony of Antipas, 24 Cooper Institute.

14. Headquarters of the Testimony

The Headquarters of the Testimony of Antipas in America are on Sundays, at 24 Cooper Institute, New York City; where the word is expounded by the Author of *Elpis Israel*, *Eureka*, and other works, at 10.30am. They recognize no name, denomination, sect, party, or person, as christian, who have not *first* believed the Gospel of the Kingdom and Name; and *then* been immersed therein for remission of sins. All so immersed are required to "continue patiently in well-doing" under penalty of condemnation to corruption and death at the coming of the Lord (1 Cor. 16:22).

15. The Antipas Directory Beware of Counterfeits

This TESTIMONY OF ANTIPAS being intended for circulation in Britain as well as in America, Colonial, Federal, and Confederate, in all of which countries the Antipas Brethren are sparsely encamped, it may not be amiss to inform the reader, who may desire to be put into communication with believers, who are not mere theorists and opinionists, professing to believe but without courage, intelligence, or honesty enough to maintain the testimony, as essential and indispensable to salvation from sin and death, to the exclusion of all the creeds and confessions of the world's systems of piety, without exception — that he may safely apply to Messrs. Tait Ellis, and friends meeting every Sunday at the Calton Convening Room, Edinburgh, at 11 a.m. and 2.15 p.m. These are THE ANTIPAS in the Modern Athens. For the North of Scotland apply to Wm. Gill, Wellington Street, Aberdeen, Scotland, James Bell, High Street, Galashiels; West of do., J. Paterson, Cumnock, Ayrshire; Richard Hodgson, Wishaw; East of do., John Nesbit, Paxton, Berwick-on-Tweed. For Ireland, apply to W.D. Jardine, 21 Bride Street, Dublin. These will be sufficient for all useful purposes, and afford him access to any of "*The Antipas*" that may happen to be located near them.

If the reader reside in England, he can refer to D. Bairstow, New Bond street, Halifax, Yorkshire; R. Roberts, Reporting Office, 35 Cannon street, Birmingham; J. W. Moore, 4 Mill Pleasant, Stoke, Devonport; Edward Turney, Victoria Terrace, Queen's Road, Nottingham; and D. Brown, 19 Cowley Place, Cowley Road, Brixton, London.

Their banner and messenger are exclusively "THE WORD."

In *Baltimore, Md.*, "THE ANTIPAS" assembles in Redman's Hall.

In *Philadelphia, Pd.*, Messrs. Balmain & Williams, 108 South Fourth street, below Chestnut, Office No. 4, will afford all necessary information.

(Concluded)



Oh, that I had the wings of a dove,
And see of all nations, that dwell on earth, in
their tribulation.

Oh, that I had the wings of a dove
I'd fly away and be at rest,
Fly to the everlasting arms of love
To seek refuge in the One so blessed.

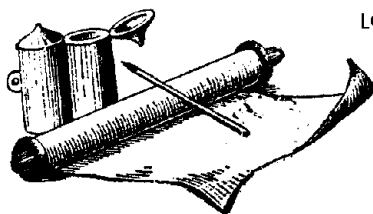
Oh, that I had the feet of a hind,
In high places my feet would be set,
I'd look to my God for that peace of mind
Unknown to this world as yet.

Oh, to hide neath the shadow of wings
From the pressures this world doth present,
I'd be as an angel, who praises and sings
To Yahweh, whose ear He hath bent.

I do not have wings of a dove,
Hinds feet nor place I can hide,
But must seek to manifest God's great love
Whilst in this world I reside.

Then when at last, my Saviour returns,
If worthy I'm found before him,
I'll have that joy for which my heart yearns
And the woes of this life will grow dim.

S.d.G. (WA)



Short Answers

The Heaven of Heavens

"Is there any significance between 'the heavens' and 'the heaven of heavens' as expressed in 2 Chron. 6:18? Can it link with 2 Cor. 12:2: the 'third heaven'?"

Ans. In the Hebrew both "heaven" and "heavens" are in the plural. The phrase seems to refer to the celestial systems, each of which possesses its individual heaven. Above these, however, there is Yahweh's dwelling place, styled "the heaven of heavens". In His grace and condescension He bridges that illimitable space, and invites His creatures to call Him "Father" (Psa. 103:8-14). However, the reference in 2 Cor. 12:2 does not relate to the heavens above, but to political heavens on earth. In relation to Israel, there are three such: the Mosaic (Deut. 32:1), the Millennial (2 Pet. 3:13); and the Post-millennial (Rev. 21:1 — where the word "first" should be rendered "former"). In the visions granted Paul, he was conveyed to the epoch beyond the 1000 years' reign of Christ, to the "third political heavens" mentioned above. However, he was not permitted to pass on the revelation of glory that he received because it would be beyond the ability of normal minds to grasp to.

Leviathan

"Is there any connection between 'leviathan' as used in Isa. 27:1 and Psa. 74:14?"

Ans. Yes, the Leviathan as a symbol relates to Israel's traditional enemy, the sin power: Egypt. As an animal, Leviathan probably relates to the crocodile. It is used in the Psalm as emblematic of great strength, and was applied to Egypt because, it was in ancient times, a mighty power. Isaiah uses the symbol in that way. Typically, and prophetically, Egypt represents the great sin power of the nations.

Time Periods

"How long is the period between Christ's return and the manifestation of

the multitudinous Christ upon the Mount of Olives?"

Ans. We are not specifically told, but we would suggest about ten years. This is computed in the following way. Ezekiel was given the vision of the Temple in a Jubilee year (Ch. 40:1-2), suggesting that the Millennium will commence in such a year, that is, fifty years after Christ's return. As Micah implies that an epoch of forty years will be occupied in the subjugation of the nations to the Israelitish constitution of the age to come (Mic. 7:16), a further ten years must be accounted for. That period could well be the time of judgment and the marriage of the Lamb. It is significant that there was a ten days' lapse between the blowing of trumpets and the Day of Atonement (Lev. 23:24-27), and as elsewhere the Day of Atonement is linked with the judgment of Armageddon, it could be that ten years will elapse between the coming of the Lord, and his manifestation in power on the Mount of Olives. That ten years will be occupied in the judgment of the household, the marriage of the Lamb, the fraternising together, and the preparations for the attack upon the world at large — all of which are dealt with in the prophets.

Jacob's Cattle

"In what way did Jacob's use of rods produce feeble cattle for Laban and strong cattle for himself?"

Ans. It is claimed that Jacob's methods were deceitful, superstitious and unscientific. But, in justification of the patriarch, it should be recalled that Laban had eagerly agreed to the terms of employ, and he was notorious in changing Jacob's wages to his own advantage (Gen. 31:7-9).

As we have outlined in *The Christadelphian Expositor*, it was God Who instructed Jacob what to do, and Who, miraculously, gave the increase (see Gen. 31:9-12). The use of the rods was symbolic, without necessarily having any physical bearing on the outcome. By dis-

playing them before the animals, Jacob symbolically set forth what is required for those without hope to become incorporated into the flock of Israel. He cut down the rods of trees in obedience to God, and it is significant that the cross likewise is described as a tree (1 Pet. 2:24). As he displayed the rods, so the crucifixion of Christ is displayed before the world as the means of incorporation into the true flock by those influenced thereby. As it was the least esteemed of Laban's flock that became attached to that of Jacob's, so it is the humble among men who are drawn to Christ.

The trees from whence the rods were cut are suggestive: Poplar is *Libneh* in Hebrew, from a root signifying "white;" Hazel is *Luz*, and is similar to the ancient name of Bethel, where Jacob received his wonderful vision; Chestnut is from a Hebrew word signifying to *make bare*. In the rods, therefore, there was symbolically set forth the principle of righteousness (poplar), the promise of Luz (hazel), and the need to strip oneself bare before God. In consequence of this, portion of the flock of Laban revealed their imperfections, and were transferred to Jacob's flock.

Spirits in Prison

"Would you please explain who is the 'he' who preached unto the spirits in prison as described by Peter: 1 Pet.

3:19-20?"

Ans. The reference is to Christ. It was predicted of him that he would "lead captivity captive" (Psa. 68:18), and Paul taught that this was fulfilled by him (Eph. 4:8). The people to whom the Lord preached 1900 years ago were people imprisoned to sin, from which imprisonment he sought to give them freedom. "The truth shall make you free," he proclaimed (John 8:31-32). To free people he had to take sin itself captive, which he did (see Isa. 9:8-9; Luke 4:18-19). In himself he put to death that which holds humanity bound to sin and death (Heb. 2:14).

Peter refers to those to whom Christ preached as "spirits in prison" because "spirit" relates to the sentient elements in man by which he perceives, reflects, feels and desires (Mark 2:8; Luke 1:47-80; Acts 17:16; 2 Cor. 7:1). It is also used as a synonym for teaching (John 6:63), and also for those who proclaim such teaching (1 John 4:1-2). In preaching to "spirits in prison" therefore, the Lord appealed to the thinking part, the mind of man, limiting his appeal to those who were capable of responding to it.

In the subsequent verses, Peter taught that the same spirit of disobedience had been manifested in the days of Noah; a reference designed, doubtless, to show that Christ preached in times comparable to those of Noah. We live in similar times.

NUMBERS

The smallest of the number of those who are known as "Christadelphians" is often a subject of contemptuous allusion. It is perfectly natural it should be so. The importance of a community in all ordinary human calculations, is measurable by numbers. It has never been so in Divine directions. The multitude has always been in an unacceptable attitude towards God, and He has always spoken disparagingly of the stress that men put on numbers. Men incline to glory in numbers, and this is always offensive to God. Gideon had to reduce his 32,000 to 300 before God would deliver Israel by his hand, "Lest Israel vaunt themselves against Me, saying, Mine own hand hath saved me" (Jud. 6:2). David sinned grievously in numbering Israel (2 Sam. 24:10). When people have asked a census of the Christadelphians we have always felt the powerful objections arising out of these considerations. "How many are we?" Leave that alone. Our position does not depend on that, and might even be destroyed by that. "He that glorieth, let him glory in the Lord."

R.R.



LOGOS COMMUNICATION

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS
NEAR AND FAR

Bro. Colquhoun

"I read with sorrow of Bro. L. Colquhoun's death. So Yahweh gives His beloved sleep — but for a short time only if we read the signs aright. Brother Lindsay and I shared a love for good music. He one time played the violin, as I also do. We both regretted the withdrawal of Hymn 137 from the new book: *Hark! ten thousand, thousand voices....* And both of us preferred the old book.

"His zeal for the Truth was a great encouragement to me. I felt that I was on the same 'wavelength' with him, for I found I could discuss any subject with him without rancour. Mutual discussion is always valuable when the spirit of Christ prevails, and there is a genuine love for the truth.

"In these days when there is so much declension, we rejoice with those who are steadfast in the Truth, and who can strengthen the hands of others in the Lord's work:

"To keep His covenant, to do His will be all our aim,

That we at last may stand on Zion's Hill in Yahweh's Name;

And crowned with life and glory in that day,

Rejoice with all who kept the narrow way." — A.F.M. (N.Z.).

(Brother Lindsay was an outstanding musician, and one time was first violinist in the South Australian Orchestra. However,

when the Truth entered into his life so powerfully, he found he had no time for both. His love of music was such that he had to give his instrument away in order to concentrate upon that which subsequently became his first love. It was a sacrifice he willingly made for the Truth, providing an outstanding example to others by so doing.... Ed.).

Extended Service

"We profit greatly from the labours of your team in producing *Logos*. We pass on our copies to a dear sister, 86 years of age, who lives in complete isolation. Every time we visit her we bring her copies of *Logos*. She is very appreciative, and declares that she reads them several times over again. May Yahweh bless this work." — A.R. (USA).

(We acknowledge your encouraging comments, as do also our co-labourers in the work of the Lord... Ed.).

Mail Returned

"I recently received a note regarding an issue of *Logos* sent to me and returned undelivered. The efficiency and accuracy of our postal system (in line with many other enterprises) has deteriorated much in recent months — a sign of the times. Be assured that we have not moved, and our address remains as before. We would be pleased if you would re-mail the issue in question. May the Lord

richly bless you and the entire *Logos* staff for the labours expended in His vineyard." — B.A. (USA).

(We are pleased to forward the copies requested by you. We also agree that the mails have deteriorated considerably. Thus mail is sometimes returned that has been correctly addressed; and for this we have to pay double on our original postage rate. We appreciate advice of change of address if such is the case, for it saves on our mailing costs. Last year we spent \$20,000 with Australia Post — to be rewarded this year with a further increase in price! Never mind, the time is coming when we will control the Government — we hope!.... Ed.).

The Cherubim

"A reason for writing this letter to you, is to express appreciation for your labours of former years. We have had occasion, over the last several months, in connection with the readings in Ezekiel, to read some of the older (1964) *Logos* magazines. We were then particularly interested in the Cherubim and found your series of articles on the subject very interesting, informative and strengthening.

"Interestingly, about the same time, a sister in Terre Haute, who had been having conversations with a lady in one of the shops who was interested in prophecy, wanted to know more

about the Cherubim. We let her have some of the copies of your articles. At our last inquiry she was still enjoying them.

"In a similar vein we were pleased to be able to come across some old copies of *Story of the Bible* (1962-63) that helped with the readings in the area of the last kings of Judah and the Babylonian captivity.

"These comments are intended to encourage you and to make you aware that your former writings as well as your present ones are still serving the brotherhood well, and brethren are thankful to our Heavenly Father for them. With God's strength keep up the good work" — J.A.H. (US)

(Your comments are deeply appreciated. The theme of "The Cherubim" was an old favourite of ours. We studied it in our teens and learned to appreciate some of the deeper aspects of the divine revelation. We discovered our clues in the writings of Bro. Thomas, and on the basis established by him, and the use of Strong's Concordance, were able to take the subject further, for which we thank God ...Ed.).

Christadelphian Instructor

"I have had a request by a former Sunday School pupil for a *Christadelphian Instructor* with the section for under 8 years. There is no Ecclesia near where he lives, and he wishes this for his 5 year old daughter. These are out of stock in this country, so I wonder if you can still supply some. Should this be possible would you please send a few copies as he has two younger chil-

dren; and send the amount to me. Please include a list of your publications." — J.M.W. (Scotland).

(The "Christadelphian Instructor" is a most valuable work. It sets forth the principles of the truth in specific and pithy terms, and therefore is helpful for the instruction of young people as well as interested friends. We well remember learning the questions and answers when we attended Sunday School, and frequently now express the teaching of the Truth in the terms of the "Instructor". Supplies of this invaluable work are obtainable in England from our agent, Bro. E. S. Cherry, 33 Bellwood Rd., Northfield, Birmingham B31-1QB ...Ed.).

Reader For Life

"I really appreciate *The Christadelphian Expositor*. I have read each issue received, and loved the contents. However, to my dismay, I have not received any issues since vol. 7, No. 3 issued in August 1980.

"I therefore make a special request that if possible you please send me any issues you have put out since then, and please put me on the mailing list for all the years to come until the Lord returns" — J.S. (US)

(We have forwarded the back numbers, and trust the Lord's return will soon make this publication unnecessary....Ed.).

Invitation

"I enclose subscription for *Logos*. *Logos* was originally sent us as a gift following our baptism, and we have found it a great help and comfort. We are

in semi-isolation, as there is only one couple besides us here. Consequently, we welcome all the help and uplifting we can get. Many of your articles treat practically with the day to day problems we face, and help us to formulate ideas on how to combat these difficulties. Our home is always open to any brothers and sisters who may be passing this way." — M. Stevens (Kennewick, WA, US — phone: 509-735-6672).

(As we once lived in isolation ourselves, we can appreciate your joy at visitors who are helpful and comforting in the walk of faith....Ed.).

Herald Of The Coming Age

"We have kept on our bookstall at our Meeting Room, a booklet entitled: *Facts Concerning Christ's Second Coming*. We have now used them all and would like to replenish. Do you still stock them, and how much are they? Perhaps you will kindly let me know as soon as possible." — M.F. (U.K.).

(Supplies of "Herald of the Coming Age" are obtainable from Bro. E. S. Cherry in England whose address is on the inside front cover...Ed.).

Mail Costs — A Sign Of The Times

"I hope the enclosed cheque will cover the exchange between our two countries. Our dollar is way down, and no sign right now for a change. Our postage has gone up again, ordinary letters that have been 17¢ are now up to 30¢, and so each day we see a rise in our living which, of course, is

a sign of the times. The return of our Saviour surely is near with world conditions the way they are.

"Anyway, we still have our Bible with its wonderful hope, and all the literature which is so comforting and precious to us in these last days." — I.C. (Canada).

(The cost of mailing has increased dramatically throughout the world. It is, as you say, a sign of the times. In referring to conditions leading to the building of the Temple (a type of these days), Zechariah declared: "Before those days there was no hire for man, nor any hire for beast; neither was there any peace to him that went out or came in because of the affliction" — Ch. 8:10. There was acute unemployment, industrial strife, general dissatisfaction, and steep inflation — see Hag. 1:6. The repetition of such conditions today fills our hearts with hope as we view them as signs of the return of the Lord. Christ told the disciples, "When these things BEGIN to come to pass lift up your heads, for your redemption draweth nigh". Though conditions are disturbing, we need to try to do just that. . . Ed.)

Books Ordered

"Some months back I mailed an order for several publications. Some time has elapsed and they have not arrived. Two of the titles were *Phanerosis* and *Preaching the Truth*. I cannot recall the third title. Could you please advise me if the books are to be sent?" — P.Z. (USA).

(The books have been sent, and we hope you

have received them by now. Please remember that it takes over three months now for Australian mails to reach America. One day the Government will give first priority to despatches on behalf of the Truth, but that will be under Messiah. The third title you ordered was: "Key to the Understanding of the Scriptures". All books have been sent. . . Ed.)

Fifty-eight Years of Service

"This is to inform you that Bro. Walter J. Livermore died today after a two weeks stay in the hospital. He was aged 92. Until he went to the hospital he lived alone and took care of himself. We have all the material he sent out to the brotherhood and to outsiders every month for 58 years. It fills nine filing cabinets! This was only one of many things he attempted for the Truth. One of the last items he sent to Logos was *The Gospels and Revelation* about 18 months ago." — J.M. (Canada).

(Brother Livermore was an inspiration to those who knew him. His complete dedication, his untiring zeal, his insistence upon purity of doctrine, provided examples for others to follow. We never met him personally, but we knew him by correspondence over many years. His account is closed; not merely in the nine filing cabinets, but also in the "books" that are in Yahweh's care. We hope to meet him in the Age to come when all misunderstanding will be at an end, and the Judge of all the earth will do right. May we so labour that eternal life may be ours in that

great day. . . Ed.)

Employment

"I read with interest your Editorial recently in which you referred to the widespread unemployment in Australia, and you urged that as far as possible, Christadelphians should support fellow-Christadelphians, and give preference to Christadelphians when employing anybody. I am in full agreement with this, and believe that a service would be rendered if any desiring employment, or any about to hire such, send their requirements to a central point where they can be processed." — S.T. (SA).

(We are quite happy to arrange for this to be done, and to advertise accordingly in the "Ecclesial Calendar" which circulates throughout Australia. We could do so overseas as well if it is required. You will notice that the "Calendar" already has a few advertisements, and there is no charge for such. Of course, it should be realised that when a Christadelphian employs a Christadelphian, a little extra should be given in way of service. By co-operating together in that way mutual help can be rendered one another. Prophecy is given, not merely to foretell the future, but to forearm and equip us to better meet its problems. Both Haggai and Zechariah predict the economic conditions we observe developing today, and we are expected to take what practical steps we can to meet the problems. . . Ed.)

Marriage

"I have appreciated the articles published on the

theme of marriage, but I do have a problem. One brother in our meeting was divorced and remarried before coming to a knowledge of the Truth. Is his marriage valid in the sight of God, or should he now separate from his wife?" — R.S. (USA)

(In our judgment he should not separate from his wife. We come to this conclusion by two facts of Scripture. No. 1 Joshua's contract with the Gibeonites; 2. Paul's instruction to the Corinthians.

Joshua made a vow to the Gibeonites in error and against the command of Yahweh, but because to God a vow is binding, he had to keep to what he had agreed. This is in accordance with Paul's advice to the Corinthians in which he declares: "Let every man abide in the same calling wherein he was called" (1 Cor. 7:20). The context relates to marriage as well as other matters, and I believe that Paul's words concern such circumstances as you have described. To do otherwise would be to break a vow that is binding, even though made in ignorance.... Ed.).

Encouraging Increase

"We desire to subscribe to Logos, Christadelphian Expositor, Herald of the Coming Age, and Good Company. If the amount enclosed is not sufficient to cover the cost, please advise. If it is over, please consider it a contribution to aid in the furtherance of your work. Our heavenly Father is still calling out a people for His name (Acts 15:14); and we have had the great joy of celebrat-

ing the death and rebirth of seven more brethren and sisters into our midst in the past few months. It is so exciting to see the scales fall from their eyes as the Truth of the Scriptures is appreciated. It is truly a most enjoyable task. We anxiously await the coming of Christ, when we shall sit down with Him at the Marriage Supper of the Lamb." — W.I. (Texas, US).

(Though we have not met your brethren and sisters, we share your joy and excitement. It is pleasing, in this age of gross indifference to Yahweh's Word, to find a few who are prepared to hearken. We come to appreciate the words of Peter: "Account that the longsuffering of our Lord is salvation." It is because of such "long-suffering", and because there are those who have yet to be called, that the Lord has not returned. Soon the door will be closed, and the words of Revelation 22:11 apply: "He that is unjust let him be unjust still ... he that is righteous, let him be righteous still Behold I come quickly, and my reward is with me, to give every man according as his work shall be". Perhaps in that day we may be associated together in proclaiming the "everlasting Gospel" to the world about (Rev. 14).... Ed.).

The World Scene

"How privileged we are to have the Truth, and so to look beyond the present to the glorious future. I am reminded of that as I hearken to the news. Conditions in Poland are shocking, repeating what took place at the begin-

ning of World War II; the Papal effort of mediation with Communism, is such as we can expect; the Middle East seething with Moslems, Christians (so called) and Israelis antagonistic to each other. The annexation of the Golan Heights has brought the wrath of many nations against Israel, but one comment by Begin was significant: 'Israel has existed for 3,500 years without USA.' Meanwhile, the whole Chaldean area is at boiling point with Syria, Iraq and Iran involved in war. Do we really grasp the full significance of all this? Does it imply the imminent divine breakthrough? I feel that it does. The Chaldean territory saw the beginning of the designed purpose of the eternal Elohim, even Yahweh in the call of Abram; and now we see the same area prominent before our eyes. More, we know the ultimate result." — A.D. (Canada).

(It is wonderful and exciting to observe the lands of the Bible springing into life; a sure and certain sign that we are living at the epoch of the return. Your many letters are appreciated.... Ed.).

The Reason Why

"I have omitted ordering further copies of *The Expositor*. I guess that is why none have come in recent months. Enclosed is subscription for both it and *Logos*." — M.M. (Vic.).

(The "Expositor" is issued quarterly, and therefore some fail to forward their subscription. It is too expensive to write to each one.... Ed.).

“This is love that we walk after
His commandments” (2 John 6).

The Greatest of the Virtues

“The greatest of these is love” (1 Cor. 13:13). “The end
of the commandment is love out of a pure heart, and faith
unfeigned” (1 Tim. 1:5).

Agape and Agapao

GREEK is one of the richest of all languages, possessing an unrivalled power to express shades of meaning. It often happens that it has a whole series of words to denote slight variations of meaning in one concept, where English may have only one. In English we have only one word to describe all kinds of love; Greek has no fewer than four. *Agape* means love. It is derived from the verb *agapao*, defining love in action. Love is described as the greatest of all virtues: the characteristic outworking of a true believer's faith. We do well to seek its meaning; and shall best begin by comparing these words with the other Greek words for “love”, so that we can discover their distinctive characters. We begin, then, by considering the other Greek words for “love”.

The noun *eros* and the verb *erao* are mainly used for sexual love, though they are also used for such things as the passion of ambition, and the intensity of patriotism; but characteristically they are the words for physical

love. The Truth could hardly have annexed such words for its own use; and they do not appear in the NT at all.

The noun *storge* and the verb *stergo* have specially to do with family affection. They can be used for the love of a people for their ruler, or for the love of a nation or household; but their regular use is to describe the love of parents for children and children for parents. Plato writes: “A child loves (*stergo*) and is loved by those who begat him” (*Laws* 754b). A kindred word occurs very often in wills. A legacy is left to a member of the family *kata philostorgian*, i.e. “because of the affection that I have for you”. These words do not occur in the NT but a kindred adjective does once. The adjective *philostorgos* occurs in Paul's great chapter of moral instruction, in Rom. 12:10, where the AV translates it *kindly-affectioned*. This is suggestive, because it implies that the Ecclesia is not merely a society, but a family. A compound word *astorgos* is rendered “without natural affection” (Rom. 1:31; 2 Tim. 3:3).

The most common words for "love" in Greek are the noun *philia* and the verb *phileo*. There is a lovely warmth about these words. They mean to look on someone with affectionate regard. They can be used for the love of friendship and for the love of husband and of wife. *Phileon* is best translated "to cherish"; it can include physical love, but it includes much else beside. As *philema* it signifies "to kiss" (Rom. 16:16 etc.) relating to the "holy kiss", the common form of greeting in those days, even among men.

These words have in them all the warmth of real affection. In the NT *phileo* is used of the love of father and mother, and of son and daughter (Matt. 10:37). It is used of the love of the Lord for Lazarus (John 11:3,36); and also of his love for John, the beloved disciple (John 20:2). *Phileo* and *phileon* are beautiful words expressing a beautiful relationship.

By far the most common NT words for "love" are the noun *agape* and the verb *agapao*. Consider, first, the noun. *Agape* is not a classical word at all; it is doubtful if there is any classical instance of it. Whereas the verb *agapao* occurs frequently in Greek literature, the noun *agape* has only been found once outside the Bible, in Greek literature of the 2nd century A.D., where the goddess Isis is given the title *Agape!* In the Septuagint it is used frequently, but not with the strict limitations of its use in the N.T. For example, it is used fourteen times of sexual love (e.g. Jer. 2:2), whereas that is not its use in the N.T. at all. It is used twice

(e.g. Ecc. 9:1) as the opposite of *misos*, which means "hatred".

It would not be true to say that the NT never uses anything else but *agape* and *agapao* to express a believer's love. Some few times *phileo* is used. It is used for the Father's love for the Son (John 5:20); of God's love for men (John 16:27); of the devotion that men ought to bear to Christ (1 Cor. 16:22); but the occurrences of *phileo* in the NT are comparatively few, while *agape* occurs almost 120 times, and *agapao* more than 130 times. Before we go on to examine their use in detail, there are certain things about these words and their meaning we must note. We must ask why the NT abandoned the other Greek words for "love" and concentrated on these?

N.T. Usage of "Love"

It is true to say that all the other words had acquired certain flavours which made them unsuitable. *Eros* had quite definite associations with the lower side of love; it had much more to do with passion than with love. *Storge* was very definitely tied up with family affection; it never had in it the significance required of the love Christ desires his followers to manifest.

Agape demands the exercise of the whole man. The love it denotes must not only extend to our nearest and dearest, our kith and kin, our friends and those who love us; but it must embrace the fellowship of all in Christ, and include one's neighbour, and even one's enemy!

Now all the ordinary words for "love" are words which have to

do with emotion or feeling in some way. They are words which express an experience which often comes unsought, and, in a way, inevitably. We cannot help loving our kith and kin; for blood is thicker than water. We speak about "falling in love". That kind of love is not an achievement; there is no particular virtue in it; it gratifies self. It simply happens. But *agape* is far more than that; it can and must be culminated.

For *agape* has to do with the mind; it is not simply an emotion which is stimulated unbidden in our hearts; it is a principle by which we deliberately live. It is intellectual in its origin. *Agape* has supremely to do with the will. It is a conquest, a victory, an achievement. No one ever naturally loved his enemies. To love one's enemies is a conquest of all our natural inclinations and emotions.

In fact, *agape* expresses the power to love the unlovable, to love people we do not like. However, in instructing us to love our enemies, Christ does not ask us to do so in the same way as we love our nearest and dearest, or those who are closest to us. That would be at one and the same time impossible and wrong. He, himself, manifested a greater preference for some than others. But it does demand that we should, at all times, have a certain attitude of the mind and a certain direction of the will towards all men, no matter who they are (Rom. 12:20; Matt. 5:43-48).

The Meaning of Agape

What then is the meaning of this *agape*? An outstanding pass-

age for the interpretation of its significance is Matt. 5:43-48. We are there bidden to "love our enemies". Why? In order that we should be like God. And what is the typical action of God that is cited? God sends His rain on the just and the unjust, on both the evil and the good. God extends Himself for the benefit of all. He is the "Saviour of all men (in that He provides all things necessary for life), specially of those that believe" (in that He provides that necessary for eternal life — 1 Tim. 4:10).

Now, that is what *agape* is. It is unconquerable benevolence, invincible good will. It is not simply a wave of emotion; it is a deliberate conviction of the mind issuing in a deliberate policy of the life: an achievement through the conquest of the will. It takes all of a man to achieve such love. It requires not merely his heart, but his mind and his will as well.

Therefore, two things are to be noted.

Firstly: human *agape*, our love towards our fellow men, is bound to be a product of the Spirit-word. It has no other source. The NT is quite clear about that (Gal. 5:22; Rom. 15:30; John 6:63; Col. 1:8). Such *agape* is unnatural in the sense that it is not possible for the natural man. It is quite possible for the natural man to come to terms with his enemy; or, for that matter, to do good to those who spitefully use him. There are some people that are so constituted, that kindness comes natural to them. But that is not *agape*. True *agape* is God-motivated, and hence can only come from the Word. A man can only exercise

that *agape*, can only be cleansed from human hatred and human bitterness and the natural human reaction to enmity and injury and dislike, when the Spirit-word takes possession of him, and sheds abroad in his heart the love of God, or love that stems from God (Rom. 5:5). Through that means, a believer is changed to manifest such love.

Therefore, true *agape* is impossible unless one is motivated by the Word, for "love is of God", and is expressive of His will. No man can fully perform God's will until he accepts Christ, so that Christ becomes the channel of God's love. A man might see quite clearly the value of divine morality; he may recognise it as the solution to the world's problems; mentally he may endorse it; but practically he cannot live it, until Christ lives in him (Gal. 2:20).

Secondly: when we understand what *agape* means, it amply meets the objection that a society based on this love would be a paradise for criminals, and that it means simply letting the evil-doer have his own way. If we seek nothing but a man's highest good, we may well have to do the hardest things to him: for the good of his character, as a beneficial example to others, or to ensure his ultimate destiny unto life eternal.

But the fact remains whatever we do to that man, whatever discipline we subject him to, will never be purely vindictive. We will have his ultimate good well in mind. In other words, *agape* means treating men as God treats them; and that does not mean allowing them, unchecked, to do as

they like.

When we study the N.T. we find that love is the basis of every perfect relationship in heaven and in earth. But true love demands obedience (2 John 6). If we truly love God we will hate to disobey Him. We will desire His approval above all else.

A Summary of Divine Love

From Scripture we derive the following conclusions.

(i) Love is the basis of the relationship between the Father and the Son, between God and the Lord Jesus Christ. Christ could pray of "the love wherewith Thou hast loved me" as he was walking to Gethsemane and the cross (John 17:26). He is God's "dear son" (Col. 1:13; John 3:35; 10:17; 15:9; 17:23-24).

(ii) Love is the basis of the relationship between the Son and the Father. The purpose of Christ's complete submission to the Father's will was that "the world may know that he loves the Father" (John 14:31), and manifests His will to man.

(iii) Love is manifested in God's attitude to man in opening the way to salvation (John 3:16; Rom. 5:8; 8:37; 2 Cor. 13:14; Eph. 2:4; 1 John 3:1,16; 4:9-10). Sometimes the Atonement is presented as if it were the intercession of a gentle and loving Jesus to pacify a stern and angry God; as if Jesus did something which changed the attitude of God to men. The NT knows nothing of that. The whole process of salvation began because "God so loved the world" as to desire the salvation of those in it.

(iv) The motive power of the

Lord's life was love for those he came to save (John 15:9; Gal. 2:20; Eph. 5:2; 2 Thess. 2:16; Rev. 1:5). Divine love is always available for sinners who turn unto God.

(v) The essence of true faith is love of Christ (John 21:15-16; Eph. 6:24; 1 Pet. 1:8). Just as the Lord gave himself for man, his followers are to give themselves to him. For him, love was not just a noun or a name, but a doing and a living, a motivation that led him to the cross.

(vi) The power of the Truth is manifested when brethren love one another (John 13:34-35; 15:12,17; 1 Pet. 1:22; 1 John 3:11,23; 1 John 4:7). True believers are those who love the Lord Jesus, and who love each other.

The basis of every conceivable right relationship in heaven and earth is such a love. It is on love that all relationships both human and divine are founded; and only through it will any gain the Kingdom.

A.F.M. (NZ)

“Behold I Come As A Thief”

This warning applies to the world at large, but it also can involve us — unless we take care.

In the minds of some brethren, there appears to be misunderstanding concerning the words given by the Master, in the final message to his servants, “Behold, I come as a thief, blessed is he that watcheth” (Rev. 16:15). Also the words of Paul to the Thessalonians: “Ye yourselves know perfectly that the day of the Lord so cometh as a thief in the night” (1 Thess. 5:2). Some have contended that the thief-like aspect referred only to his coming upon the world at large, and that some great sign would appear to warn his servants.

A study of the evidence given by Christ and his Apostles would indicate that this great event is to be sudden — thief-like upon all, “in such an hour as ye think not” — as to day, hour, month, or year. But those who are prepared will watch at all seasons, and therefore, in the language of the parable, will not suffer loss, as the world and the unfaithful servants will, at the hands of the Lord who comes suddenly to his temple (Mal. 3:6). Why will they not suffer loss — that is, of everlasting life? Chiefly, because they are walking diligently in the one Faith, keeping their garments unspotted from the world by obeying the commandments, and bringing forth those fruits of the Spirit: patience, faith, hope, joy, and love, which will result in that development of righteousness and true holiness, “without which no man shall see the Lord.”

Nobody who is doing this and living in daily expectation of the Master, can be overtaken by darkness, or found unprepared, whether he completely understands all the signs or not. This is why Paul commended the Thessalonians. Though the chief thing they knew about the day of the Lord was that it would come "as a thief in the night". This he said they knew perfectly. Regarding the times and the seasons, their knowledge was not perfect, and neither is ours yet. The Spirit has left us in suspense, as it were, on purpose to keep us alert and expectant. And as we stand near the end of the days, in the time of the end, with the signs thickening around us, no man has any right to set any event before which he says, or infers, Christ cannot come. The "set time" is known to God but not to us. "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame": a message given expressly to his servants. The cessation of the present crisis may create that unexpected hour, and there is the ever-present danger of becoming careless and forgetful of our duty as servants.

Whether it be the second or third watch, "blessed are those servants, whom the Lord, when he cometh, shall find watching? if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants..... "Of a truth I say unto you, that he will make him ruler over all that he hath" (Luke 12:37,44).

Whether it be "the second or third watch", "blessed are those servants, whom the Lord, when he cometh, shall find watching". "For ye know not what hour your Lord doth come". Then the personal application: "Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath" (Luke 12:37,41-44).

A. F. Milne.

"Be ye therefore ready also: for the Son of man cometh at an hour ye think not!"

OUR GLORIOUS HOPE

The "poor and needy," whom David so amply characterises "poor in this world, but rich in faith," while strangers and pilgrims among the living, are styled by Isaiah "Yahweh's dead ones" and "His dead body." Concerning them he says "they shall live" "they shall arise." They are to come forth from the dust of sheol; in which having been reduced thereto, they are considered as dwelling, as well as sleeping. Hence the Eternal Spirit, who makes them to live and spring forth by His power, addresses them prophetically in the words, "Awake and sing, ye that dwell in dust." They must awake in order to sing, which implies previous reorganisation — the formation of their dust into bodies again; for dust cannot praise in song, neither any that go down into the silence of the "land of forgetfulness" (Psa. 30:9; 88:11-12; 115:17).

— J. Thomas.

External Relations In Christ

“Let every man abide in the same calling wherein he was called” — v. 20.

The Principle Stated

AT v. 17, the Apostle extends the principle he has laid down in regard to marriage to include other matters relevant in his day. He wrote authoritatively, setting forth teaching which he had proclaimed in all Ecclesias as an Apostle divinely empowered so to do:

“But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all Ecclesias” (1 Cor. 7:17).

The word “distributed” signifies *divided* or *apportioned*. Each one called has been granted grace or favour, and this has been extended to him or her in the condition they were in when the Truth found them. This includes their marriage state at that time. The Apostle has already discussed the question whether a husband or wife ought to separate on account of a difference in religion, and has stated that the marriage should be preserved if possible. He now declares that the general principle there laid down ought to rule in other relations: that a person accepting Christ ought not to seek to change his condition or calling in life in those regards, but to re-

main in that state in which he was found when called.

This answers many problems that have troubled some. Supposing a person has been divorced and remarried, should he terminate the second marriage on accepting Christ? Paul’s answer is in the negative. God has called him in that state, and in that state he should remain. On the other hand, should he have been divorced, and not remarried, the question as to whether he is free to marry is also in the negative.

The burden may seem heavy to some, but the way to life is not easy for any. Every person, whether married or unmarried, has a burden to bear (Gal. 6:5). Some, because they have not been able to obtain a partner have had to live a celibate life who would desire it otherwise. Others have gone through the distressing trauma of a marriage breakup. Whatever the circumstances, let the believer really fill his life with Christ, and he will find the strength to maintain his state before God. What may appear impossible in one’s own strength is not so with the aid of God (1 Cor. 12:9-10; Phil. 4:13).

So important was the principle cited above that the Apostle taught and ordained it in every Ecclesia.

The Principle Illustrated

In summarising his teaching on marriage, the Apostle stated: "As the Lord hath called every one, so let him walk". In the context of our subject, we understand this to mean that whatever his marriage state (whether married, unmarried, divorced and remarried), do not go out to change it.

This is an important principle, and one that is sometimes defied. Some have accepted Christ in order to gain a wife or a husband, as the case may be. The Truth has been used as a means to that end; which surely is not pleasing to God. There have been instances of divorcees, embracing the principles of the Truth, and then seeking to change their marital state.

And in their seeking sometimes encouraged by others.

Paul advanced a couple of examples to illustrate the principle stated. He taught that both Jews and Gentiles, on coming into covenant relationship with Christ, are to ignore whether they are circumcised or uncircumcised. Circumcision, though the token of the Abrahamic covenant, was but a mark in the flesh, and the principle to be observed is "the keeping of the commandments of God". As is stated in *The Book of Maccabees* (1.1.15), and in Josephus' *Antiquities of the Jews* (12:5), some Jews underwent a surgical operation to remove the sign of circumcision. Should a Jew do this on embracing Christ as a protest against

Judaism? Or should a Gentile convert submit to circumcision because of his endorsement of the hope of Israel? The answer is, No! Paul reiterated the statement made in summing up his conclusions regarding marriage:

"Let every man abide in the same calling wherein he was called" (v. 20).

He next advances the cases of freemen or slaves. Brethren were not to unduly concern themselves with their social state as such, although, if believing slaves could secure their freedom legitimately, they were advised to do so. Indeed (see *The Epistle To Philemon*), the Apostle sent Onesimus back to slavery after he had escaped therefrom. His action showed that believers cannot evade their responsibilities because they have accepted Christ.

Some have reasoned that baptism blots out every obligation of the past, and therefore, if a person was divorced before embracing Christ, he is free to remarry. But the Apostle never reasons in that way, but rather counsels that the obligations entered into before baptism are as binding afterwards. In Christ, a slave is Christ's freeman, and a freeman is Christ's slave, and that is all that really counts, for whether bond or free, all in Christ are bought with a price (v. 23).

And so the Apostle again sums up with the same statement:

"Let every man, wherein he is called, therein abide with God" (v. 24).

Those called to the Truth are to "abide with God" whatever their state may be in which the Truth found them. If a believer truly "walks with God" he will find strength to overcome every problem.

When Vows Are Binding

The Scriptures do not treat vows lightly. They teach that Yahweh will hold a man or woman accountable to any vows made. When a man or a woman proclaims a marriage vow, they do so before God. They have vowed before Yahweh that they are irrevocably united in marriage, until death parts them or the Lord doth come.

If the marriage is terminated, they break their vow to each other. But more important, they break their vow made before God.

On that basis, the person divorced and remarried before baptism should remain in the state the Truth found him or her, because of the reasoning of the Apostle in this chapter, and because of the renewed marriage vow made.

Will God keep a person to a vow, if the vow is opposed to His will? Yes, He will. That fact is shown in the solemn agreement entered into by Joshua and the Gibeonites. The Israelites were solemnly warned against entering into covenant relationship with the Canaanites, but Joshua was tricked and deceived into doing so with the Gibeonites. The Is-

raelites "asked not counsel of Yahweh" (Josh. 9:14), and so fell into the trap of their own making. God kept them to their agreement, even though against His will. Joshua was compelled to keep his word given those Canaanites.

So with the case of a person divorced and remarried before baptism. Some have taught that it is necessary for them to terminate the relationship; but we see no warrant for that in Scripture. The union of marriage was forged in ignorance of the law of Yahweh concerning divorce and remarriage, and the relationship should be sustained, even as Joshua was compelled to keep to his agreement with the Gibeonites. There were doubtless some of the believers in Corinth in that condition (see 1 Cor. 6:9-11), but nowhere does the Apostle counsel the severance of such a marriage. He teaches that in every instance marriage should be preserved, if the other party is willing to continue the relationship. The Apostle sums the matter up in the words: "As the Lord hath called every one, so let him walk. And so ordain I in all Ecclesias."

HPM

CONTENDING FOR THE FAITH

The cause in which I am retained is not mine, but that of the Lord of glory. It is this consideration that sustains me in the single-hand combat I have been waging with the enemy. Does the reader imagine I would have placed myself in a position to be made the target of Satan's bowmen, if I did not believe that in so doing I was warring in his service who will hereafter shortly himself make war in righteousness? Are slander, reproach, and insult, so very agreeable as to be encountered for their own sake? — to be sought for without profit or advantage to their victim? No, I do not like to be blasphemed either by great or small, especially when I get nothing by it but evil; but when I reflect that the invincible truth, for whose advocacy I am denounced as utterly worthless, is God's eternal truth, and no tradition of mine, I accept joyfully the reproach, and thank God and take courage.

— J. Thomas.

The Witness Of The Waves

“Thus saith Yahweh which divideth the sea when the waves thereof roar: Yahweh of hosts is His Name: if those ordinances depart from before Me, then the seed of Israel also shall cease from being a nation before Me for ever” (Jeremiah 31:35-36).

The New Covenant

IT is sad but true that for over 3,500 years, Israel's response to Yahweh's requirements has been very imperfect. Since the Lord's ascension, the Law of Moses has been partially observed as a self-imposed discipline which ignores the sacrificial work of the Lord. There has been no benefit so far as salvation is concerned. Nevertheless, the work of Christ will yet bring Israel happier times.

Jeremiah 31:31-36 prophesies the coming to Israel of a further covenant than that through Moses. The effectiveness of this covenant, its acceptance and practice by all the Jewish people, the forgiveness of Israel's national sin and iniquity, and the impossibility of the nation not receiving this ultimate blessing — the waves of the sea bear witness.

Israel's Coming Deliverance

The broad picture of events which bring the new national covenant into force is detailed in many Scriptures. Isaiah (59:19-21) and Zechariah (12:2-3,8-10; 13:1-2) detail how the enemy (Russia) comes in like a flood; the Divine Standard is set up against

him and consumes his power; the Victor is styled “the Redeemer” come to Zion; and he is “Redeemer” because he brings forgiveness of their sins.

Forgiveness of sin above all else is what Israel needs. F-16 planes and Sinai Peace Forces are no substitute.

We rejoice as the spiritual seed that national redemption and reconciliation is assured for Israel. Not just for the one-tenth now in the Land (Isa. 6:13), but for all Israel currently in many alien lands.

The Witness of the Waves

Jeremiah says our assurance of Israel's redemption is evident in the waves of the sea. Let us pause in our hurried lives to consider the witness of nature — Paul did. At Lystra (Acts 14:15-17) he spoke of the witness of fruitful seasons as evidence of the kindness of God.

Jeremiah's message is from Yahweh Himself: “When you hear the waves break upon the shore, know that My purpose with Israel shall never fail.”

Thirty years ago, returning late from an *Elpis Israel* Cottage Meeting at Wollongong on the

South Coast of New South Wales, we viewed the scene from Sublime Point. A full moon and cloudless sky clearly displayed the silvery waves rolling in upon the white-sand beaches spread far below along the coastline. Noise of traffic and industry had died away hours earlier, and the soft murmur of the distant foaming surf came clearly to our ears.

Brother E. Williams (long since fallen asleep in the Lord and waiting the Master's call at his return) said to us: "Hear what the waves are saying? Israel shall return! Israel shall return!" We listened, and understood what he meant.

The Purpose of the Sea

We know a little of the purpose of the sea. It provides food; it supplies moisture to form the clouds which give rain.

The Psalmist tells us (104:24-27) that the sea is "a path for the ships" and for the great whales "to play in." There is more than man in creation. Yahweh provides for all His creatures, great and small. Underwater microphones have recorded the singing of whales. It is amazing how the whales change the song from time to time, and the change is adopted by the entire species worldwide. As we hear those recordings we hear great creatures enjoying the playground God has given them.

But man has turned the seas into a place of fear and death.

"Twice Over!"

Admiral Rickover, father of the modern U.S. nuclear navy, just retired after 65 years of ser-

vice in the U.S. Navy, told a Senate sub-committee on Naval expenditure there is no need for increased spending on the Navy. "We have enough to sink everything on the ocean twice over," he said, and added, "and so have the Russians."

The news broadcast brought Admiral Rickover's voice from Washington, USA, to Hobart, Australia: the capital city which is further away from Europe, Asia and Nth. America than any other on earth. To this distant part of the earth his voice came: "I believe we will probably destroy ourselves. But it doesn't matter, because some new species will arise which will be wiser than we are!"

If "a new species" is acceptable as a definition of the immortal Christ and his immortal associated king-priests, how unknowingly right the Admiral is! There will be a "wiser new species" upon this earth, but to govern in righteousness.

The Admiral sees no need for bigger and better Budgets for ships and submarines, because there is already enough to wipe all life off the seas "twice over."

"The Sea as the Blood of a Dead Man"

To those with "ears to hear", the Admiral's words simply confirm that Christ lives, and is powerfully working to bring about the establishment of the Kingdom. The present world naval scene has its roots in the political events of 190 years ago, symbolised in Rev. 16:3 as the second vial.

The present situation is the on-

going effect of the second vial of the wrath of God.

Personal understanding of the time of the end becomes seriously confined if the significance of the vials is restricted to the immediate work they accomplished. It is in the on-going effects of the vials that we see the full development of the judgments of Christ against a guilty world.

The vials as a whole relate to the judgments the Lord Jesus Christ has poured upon the European continent since 1789. Through the 19th century these were:—

- The French Revolution and its after-effects in France;
- The fall of the Austrian power;
- The end of the Holy Roman Empire which for 1,000 years had been the power-base of the Roman Catholic Church;
- The development of French, German, Italian, Greek and Balkan States nationalism;
- Drastic reduction in the political power of the Roman apostacy.

It was a powerful, destructive, skilfully-developed introduction to the final judgments at the Lord's appearing, which will wipe Rome and its system out of existence.

The Apocalypse details the second vial:

"And the second angel poured out his vial upon the sea; and the sea became as the blood of a dead man; and all life died in the sea" (Rev. 16:3).

The Second Vial

Eureka (vol. 3, p. 486-9) enlarges upon the details of the second vial judgments. These were the British victories against the French, Danish, Dutch and Spanish fleets. Britain gained mastery of the seas through a series of victories in Atlantic and Mediterranean waters. 200 great ships;

over 300 frigates; innumerable smaller vessels of war and ships of commerce were sunk. The scale of destruction was greater than ever before. Napoleon conquered Europe by marching. Between him and England was an impassable water barrier. Aerial warfare lay 100 years into the future, and Britain could not be touched.

Napoleon determined to destroy Britain by destroying her trade.

His trade embargo was known as the *Continental System*.

Marriott's *The Remaking of Modern Europe 1789-1878* summarises the *Continental System*:

"It declared the British Isles to be in a state of blockade; interdicted all trade with England; ordered all British merchandise to be confiscated wherever found, and all British subjects prisoners of war; and forbade the reception in French or allied ports of any ship coming from Great Britain or her colonies....

"The British Government retaliated in a series of *Orders-in-Council* (January-November 1807) which declared all ports from which the British flag was excluded to be a state of blockade; prohibited any ship from entering a French or allied port;....

"Between the Decrees launched by Napoleon and the British reprisals there was this essential difference: Great Britain had the power of rendering them effective; Napoleon had not the situation was without precedent the two protagonists had no common element on which to fight. Napoleon was master of the continent; England was mistress of the seas. Neither could directly assail the other. ".... the *Continental System* was forced upon Napoleon by Nelson's last and greatest victory at Trafalgar." (end of quote).

Through the years of the *Continental System* and the retaliatory *Blockade*, the seas around Europe were closed to trade. There was no circulation of shipping. Blockade-runners were captured or sunk. The sea

became as the blood of a dead man — not circulating.

The On-going Effects Of The Second Vial

Napoleon's defeat showed that a nation in mastery of Europe still required control of the seas to enjoy the fruits of victory. In the absence of such control, trade routes are closed, and continental victories can be turned into defeat.

In the aftermath of the Napoleon collapse, a new united German confederation steadily developed. The masters of the new Germany decided for a powerful Navy — for obvious reasons. Hence the great fleets of World War 1; and the great German, French and Italian fleets of World War 2.

World War 1 saw the use of the submarines. By April 1917 the vital issue of the war, "turned on the balance between Germany's submarine pressure and Britain's resistance." (*Ency. Britt.*). In that one month alone, Germany sank nearly one million tons of British and Allied shipping as it approached the shores of Britain. Civilian starvation and the collapse of the arms programme threatened. 148 submarines almost stopped the heartbeat of Britain.

The non-arrival of acetone for munition-making threatened the ability of the Army to wage war. But Yahweh had His purpose with Israel in view, and so a

Jewish British scientist (Chaim Weizmann) developed acetone by a new method. The British munition programme was saved; Germany was defeated; Weizmann was granted his requested reward — Palestine as a homeland for the Jewish people.

The On-going Effects Of The Second Vial — 1982

But the submarine was further developed, and played its part in World War 2. That War saw the coming of the Atomic Bomb. And now the two forces combined, naval power on and beneath the seas, armed with nuclear long-range missiles, endlessly cruise ready to shower death from the seas upon the great cities of all continents.

The terror of the seas of the Napoleonic era has intensified and developed to the incredible point where those who best know say: "We can sink everything on the ocean, twice over — and so can the Russians."

The nations are divided in their attitude to the survival of Israel. Their great fleets cut through the seas in all parts of the globe. As they surge forward in their strength, the great waves thrown from their bows run upon the shorelines of the nations of the earth.

And what do these waves say as they break upon the shore?

"Israel will return;
Israel will return!"

B. Philp snr. (Hobart, Tas.).

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

Elpis Israel, Part 3

The Precious Things Of Egypt

Remarkable Fulfilment of Prophecy

It will be agreed by all, that amazing events have taken place in Egypt. They have caused that remarkable and ancient nation to entirely reverse its policy, so that though one time it was closely joined to Soviet Russia and bitterly hostile to Israel, today it has repudiated the former nation, and has signed a peace pact with the latter.

All of which is in accord with the anticipations of Brother Thomas in *Elpis Israel* as cited on p. 223. Britain occupied Egypt and dominated the countries adjacent thereto, as he anticipated, but in the first half of the present century, was forced to withdraw; and that, of course, "before the battle of Armageddon".

Since then, the trend in Egyptian politics, at least in the international field, has conformed to the requirements of Bible prophecy. First, its Soviet supporters and advisers were expelled, and Egypt threw in her lot with the West. Then came the Camp David accord, and again the attitude of Egypt conformed to the requirements of Bible prophecy (Isa. 30). But as in the past, it will prove a "weak reed" to Israel.

Daniel Vindicated

In his outline of the events that will culminate in Armageddon, Daniel predicted that one of the drawcards that will bring Russia into Egypt will be the "precious things of Egypt" (Dan. 11:43). What "precious things" has Egypt got to draw Russia down into that area? Well, firstly, there is her strategic position, forming a bridgehead between Africa and Europe. If Russia occupied Egypt, the Jewish problem would be solved in accordance with Soviet designs. The Middle East would be contained, for the Soviet would then control the north in Syria, the south in Egypt, the west in Libya, and the east in Ethiopia. She could shut off the oil of the Middle East to the rest of the world.

This would make the western world subject to the whim of Russia. The flow of black gold from the sands of the desert, could be turned off, making the nations of Western Europe economically subject to the Soviet.

Moreover, in recent years, further "precious things" have been discovered in Egypt of importance to the modern world. Before the Six Days War small flows of oil had been discovered in the Sinai adjacent to the Gulf of Suez and in the Red Sea

itself. But these were lost when Egypt was defeated, and Israel annexed the Sinai. However, as part of the Camp David agreement, portion of the Sinai has been given back to Egypt, including those valuable oil wells. And since then, Egypt has discovered more oil deposits, so that today she not only has ample supplies of her own, but has commenced to export.

And not only commenced to export oil, but at present has an over-sufficiency of it. Recently *The Australian* included a news-item stating that because of the abundance of oil, Egypt had decided to cut the price to the Western World! This follows the action of Iran in likewise reducing its price. It reported:

"Egypt has joined the recent flurry of oil price cuts by dropping its crude prices \$US1 a barrel to \$US34.50, according to informed sources. Saudi Arabia's base oil prices were unchanged.....Earlier this week Iran cut its oil prices, for the third time this year, to \$US32.20 a barrel for light crude and \$US30.30 for heavy crude, making them the lowest in the M.E."

So, once again, Bible language is vindicated, in that Egypt has "precious things" to offer any invader. As a matter of fact, in other directions also, wealth is beginning to flow into the land of the south.

This is another straw in the wind illustrating the way in which it is blowing prophetically, showing indubitably that we are living at the epoch of Christ's coming. Everything is falling into place. Like a huge jigsaw puzzle, the nations are taking up their positions, and the shape of things to come is gradually forming. Christ did not say, "When these things come to pass, lift up your heads"; he said, "When these things *begin* to come to pass," do so. Surely we have reached that stage. What, then, prevents the Lord's appearance? Merely the "longsuffering of God" (2 Pet. 3:15). That longsuffering "waits" as it did in the days of Noah (see 1 Pet. 3:20; Isa. 30:18 where this statement is clearly made). Because it did then, it permitted others to be saved who otherwise were not ready. Among those were the members of Noah's family.

The "longsuffering of God" today is our opportunity "to make our calling and election sure". As we see the signs, let us apply our minds, so that we will be found waiting and ready when he does appear.

AN IMPROVED EDITION OF THIS DELIGHTFUL BOOK

Selah endeared itself to both Brethren and Sisters because of its high spiritual tone. The first edition was quickly sold, and we could not provide copies for a number who requested them. There is nothing quite like it in the Christadelphian Library, for it deals with the problems facing Sisters at home or at work on the background of modern trends and experiences. Among the greatest problems facing the Brotherhood are emotional issues, and this book considers them in the light of Scripture and practical issues.

Supplies should be available locally by the time this issue of *Logos* is in the hands of readers. They will be a little later overseas. The price will be approximately the same as the first edition. We suggest you place your order immediately with your local supplier, or with Logos Publications, 9 West Beach Rd., West Beach, South Australia 5024.

Selah



INTRODUCING THE CHRISTADELPHIANS

This edition of *Herald of the Coming Age* has been out of print for some time; but a fresh edition has been printed. Supplies available through many Ecclesias or Logos agents.

WHAT YOUR DECISION FOR CHRIST DEMANDS

A further supply of this booklet has been produced, and orders can be placed with Logos Publications.

ACKNOWLEDGEMENTS

We again acknowledge the material support of readers in maintaining and extending the work attempted. We have been pleased to receive several donations for Youth Aliyah, and hope to present cheques to that organisation and similar movements in Israel during our pending visit. We take the opportunity of stressing the Christadelphian viewpoint relating to the latter-day restoration of Israel.

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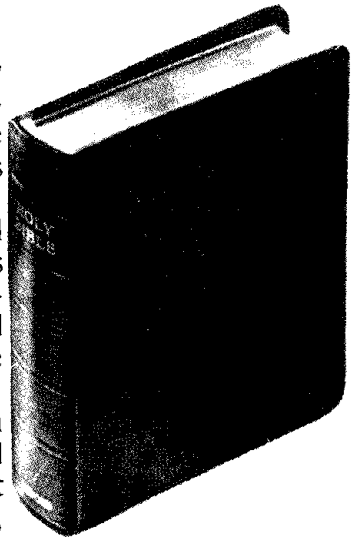
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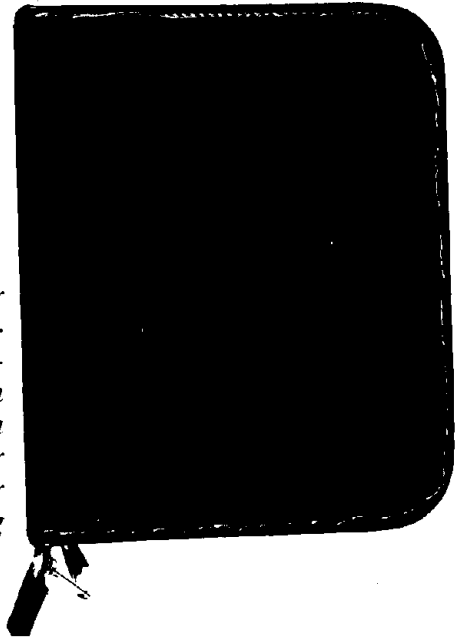
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LOGOS

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

— J. Thomas.



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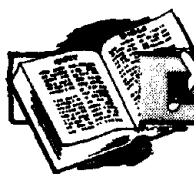
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A Chat With Readers

God's Workmanship

WE are surrounded with things that are made by the hands of men. These things may be simple or complicated in structure, clumsily put together or highly finished, artistic or crude; but good or bad, they imply effort directed to a purpose and skill to do the thing wanted.

Some products of human skill are truly wonderful, but marvel as we may, the workman is always greater than his work.

The workman is not his own maker. He was formed of the clay of the ground; and unto dust he returns in due time. The human body is wonderfully and fearfully made; God-designed that it might reflect to the glory of its Creator. Even though marred through sin, it reveals wonderful workmanship, capable of attaining unto that which God had in mind in creating it. As the light of the sun exceeds in brightness the most powerful artificial light yet invented, so the mechanism of the human body is superior to any machine resembling it that has yet been contrived by human skill.

The Academy of Science in Paris once offered a substantial prize to anyone who could suggest an improvement on the construction of the human arm. No one ever claimed the reward!

It needs skilful contriving to place a statue in a lifelike attitude. It usually requires a very broad and firm pedestal, but any healthy youngster can poise his body on the ball and toes of one foot without thinking about it, and seemingly without effort.

Some powerful pumping engines are built every year, and they are made of the toughest materials obtainable, and yet the frail and delicate human heart of the softest material imaginable keeps on pumping when many rugged machines are sold for scrap.

If we treated our human machinery with reasonable care we would find its working capacity well nigh inexhaustible; but we overstrain it, break down, and become wrecks because we are foolish and ignorant, and refuse instruction.

To use another familiar analogy. On the bank of life many people overdraw their account and refuse to be taught that they cannot continue to do so with impunity. They must replenish their deposits if they want to continue to draw. If they squander their resources, they will disappear, and may never come back. The world is full of people who learn wisdom too late.

Let none be deceived. We are God's workmanship; but start on the destroying business and there comes a time when it is too late to mend it. All sorrow and tears, be they ever so sincere, will not restore what has been misused.

God made man in "His image and likeness". The former relates to shape; the latter to potentiality or capacity. Though sin has weakened the latter, man still has the ability to elevate himself above flesh. He has a mind capable of taking in Divine impressions, and developing an attitude and a way of life that will reflect to God's glory. And that is what God had in mind in providing such a marvellous creation as the human body. Our mind is our most precious heritage. It can be governed by the flesh, or controlled by the spirit-word. If the former is its motivating force there will be developed a character, and manifested a way of life, that will lead to death: for "the thinking of the flesh is enmity against God" (Rom. 8:7).

On the other hand, let the mind be governed by spirit words of truth, and the result will be "life and peace" (Rom. 8:6). For "the words that I speak unto you, are spirit and are life," declared the Lord (John 6:63). Whether the flesh or the spirit dominates the motives, depends upon whether we pander to the mind of the flesh, or cultivate the mind of the spirit. It remains true, however, that either way thought leads to action, action to habit, habit to character, and character to destiny. That is why Paul urged that we should "think on those things" that are honest, just, pure, lovely, virtuous, and praiseworthy (Phil. 4:8). Fill the mind with such thoughts, and our character will be moulded thereby, for the battle of life is fought out in the mind.

It is by means of His Word, that Yahweh moulds us for the kingdom. The purpose of His revelation to us, is not so much to teach us about the Kingdom, but to change us for it. As Creator, He has given us a body of marvellous mechanism, and a mind capable of absorbing His truth so as to shape our lives thereby. But we often neglect its potential. We fail to respond to God's moulding influence by resisting His Word and ignoring its requirements.

We know that our grip of things depends on our intellectual capacity, and that we can only grow in knowledge and wisdom by learning with all diligence. But the discipline of knowledge is irksome; we do not learn as we ought; we go backwards instead of forward; and though we may have given promise of great things when we embraced the Truth, those early promises are not always realised. We know what we should have done, but did not do. So our vessel became marred, not in the Potter's hands, but in our own!

The design of the Master-Workman in us is epitomised in the oft-quoted passage: "God is taking out of the Gentiles a people for His name" (Acts 15:14). What that means is expressed in Isaiah 43:7: "Every one that is called by My name, I have created him for My glory, I have formed him; yea, I have made him" (Isa. 43:7). Those three expressions set forth a developing objective in life: created, formed, made. As to the first, Paul wrote: "If any man be in Christ, he is a new creature (lit. creation): old things are passed away; behold, all things are become new. And all things are of God...." (2 Cor. 5:17-18).

A "man in Christ" is a new creation! Having commenced a new life in Christ, the next process, according to Isaiah, is that he be "formed". The word signifies to be pressed into shape. The Truth within, and circumstances without, acting and re-acting on each other will gradually form a character pleasing to the Creator. A believer is "renewed in knowledge after the image of him that created him" (Col. 3:9). This is a process, a matter of slow development, and the finished product depends upon the intake of the Word.

The final stage is yet to be manifested: "I have made him". The word denotes "appointed". The new creation that has been moulded into a shape pleasing to Yahweh, will ultimately be approved and appointed a place in the Kingdom.

Isaiah referred to three stages, and their development is conditional upon the believer becoming submissive to the Divine influence in his life. We are to be God's workmanship, not merely in the material bodies we inherit from our natural birth, but in our character that can make God's creation particularly pleasing unto Him. Paul saw life's experiences as the means through which God can "work in us". "It is God which worketh in you both to will and to do of His good pleasure" (Phil. 2:13). But to reveal that which will be to His good pleasure, we must become "labourers with God" (I Cor. 3:9) striving by personal effort to conform to His requirements.

Therefore Paul exhorted: "Work out your own salvation with fear and trembling" (Phil. 2:12).

The wonderful body that God has given us is designed to that end. We are expected to use its intricate and amazing mechanism, its ability to think, and aspire, and to contemplate the Divine goodness that it may be to His praise and honour. The battle of life is won or lost in the mind. What we read and think will govern our actions and destiny. Therefore, there are books that are best left closed; and others that should be wide open. The moral decline in contemporary civilisation is directly traceable to the evil literature that a relaxed censorship permits to be openly displayed and freely offered for sale. And in the brotherhood, wrong ideas and sloppy instruction can weaken resolve, and destroy God's handiwork. There is a greater need than ever for books like "Elpis Israel" and "Eureka". They may be "difficult to read" (though the first was published for the stranger!), and certainly one must ponder the expositions contained therein; but they are books that can develop and mould the mind, deeply inscribing the principles of the Truth thereon. To gain the best from the Bible, we need to study its message in depth, and those books aid to that end. They need to be read carefully and analytically, and with the Bible wide open to catch the full benefit. They are books for the times. The Truth is presented therein in a virile forthright style that is compelling in its impact and influence. We are wise to use these books ourselves, and to influence others to read and study them. The Brotherhood will become more virile and forthright if this is done, and such is needed today.

H. Mansfield
Editor

THE FUTURE SCENE

What a different scene awaits the righteous when they awake! They have gone to sleep cheered with the promise: "Thou hast made us unto our God kings and priests and we shall reign on the earth" (Rev. 5:10). Of its fulfilment there was no evidence. They awake to receive it in reality. Christ in the earth again with all power vested in him and with the righteous as his co-adjutors. Where are the world leaders of today? Toppled from their seats of eminence — the righteous flourishing and peace triumphant. "His name shall endure for ever: His name shall be continued as long as the sun; and men shall be blessed in Him: all nations shall call Him blessed. Blessed be Yahweh Elohim, the God of Israel, who only doeth wondrous things. And blessed be His glorious name for ever: and let the whole earth be filled with His glory." For yet a little while and he that shall come will come and will not tarry.

Three Men of God

The day's readings for January 31 (Exodus 3, 4; Psalms 56, 57; Romans 9) introduces us to three outstanding men of God who solved their troubles through faith. The contemplation of their experiences can assist us in practical ways to conquer our own.

IT is a relief to come aside from our daily occupations, anxieties and troubles, and contemplate the scenes of other days exhibited in the daily Scripture readings. It is a relief to look at any scenes that take us away from our own troubles; how much more when they not only give the pleasure of change, but contain promises of benefit in all the directions and forms of our need.

Such are the scenes we look at in the readings of this day (Jan. 31). We will, in a cursory way, glance at each of them by way of getting that relief and encouragement which the pilgrims of the Lord require so long as they are in the desert of the present evil life. They are all co-related, though differing in form and aspect. In all of them, we are in contact with the wisdom that comes from above, though dealing with men and matters transacted on the earth.

Moses: Forty Years In Isolation

The first shows us Moses — Moses the flockmaster — Moses, the servant of Jethro, the Midianite, before the Lord had called him to bring His people out of

Egypt. It shows him in the act of looking after the flocks in the pastures of Sinai (for there are pastures there, though the neighbourhood is in the main a wilderness). How came he there? for he had originally belonged to Egypt, and had been born there and brought up in high station. He had arrived in Midian as an exile from Egypt from which he had to flee for killing an Egyptian in defence of a Hebrew. Why was he so zealous on behalf of a Hebrew, seeing the Hebrews were a serf race in the country, and he an Egyptian courtier, as the adopted son of Pharaoh's daughter?

Because he had faith in the promises made by the Lord God of the Hebrews to their fathers; and he "chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt" (Heb. 11:25).

Why did he take upon himself to interfere in so practical and decisive a form in the affairs of his brethren? Because "he supposed his brethren would have understood how that God, by his hand, would deliver them" (Acts 7:25).

Why did he entertain such a thought before God had appeared to him? Probably, because the time spoken of by God to Abraham having drawn near, he concluded that his own elevation to a position so near the throne of Egypt was a providential indication that God would make use of him in accomplishing the promised deliverance.

In this thought, events ultimately proved him right; but in proceeding to act upon it without authority, he made the mistake of beginning 40 years before the time, and had to flee from the country and take refuge in Midian, where Exodus 3 shows him to us at the end of forty years. Forty years! Consider the length of his time, under such circumstances. We glibly say, "Forty years"; but in no light or rapid manner would forty years pass with Moses as a tender of flocks and herds in the solitudes of the Midian desert. Look back forty years, and see what it means. In a certain way, it does not seem a long time to look back upon; but how sufficiently long it is for a man's ardours to abate, we all know. The implusive zeal of Moses had evidently cooled down. It turns out that he did not circumcise the children born to him during this time. This would indicate, not exactly the abandonment, but certainly the subsidence of the hopes and convictions that led him to slay the Egyptian. And now he sees a bush all aflame on the hillside, but not consuming. He draws near to inspect the curiosity. He discovers that the hour has come for God to commence the work of Israel's deliverance, and that he,

after all, is to be employed in it.

Now it is not difficult for us to make a comforting application of this case to our circumstances. Having been led to discern the arrival of "the time of the end", we have been looking for the Lord for a number of years. We have not exactly slain Egyptians, or taken judgment into our own hands in any way, but our conviction has not been without practical effect. Some, perhaps, have refrained from enterprises upon which they would have entered, if they had not entertained the conviction of the Lord's nearness. Some have spent money upon projects which perhaps they would have let alone if they had supposed the time of the end in the indefinite future. All have, more or less, been the subjects of deferred hope and prolonged disappointment in the wilderness. But shall we lose heart? Shall we not rather renew our courage? Look at the flaming bush at the end of the forty years. These forty years were not lost. They were probably necessary to prepare Moses for the mighty work he had to do. How could he have been admitted to the privilege of face-to-face communication with God — how could he had been qualified to be a God to Pharaoh (Exod. 7:1), and a prophet and lawgiver to the hosts of Yahweh, without the weight and gravity and wisdom that came with years and adversity? So it will, doubtless, appear in our own case. The delay has not been without its necessary effect on all the servants of the Lord who are waiting for the promise, fearing God and doing His commandments.

We have seen many signs, and

are seeing them day by day. They are signs that cheer the heart with a rational confidence that the long night of God's hidden face is near its end, and that the time is at hand for the Lord to "revive His work in the midst of the years, and in wrath to remember mercy" (Hab. 3:2). One of these days, the counterpart of the flaming bush will suddenly arrest our attention. It may be an angel's presence; it may be a well-founded report concerning the same; it may be a visit from some dead friend restored to life. In one way or other, the moment will come when we shall say, "It is enough; the Lord has come: at last, at last!"

David: In Dire Trouble

In our second reading, we are with David. The attitude in which we see him differs from that of Moses, but yields us practical guidance in another way. Moses shows us the certainty of deliverance after long waiting. David, in Psalm 56, illustrates to us a man of God in trouble. His trouble is deep: the prayer heartfelt. He is among enemies; enemies numerous, strong, lively, and clever:

"They be many that fight against me, O thou Most High . . . Every day they wrest my words: all their thoughts are against me for evil". "Be merciful to me, O God, for man would swallow me up; he fighting daily, oppresseth me."

Now, we know that God loved David and brought him at last out of all trouble, and will place him high in His Kingdom. It is this that makes it so helpful for us, who are in trouble, to see him in trouble. The very fact that he is in trouble is instructive. Why should it be so? The Eliphazes of the natural mind always reason that it

should not be so, and as a fact is not so, that a righteous man should get into trouble. They argue that the fact of a man getting into trouble is a proof that he is a God-forsaken man. They did so in the case of Job, whose case has been placed on record to enable the children of God in all ages to correctly interpret trouble.

Job was in the deepest trouble it is possible for a man to get into. His friends said it was evident he must have been a wicked man in secret. But Job would not have it. He protested his innocence. To God he said: "Thou knowest that I am not wicked." He could not account for the terrible calamities that had overtaken him. His philosophy of the case was that God had a right to do as He liked with His own: that He had given him great blessing in the past, and now He had taken it away, and who could hinder or find fault? "Shall we receive good at the hand of the Lord, and not receive evil?" He recognised God's right to kill: "Though He slay me, yet will I trust in Him." God endorsed Job's speeches on the matter, and reproved the views of his three friends. So it is no strange picture that we see, when we see David in trouble. It is the portion of all God's children at one time or other of their lives. It is necessary. It is refining and improving every way when not carried to the point of destruction, which God does not allow. "He will not suffer us to be tried above that we are able to bear." A good man is made better by trouble. It chastens and subdues and humbles him. It enables him more acutely than ever to discern and feel the vanity of all mortal

existence, and the intrinsic majesty and authority of the Eternal one, from whom all things have proceeded, and in Whom they subsist from day to day. It enables him to sympathise more easily with others. It prepares him for the Kingdom. The way to the Kingdom of God is, therefore, a troubled way. Men's hearts are liable to be satisfied with the creature, instead of seeking rest in the Creator. It is through much tribulation that God brings some to Himself. Moses had to spend a long, hopeless time in the wilderness, before God adjudged him fit to be entrusted with the mighty work accomplished by his hand. Joseph had been fitted for his exalted part by the ignominy of slavery, slander, and imprisonment; David was prepared for the throne by exile, and implacable, deadly persecution. Jesus himself, we are told, learned obedience by the things that he suffered (Heb. 5:8). Reviewing these facts, are we not more able to reconcile ourselves to the troubled day through which we are called upon to pass in this period of the world's history? It is only preparatory. It will not last for ever. It cannot last for ever. It must end in a few years at the very longest, even if it come in the form of death. Death itself is a welcome ending to those who have entered into the new covenant; for, by one short step, it transfers them from their present evil state to the Lord's presence at his coming. Let us then be comforted in all our tribulation that we endure, knowing that though painful to bear, it is working out for us a great result, for which we shall thank God in great gladness, when the work is done, the night

past, and the morning arrived.

Paul As A Pattern

The third scene in the day's readings introduces Paul seated before a parchment, with pen in hand; or rather sitting by the side of one so equipped, dictating words to be written to the brethren at Rome: words reputed at the time to be "weighty and powerful", and which we find to be so to this day.

The particular portion of those words read this morning brings before us a strong feature of Paul's character, which it is of importance for us to realise and consider. Particularly, in view of the fact that he was put forward by Christ as "a pattern" for the guidance of all who should afterwards believe on him to everlasting life (1 Tim. 1:16).

The feature brings before us the very sorrow we have already been considering. "I have great heaviness and *continual sorrow* in my heart," he wrote (Rom. 9:2). Let us consider this. Here is Paul a sorrowful man; a *continually* sorrowful man, and such a man, a pattern set forth by Christ for our imitation. It is evident that there is here a radical difference from the ideal character of modern times. The central feature of the modern ideal is stoicism: grinning and unwincing submission to every pang that comes along. Sorrow is marked off as a weakness, an effeminacy. British pluck, British hardihood, British insensibility to pain and sorrow (the bear - it - and - come - up - smiling mood); this is the type that is applauded by many as strong. "Great heaviness and continual

sorrow of heart" would be scouted as a species of monomania, unfitting a man for the society of his kind, especially sorrow of the sort that burdened Paul.

He tells us what it was: "for his kinsmen according to the flesh, Israelites", who "having a zeal of God, but not according to knowledge," had placed themselves in opposition to "the righteousness of God" in Christ. This is a sorrow for which the world has no sympathy. It can understand sorrow for the loss of a wife, the loss of money, the loss of friends, but sorrow because Israel is not in harmony with God; this, in their eyes, is theological craze. Yet here it is, a foremost feature in the character-pattern set before us by Christ.

What shall we say? Why, that Christ and the world belong to two different systems of thought. Christ was not of the world; the apostles were not of the world; nor are the people of Christ in any age. The joys and sorrows of the children of God are not the joys and sorrows of the world. Why is this? There is a reason. Joy and sorrow are results. They are not fixed attributes of character. When they are, it is madness. Joy or sorrow depends upon love. What the mind loves, it will joy to receive, and grieve to be deprived of. Paul's sorrow was because of the absence of that which he would have joyed to see. He would have rejoiced to see Israel in submission to God. This was because he delighted in God and loved man. He would have rejoiced to see God had in reverence and man in the way of true well-being in fearing and serving Him.

The world cares for none of

these things. The world cares only for those things that minister to its pride or its love of folly, or its appetites in various departments. For this reason, it has no sorrow for the absence of godliness. It detests godliness, and would have looked upon Paul as a maudering bigot. It shews these characteristics in various forms. From some of them we are in danger. Its offensive forms have little power to ensnare. The ribald jest of the pot-house frequentor repels by its coarse ugliness; but there are polite and elegant forms in which the same spirit is distilled through all society, and liable to infect us, and assimilate us to itself.

Let us be on our guard. We have a standard. It is not in the newspaper press; it is not in the classics of any age or country; it is not in "society". It is in the Bible. It is in the apostles and prophets. In their written minds, the Spirit of God breathes and moulds. Let us surrender to its power in reading, meditation and prayer. Thus we shall become finally incorporate in the family of God's elect; for "whom He did foreknow, He also did predestinate to be conformed to the image of His son". This image is a noble image. The world may boast of manliness and heroism: but there is no manliness that comes near the beauty of Christliness, which is brave without boasting, frank without pride, cheerful without folly, patient without insensibility, submissive without fear, indomitable without stupidity, gentle without effeminacy, kind without weakness. The fear of God, and the love of man, in the confidence of what God has ac-

complished in the past, and promised for the future, combine to give a combination of strength and beauty that far outshines the cold glitter of the Greek elegance so much admired by the natural man. The Greek glitter is the glitter of an iceberg, destined to

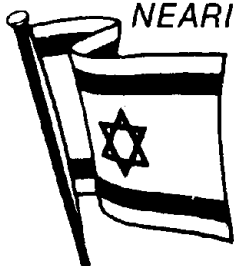
thaw and disappear before the sun, whose waxing warmth will shortly fill the world with light and heat. With that sun comes the day; and we are not of the night but of the day. Let us walk as the children of the day.

— R.R.

True Christadelphians

“Ye are a chosen generation, a royal priesthood, an holy nation, a purchased people; that ye should shew forth the virtues of Him who hath called you out of darkness into His marvellous light: which in time past were not a people, but are now the people of God: which had not obtained mercy but now have obtained mercy” (1 Pet. 2:9-10).

Christadelphians are to be distinguished from mere pretenders by their works. True Christadelphians are a virtuous and upright people. The Truth believed and obeyed has separated them, and keeps them separate, from the world, and inspires them to exhibit in their daily life the moral excellence of their Father in heaven (1 Peter 2:9; Phil. 2:15). They are God-like — imitators of His ways (Eph. 5:1 R.V.); holy (1 Pet. 1:15,16); the enemies of unbelief and all unrighteousness (2 Cor. 6:14-18). They are children of the Spirit, having been begotten by the Word, and whatever station of life they fill (whether that of dustman, schoolmaster, or doctor) they exhibit the virtues of the Spirit. “By their fruits ye shall know them.” God’s standard is said by some to be unreasonably high, but the objection is evil, and proceeds, as a rule, from those who make no attempt to reach the divine requirements. It is not in the perfect sense that God-likeness is expected, but to the best of our human capability. Who is there that cannot, with determination and effort, exhibit to some degree in his daily life the mercy, kindness, patience, justice and moral purity of God? Yea, it is those only who do so, who are God’s children, or true Christadelphians. “But,” says someone, “God is a consuming fire — He is not always forgiving, but very avengeful. Are we to copy Him in this?” No, for good reasons. God has particularised this matter, and commanded us to make it an exception in imitating Him. He has done so, not because vengeance and punishment, when infallibly applied, are wrong, but because of our frailty, and inability to judge righteously, and because of the good, as regards our probationary and moral development, that abstinence from these things brings. The time will come when, even in the matter of punishing and taking vengeance, we shall be God-like. — A.J.



NEARING THE END

The Witness Of The State Of Israel

“And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that THE WAY of the kings of the east might be PREPARED.” (Rev. 16:12).

Vaster Than Expected.

A recent *Jerusalem Post* shows four Jerusalem first-formers walking hand-in-hand to their first day at school. Over one million pupils entered school in Israel that week. It was the first day at school for 91,200 of them.

An old *Christadelphian* (January 1878) reproduced bro. Thomas' 1856 *Herald* article: *The Advent of Christ and the Deliverance of Jerusalem*. In it bro. Thomas wrote:

“At the advent of His Majesty, then, there will be people in the city (of Jerusalem) to bid Him the promised welcome. They may number a few thousands; but be they many, or few, they will be only a remnant of the Jewish population residing in Jerusalem and the Holy City previous to their invasion and capture by the Little Horn of the Goat... that remnant is defined to be ‘the third part brought through the fire, and refined.’ (Zech. 13:9).”

It was crystal-clear to brother Thomas that the Scriptures revealed that some of the world-

wide Jewish community would go back to the land before the advent of the Lord. Britain would powerfully help in that regard. He wrote accordingly in 1850 in *Elpis Israel*.

However, as seen from the above extract (6 years after *Elpis Israel*) he did not dismiss 6,000 as a possible figure for the total Jewish population in the land when Russia attacks. Today, there are fifteen times that number of first-form school children!!

Bro. Thomas' basic expectation has now become a reality. This “preadventual colonisation” as he termed it, has become the State of Israel; now a stubborn fact of modern history for 34 years.

But it has been vaster than expected.

Bloodier than expected.

The human blood which has been shed to achieve Israel's return goes far beyond the

concept which bro. Thomas had of the end. In 1869 (*Eureka*, Vol. 3, p. 519), he wrote of the European wars of 1812 and of Napoleon's loss of half-a-million men in the Russian campaign. He wrote:

"The wars of modern Europe have furnished no instance of so extensive a destruction; nor ever will again until Gog himself shall fall upon the mountains of Israel, under the outpouring of the wrath of the sixth vial."

However, since he wrote, there has been an accelerating terror in warfare. Each war produced a new array of deadlier weapons. Greater numbers were involved in their use. Whole nations became involved in total war efforts. Death rained from the skies.

The most recent World War produced carnage and destruction besides which Napoleon's campaigns pale into insignificance.

Standing out as the most terrible fact of modern history is the murder in World War 2, of 6,000,000 Jewish civilians, *twelve times* the number of men lost by Napoleon in the Russian Campaign.

The intensification of the violence of the time of the end has created a far bloodier warfare than our early brethren ever expected.

Later than expected

The brethren conjectured as to the time-slots for the return of the Jews. In *The Christadelphian* (April 1878) bro. Roberts wrote on *Prospects of the Lord's Return*. He referred to the then-current Montefiore

scheme: "Let England once take the Holy Land under her protection and the partial return of Israel will quickly follow as a matter of course. The Montefiore scheme alone... would be sufficient to bring about that preliminary occupation of the land which takes place before the descent of the Russo-Gogian hosts to be smitten on the mountains of Israel."

But it was to be 39 years before England issued the famous Balfour Declaration; and 31 years after that Declaration before the State of Israel came. Another 34 years have passed since then to the present time. One hundred and four years have passed as a dream in the night since bro. Roberts' wrote.

It has come — but later than expected.

Certainty as to outcome

In 1850 bro. Thomas wrote in *Elpis Israel* concerning the sixth vial:

"The time at length arrived to make preparation for the restoration of Israel... it is very easy to perceive the sixth vial began in 1820-23... the sixth vial is poured primarily upon the East... drying up the desolator's dominion there... the judgment of the sixth trumpet brought up the Turks... and the judgment of the sixth vial is to take away his supremacy... this is termed 'drying up the waters of the Euphrates'; which occurs for the purpose of bringing about the restoration of Israel.

"In the midst of this great commotion (in Europe) Britain promotes the colonisation of Judea, which is an event pertaining to the sixth vial."

What was clearly anticipated was the fact that the sixth vial judgments would bring about

Turkish decline and the restoration of the Jews to their land.

The anticipation was completely accurate; we see the anticipation now a reality.

Uncertainty as to detail.

In 1869 *Eureka* Vol. 3, pg. 600, bro. Thomas conjectured upon the possible relationship of Britain to the New Power of Teman, when it appears. He wrote:

"It is impossible to speak with certainty of details not revealed. When we touch upon them, we speak of what may probably be the course of things leading to a specified result. *With this understanding, I may say, that the alternative.....*"

We have italicised the words "*with this understanding*" to emphasise that bro. Thomas' outline of future events, as to detail, were interesting analyses, but certainly not to be regarded as inspired.

Bro. Thomas recognised he was entering a realm of conjecture. He was wrong in his anticipation as to much of the details of how the final result would be achieved. He would be surprised at us if we did not recognise this.

In 1982, with the State of Israel a stubborn fact of history for 34 years, we can see precisely the manner in which Rev. 16:12 has been fulfilled.

The basic expectations of *Elpis Israel* and other writings have not been lacking. With gratitude for the broad principle of exposition which pointed the way to many for generations, we note that the outworking of the drama has set aside such ideas as 6,000

total population, and Montefiore Schemes.

Nationalism — the method of Israel's restoration.

The establishment of the State of Israel has been a direct result of the on-going effects of the vials.

Its establishment was certain from the first day of the French Revolution.

Its establishment was the major purpose of the outpouring of the vials.

The Lord Jesus Christ has accomplished two vital objectives in the events flowing from the French Revolution.

One has been the weakening of the power of the Papacy; the other the establishment of the State of Israel.

The historical principle upon which both results have been achieved is — NATIONALISM.

In my recent article *The Witness of the Waves*, reference was made to the development through the 19th. century of French, German, Italian, Greek and Balkan States nationalism.

Nationalism originated in the French Revolution. For the first time, there was a total war effort by a European nation. Everyone was in it. All resources were mobilised to prosecute the war. It was a people's war.

This principle of nationalism, which historians see as the "new thing" in European history in the 19th. century, welded together small fragmented States to make a united Germany, and a united Italy. Nationalism brought *unifica-*

tion.

The same *principle* of nationalism also caused the opposite effect — disintegration. The various ethnic groups artificially held together in the Turkish Empire demanded independence — and fought for it.

Nationalism brought the disintegration of the Turkish Empire. The process commenced when bro. Thomas was a lad of about 15; it finished in 1917 with the freeing of Jerusalem from the control of the Turk.

Thus the "great river Euphrates" "dried up." The process took something like 100 years.

It is significant that since Palestine was freed from the Turkish power in 1917, the Lord Jesus Christ has subjected Turkey to no further territorial loss.

The purpose in mind had been achieved — the stage was set for the revival of the State of Israel.

The golden thread of Divine purpose to restore Israel can be observed through 100 years of bloody European unification and disintegration.

"The Way" (Rev. 16:12)

"The kings from a sun-rising" (16:12) is an apocalyptic description of those who will be "kings and priests unto God" (Rev. 5:9), when "the Sun of righteousness shall arise" (Malachi 4:2).

The language of Rev. 16:12 is precise. In order that *the*

kings can be revealed, *the way* has to be *prepared*.

"*The kings*" are the perfected ecclesia with Christ; "*the way*" is the sequence of events revealed in Ezekiel 38 & 39; and the "*preparation*" is the creation of the State of Israel.

Ezekiel 38, 39 reveal that there would be a return of Jews to the mountains of Israel. Messiah will appear as deliverer. Russia will attack. Israel will be reconciled. The Temple will be built, and all nations brought into the blessings of the covenant. This is "*The Way*" in which the Lord Jesus Christ is re-introduced into the world.

Hence it is obvious that "*The Way*" which has now been prepared is The State of Israel.

Should we assume some deficiency in the development before us because the State of Israel is extremely deficient when measured against the moral standards of Yahweh's requirements? No! National understanding, repentance and reconciliation cannot be expected this side of Messiah's appearing as the Saviour of the nation.

But measure the State of Israel against the declared purpose of Christ to provide a *platform*, a *stage*, for the unfolding of the final acts of the great drama of the ages, and the State of Israel stands revealed as the exciting Sign of Signs today — and it tells us we are nearing the end!

Bruce Philp sr (Tas)



LOGOS COMMUNICATION

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS
NEAR AND FAR

Parading Numbers

"To rely on or to appeal to numbers is not Scriptural. Numbers may be in the right; more frequently they are in the wrong, as the history of the Truth from the days of Adam shows. It was a huge majority that turned a deaf ear to Noah. It was the multitude that crucified our Lord. Christ's test is the sure one: 'By their fruits ye shall know them.' We are not to mistake fair speeches and enticing words for good works. Great care needs to be exercised in that regard; yet the temptation to rely upon numbers is very great." — A.J. (U.K.).

(To boast in numbers is not wise. The Lord declared. "As it was in the days of Noah, so shall it be at the coming of the Son of Man". There were few among the sons of God who stood firmly for Truth in Noah's day, so what can we expect today? Let us be sure that we are with a faithful minority if necessary. The Law warned, "Thou shalt not follow a multitude to do evil" (Exod. 23:2). Let us heed the warning. It will avail nought at the Judgment Seat to protest that others led us to sin. Christ is the example and ideal set us. Let us follow him as he exhorted us to do.... Ed.).

Israel Today

"Bro. Thomas urged brethren to keep their eyes on the Land for the most potent sign of the

times. He had in mind the present developments in Israel. We see what he anticipated, and should rejoice in the sight." — M.P. (SA).

John Thomas And "The Diaglott"

"I have appreciated the articles, suggestions for Bible study and admonitions you provide in *Logos*. I have followed with interest your theme *What Bible Should We Read?* and recognise the need to sound a warning. A number of younger brethren are pressing for the platform use of translations other than the Authorised (King James') Version, and care needs to be taken. I took special interest in your comments relating to *The Diaglott*. The copy I have, was given to me by my Grandfather back in 1940. It was an old edition printed by Fowler and Wells Co., N.Y. City. In 1902, however, the plates were purchased from Messrs Fowler and Wells after the death of Benjamin Wilson. In a book, *Historical Waymarks of the Church of God* (pp. 50-53) reference is made to B. Wilson in connection with the Church of God rather than with Jehovah Witnesses.

"Your footnote to the article *What Bible Should We Read?* claims that B. Wilson and J. Thomas worked together on this translation. I would like to know more about their

joint labours. I know the Church of God of the Abrahamic Faith in Oregon. It teaches that Jesus Christ is the Son of God, rejecting the Josephite theory. Many today come to a much closer understanding of the Truth than B. Wilson or J. Thomas as a result of the labours of those men. On the other hand, I have questioned many Jehovah Witnesses regarding *The Diaglott*, and have never found one who knew anything about it. May you be blessed with a good year of publishing the Truth." — L.D. (USA).

(In "The Herald of the Kingdom and Age to Come" for 1855, a letter was published over the joint signatures of B. Wilson and J. Cockroft announcing their proposals for publishing "The Diaglott", "A literal translation of the New Testament on a new and original plan". This new plan was an interlinear edition, providing both the Greek and a literal word by word translation as well as an idiomatic one. Proposition "2" reads as follows:

"We shall make this translation from a London copy of Griesbach's Greek Testament, supported by the best critical and lexicographical authorities, and aided by the best and latest translations. We shall be largely indebted to the works of Dr. George Campbell, Macknight, Doddridge, Kneeland, Conquest, Donnegan,

Schleusner, Laing, Greenfield, Bass, and others; and last, though not least, to the critical productions of one understanding the import of the Divine word, namely, our learned and esteemed brother, John Thomas. We shall avail ourselves of his published criticisms on the original text, and may, probably, be able to obtain others from his pen. Of our own abilities we shall say little, only that we are able to appreciate a criticism, and having an understanding of the truth (without which the most learned cannot translate correctly), we intend to apply common sense to the matter."

Unfortunately, Benjamin Wilson later departed from the Truth in regard to the paternity of the Lord, and embraced the Josephite theory....Ed.).

A Guiding Hand In Life's Experiences

"We continue to thank you for your work involved at the Logos office. With the aid of a tape recording, we have listened to words you spoke to the Sisters' Class at Brighton on *The Ways of Providence* as they affect us today. We found the exposition very encouraging indeed, and we intend to refer to it several times. The ways of Providence as relating to us is a subject not mentioned a great deal. We have wondered at the circumstances that have guided decisions in our lives; we are now sure that there is a guiding hand behind decisions we have had to make, and we are sure that there must be a benefit in such acts." — D.P. (NSW).

(The Scriptures claim

that "all things" work together for the good of those who are the called of God, and we may take it that the Word means what it says. Proverbs 3:6 promises: "In all thy ways acknowledge Yahweh, and He shall direct thy paths". In relation to this advice you may care to consider Prov. 16:3; 23:17; Mat. 6:31-34; 1 Cor. 10:31; Phil. 4:6; Col. 3:17,23. We can be sure that if we try to mould our lives according to divine principles, we shall enjoy Yahweh's care and guidance....Ed.).

Mormonism

"We wish to subscribe to another volume of Logos, and another year of *Christadelphian Expositor*. We profited from the articles on Mormonism. Mormonism may have its roots in USA where we live, but it took the labour of Bro. K. Papowski as published in Logos all the way from Australia to give us information on the beginnings of this corrupt group. One need not read many pages of the *Book of Mormon* before noticing the lack of 'the ring of truth'. Since we are confronted often with these young 'missionaries' at our door, we are ever so thankful for the background thus provided. May God help us to use these facts wisely. Your work carries a great deal of responsibility keeping the flock of God strong by providing good pastures. May God ever guide you in this work." — R.J. (USA).

(The study of the Word in depth provides the best pastures for spiritual growth; and the finest methods of opposing the

errors propounded by Mormonism and similar corrupters of the Truth....Ed.).

Marriage And Fellowship

"You may be interested in the enclosed two publications (a) *Notes On Marriage, Divorce and Remarriage* and (b) *Fellowship*. They are offered without comment, but would appreciate a review in Logos. There is a need to maintain correct standards in regard to these matters." — M.C. (Vic.).

(Your letter has only now come to our notice. Unfortunately, we have not had time to properly look at the booklets you forwarded us, but we try to do so as soon as possible....Ed.).

Genesis

"Some time ago in correspondence you mentioned the possibility of re-issuing *Expositor* relating to Genesis in a single volume. I realise your work schedule is very heavy, but I venture to ask if you have given any further consideration to the matter?" — W.P. (Canada).

(Yes, we have commenced to revise it in preparation for printing. However, a heavy burden of work makes the progress rather slow!....Ed.).

Free Copy

"I appreciate the letter from B. Clark stating that I may receive Logos free of charge. May your work be blessed to produce fruit to the glory of God." — S.H. (USA).

(We are happy to supply "Logos" without cost to any who cannot afford the subscription rate....Ed.).

How Long?

"I enjoy *Logos* very much. The trouble is I devour it too quickly, and it seems a long time to the next issue! With each renewal of subscription one wonders if we will see the full twelve months before the Lord returns. The world needs Christ, and our prayer is 'Even so, come, Lord Jesus.'" — L.C. (Vic.).

(This unhappy world of violence, war, frustration and increasing wickedness certainly needs the strong, infallible hands of the Lord Jesus Christ, to discipline it, and to lead it into paths of righteousness and peace. And Ecclesias need him, too, for the pressures are difficult and dangerous. We need to exercise extreme care in this age of seduction lest we be led astray in these closing days of Gentile times. In view of our present work load each issue of "Logos" comes too quickly for us!.... Ed.).

Responsibility And Judgment

"We have found your articles on marriage and divorce most helpful, confirming us in our understanding. We also read with interest your articles on responsibility in relation to the Judgment Seat. It stimulated a question in our minds that we would like you to consider. Of all the discussions on this theme, I have never heard any reasons given as to why it is held as a first principle of our faith." — R.J. (USA).

(In Heb. 6:2, Paul lists the doctrine of "eternal judgment" as one of the "principles of the doctrine of Christ", and therefore a subject of importance. In

Romans 2:7-12, he lists three classes of persons who will appear before the Judgment Seat: (1) — Those who by patient continuance in well doing receive eternal life; (2) — Those who are contentious and do not obey the truth; (3) — Those who habitually practise evil. As knowledge brings added responsibility to obey, so those who "are contentious, and do not obey the truth" are brought again from the dead to appear before the Judgment Seat. They are those who know what they should do, but refuse to submit. On the other hand, Paul classes those who are baptised as having "obeyed from the heart that form of doctrine which was delivered you" (Rom. 6:17); so obviously, those who "do not obey the truth" are those who knowingly and wilfully refuse baptism after coming to responsible knowledge. Christ taught: "He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day" (John 12:48). A person who knowing the Truth refuses baptism, virtually takes his stand with those who repudiated and crucified Christ. It would be wrong for them to do this with impunity, and hence they are raised to judgment, as Christ taught. An enlightened person rejecting the appeal of the Word, sets aside that which Yahweh has magnified above all His name (Psa. 138:2), and this cannot be done without penalty, and the penalty is that which Paul has outlined in Romans 2 cited above. We direct your attention to the excellent book issued by

Bro. Roberts: "The Christadelphian Instructor" and to the Questions and Answers therein relating to Responsibility and Resurrection. This book is obtainable from "Logos Publications" or its agents in America and elsewhere....Ed.).

Problem

"With regard to your recent articles on Marriage and Divorce, do you imply that we should not teach the truth to a remarried divorcee? Or would such be required to terminate marriage on embracing the Truth?" — J. C. (Canada).

(We have answered the above problem and given reasons, based on Paul's statement in 1 Cor. 7:20, why such should be received in the marriage state in which the Truth has found them... Ed.).

Evolution Refuted

"Thank you for forwarding me *Logos* regularly. I am interested in obtaining material revealing the weakness of the theory of Evolution in comparison with Creation. Unfortunately, I have received expositions from Christadelphians claiming that the six days of Creation week are epochs of time. I considered these wrong, and advanced in rebuttal the statements found in *Elpis Israel* pp. 11-12. In reply I was given the book *Creation Revealed in Six Days* by P. J. Wiseman with which, however, I cannot agree. I enclose one of several articles I have sent to a popular Sunday magazine on the subject of Evolution. My translation into English is also attached for your convenience."

—C.M.H. (Arica, Chile).

(We are familiar with the book by P. J. Wiseman and reject it as unscriptural. We accept the exposition of Bro. Thomas as given in "Elpis Israel". We herewith publish your short article to the Sunday newspaper refuting Evolution Ed.).

**Letter to the Editor of
Revista del Domingo
(Chile)**

Dear Sir,

I should like to thank you for the excellent article "Unearthing Grandfathers" (No. 616), which exposes the absurdities of the pernicious theory of evolution.

The well-known paleo-anthropologist Leakey, a typical representative of the evolutionists, affirms that man comes from a squirrel, which through millions of years has evolved until it became converted into a human being (is this the reason for my partiality for nuts?). He does not, however, bring forth any valid proof, and all that he says is conjecture. Of course, he could not omit the ritual of every evolutionist: pot shots at Genesis. Nevertheless the Biblical explanation of the creation of man is much more scientific and rational than the fantastic and incongruent evolutionary explanation. According to the Genesis record, man was the result of a power divinely exercised on the dust of the earth. Electricity, divinely manipulated and incorporated in the dust (which is itself an electric product), assumed the form of the image and likeness of the Creator, getting to

its feet to become a natural and live body.

Neither can the fossils which have been found be considered proof that our predecessors were monkey-men or squirrel-men; as the fossils alluded to are only a few bones of which it cannot ever be affirmed that they belonged to human beings. An example to hand could be the so-called "australopithec" which Dr. L.S.B. Leakey found in Olduvai Gorge, Kenya, several years ago. The truth of this "Zinjantelope" and of the various other so-called "finds" could be portrayed in the representative case of the famous "Piltdown Man", of which the magazine "Science News Letter" of 25 February 1961 reminds us thus:

"One of the most famous falsifications uncovered by scientific proof (experiment) was the Piltdown man, found in Sussex, England and which according to some was aged 500,000 years. After much polemics it transpired that it was not a primitive man at all, but the combination of the cranium of a modern man and the jaw bone of an anthropoid. The jaw bone had been "treated" with bicromate of potassium and iron so that it appeared mineralised."

In the judgment of the evolutionists, life had appeared on earth "more than three thousand million years ago", but this is not right. What is their basis for fixing these numbers? It seems that the deeper the diggers put in their spades, the more years they add to man. Evolution is no more than a conjecture ventured by

one or two intelligent men and taken and repeated by thousands of mediocrities. A conjecture, nevertheless, rejected by men of equal scientific eminence to its originators, and rejected by a vast sector of the scientific community. — Castulo Martinez H. (Chile).

(The evidence reveals that the so-called "piltdown man" was deliberately faked by a prominent scientist, to provide proof to support his evolutionary theory. It shows to what extent men are prepared to go to support a false, God-defying theory. No support or quarter should be given to such... Ed.).

Interested

"Thank you for your publications sent my way. I would indeed love to communicate with someone to discuss these matters further.

"If you would arrange a meeting in the near future, it would be appreciated.

"I have a letter from a Christadelphian inviting me to read pamphlets to prepare me for a future event (i.e. the second-coming), but I need a dialogue-type learning situation in order to clarify issues so raised by such readings.

"Consequently I would appreciate it if you would forward further copies of *Herald of the Coming Age* and if you could arrange for further discussions"—G.M., (Vic.).

(The above contact has been sent to our brethren in Victoria so it can be processed further: We delight in such co-operation.... Ed.).

*“This is love that we walk after
His commandments” (2 John 6).*

The Greatest of the Virtues

Concluding the exposition of “love” commenced last issue. There is a vast gulf between the world’s estimate of this virtue, and that described in the Word. We recommend that all references quoted be personally considered in the light of the comments made.

God’s Love For Man

The Scriptures have much to tell of God’s love for mankind: what He is prepared to do for those who approach Him in Truth.

(1) Love is the very nature of God. God is love (1 John 4:7,8; 2 Cor. 13:11), which means that it is of His very nature to love. To attain unto the divine nature we must manifest that virtue that is inherent in it.

(2) God’s love is all-embracing: open to all who care to avail themselves of it. God so loved the world to which Christ came, that He gave His only begotten son to save those of it who were prepared to seek Him in truth (John 3:16; 17:9).

(3) God’s love is a sacrificial love. The proof of it is the giving of His Son for men (1 John 4:9-10; John 3:16). Consider how great was such a love as that! A person might sacrifice himself in a cause in which he delights; but who would give up his offspring? Yahweh knew what was best for His son and for us. The guarantee of

Christ’s love is that he loved us by giving himself for us (Gal. 2:20; Eph. 5:2; Rev. 1:5).

(4) God’s love is of such a quality as cannot be adequately repaid. Those who draw on it remain everlastingly in His debt. It was while we were sinners, and enemies that God loved us by providing the means of redemption for us (Rom. 5:8; 1 John 3:1; 4:9-10). We are exhorted to manifest a measure of such love towards others.

(5) God’s love is a merciful love (Eph. 2:4). It is understanding, sympathetic, forgiving.

(6) God’s love is designed for salvation through sanctification (2 Thess. 2:13). It rescues from the situation of the past, and enables believers to meet the situations of the future.

(7) God’s love is a strengthening love. It not only covers sins, but provides incentives to conquer them (Rom. 8:37). It is not the softening and over-protective love which makes a man weak and flabby; it is the kind of love

which makes heroes, like Moses, David, Paul and Christ.

(8) God's love is an inseparable love (Rom. 8:39). In the nature of things, human love must come to an end, at least for a time, but God's love conquers even death itself. It will bring the recipient out of the grave to life eternal.

(9) God's love is a rewarding love (James 1:12; 2:5). In this life it is a precious thing, and its promises are still of a life to come.

(10) God's love is a chastening love (Heb. 12:6). It disciplines to the benefit of those who are found in the channel of its manifestation.

Man's Love For God

Love is reciprocal; it draws an answering love from those who experience it. Hence the Scriptures have much to say about what a believer's love for God must be.

(1) A believer's love for Yahweh is exclusive (Matt. 6:24; Luke 16:13). There is room for only one loyalty in a believer's life. God must occupy first place, and all activity must be limited to His will.

(2) A believer's love is motivated by gratitude (Luke 7:42,47). He recognises that he cannot repay the debt of love owing to Yahweh, but in his helplessness renders back that which God desires most: a reciprocal love.

(3) That love is an obedient love. Repeatedly, the Word lays it down that the only way we can give proof of our love of God is by giving Him our unquestioning obedience (John 14:15,21,23,24; 13:35; 15:10; 1 John 2:5; 5:2,3; 2

John 6). Such obedience is the real proof of genuine love.

(4) It is an outgoing love. A believer's love of God is proved by him becoming the channel of that love to others, extending himself to help them, as Yahweh extended Himself to help him (1 John 4:12; 2:10; 3:14). Failure to manifest such love demonstrates that our profession of love is theoretical and vain (1 John 3:17). Obedience to God, and loving-help to fellow-men, are the two manifestations which prove the reality of our love.

Communal Love

A community based upon divine principles will be known for its manifestation of love; where that is lacking the power of belief is absent. In that case, the members of such a community are mere theorists, professing to love, but denying it in action. Frequent are the exhortations of Scripture in regard to this theme.

(1) Love must motivate believers in action (1 Cor. 16:14; Eph. 5:2; Col. 1:4; 1 Thess. 1:3; 3:6; 2 Thess. 1:3). It is the badge of a true ecclesia (John 13:35). A community manifesting bitterness and strife has no right to describe itself as an Ecclesia of Christ. It has destroyed the reality of his influence; it manifests not his qualities, but those of the flesh. Those who introduce unnecessary strife are destroyers of the true spirit of the "Temple of God", and are in danger of condemnation at the Judgment Seat (1 Cor. 3:17).

(2) An Ecclesia is built up by love (Eph. 4:16). It is the cement which will hold it together; the

climate in which it can grow; the means by which it can develop.

(3) True Ecclesial leadership must be motivated by love (2 Cor. 2:4; 11:11; 12:15; 1 Tim. 4:12; 2 Tim. 3:10; 2 John 1; 3 John 1). There ought to be no place therein for those who seek office merely for the sake of prestige, prominence or power. Self-sacrificing love is needed in Ecclesial leaders.

(4) The rank and file members of an Ecclesia are required to view those in Ecclesial authority in love (1 Thess. 5:13; Heb. 13:7). Too often the attitude manifested is that of criticism, discontent and even resentment. The true bond of an Ecclesia is that of love between all ranks within it, binding them together as one.

The Expanding Quality of Divine Love

As faith was likened to a mustard seed that grows out of all proportion to its original size, so divine love expands in ever widening circles.

(1) Divine *agape* love will be manifested in the family (Eph. 5:25,28,33). When that is the case, the family will become a warm witness to the Truth. Indeed, love begins at home. The person who has failed to make his own family a centre of the divine love that has begotten him to a new life, has little right to exercise authority in the wider family of the Ecclesia.

(2) Such a love will extend to the brotherhood worldwide (1 Pet. 2:17). It was the astonished cry of the heathen in the early days: "See how these Christians love one another." Unfortunate-

ly, one of the severest handicaps of the present-day proclamation of the Truth is internecine Ecclesial strife. An Ecclesia completely enveloped in the peace of mutual love is a rare phenomenon. Such an Ecclesia would be one where all thought the same and agreed on everything! It would be an Ecclesia in which members could differ and yet love each other because the basic principles are acknowledged as the foundation of faith.

(3) True love will extend to one's neighbour (Matt. 19:19; 22:39; Mark 12:31; Luke 10:27; Rom. 13:9; Gal. 5:14; James 2:8). The definition of "our neighbour" is simply that it includes anyone who happens to be in a condition of need whom we can help. "As we have opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10). Many have been drawn to the Truth by the manifestation of divine love on the part of members; whilst others have been driven from it by the lack of this virtue in a community that is designed to reveal it.

(4) Christ's followers are called upon to love their enemies (Matt. 5:44; Luke 6:27). In doing so they manifest Yahweh's quality of love, for "when we were enemies, we were reconciled to God by the death of His Son" (Rom. 5:10). Such a love is not mawkish sentimentality, but a self-sacrificing endeavour to reveal the greatest good for the object of it. It will be expressed in unconquerable benevolence and invincible goodwill. No matter what any man does to him, a follower of Christ will never cease to

seek that man's highest good. No matter how he is insulted, injured, wronged and slandered, the believer will never allow hate or bitterness to dominate him. His method of destroying his enemies is to convert them into friends the same as Christ does: by manifestation of divine *agape*.

The Characteristics Of True Love

The many-sided aspects of divine love are listed by Paul in his wonderful chapter on love: 1 Corinthians 13. Actually, in that chapter, Paul is writing of himself: "Though I speak with the tongue of angels, and have not love . . ." He called upon his readers to follow him as he followed Christ. There are many aspects of divine love.

(1) Love is sincere (Rom. 12:9; 2 Cor. 6:6; 8:8; 1 Pet. 1:22). It has no ulterior motive; it is not cupboard love; nor a surface pleasantness which cloakes an inner bitterness. It is a self-sacrificing love with open eyes and open heart.

(2) Love is innocent (Rom. 13:10). With simplicity of mind it fulfils the requirements of the Law. It injures no one. A pseudo-love can injure in two ways. It can lead into sin; or it can be over-possessive and over-protective. It has been well said, that "mother" love can become "smother" love.

(3) Love is generous (2 Cor. 8:24). There are two kinds of love: that which demands and that which gives. The love of the Lord was a giving love, and the believer will love as he loved (John 13:34; 1 John 4:11).

(4) Love is practical (Heb. 6:10; 1 John 3:18). It is not merely

a kindly feeling; nor does it limit itself to pious good wishes. A true love is seen in action; it is affirmative, doing something.

(5) Love is forbearing (Eph. 4:2). It endures much for Christ's sake; it is proof against the things which so easily turn love to hate.

(6) Love manifests itself in forgiveness and restoration (2 Cor. 2:8-10). It is able to forgive, and, in forgiving, to restore the wrongdoer to the right way. As one has, through divine love, received forgiveness, so he should reveal it to others in need of it.

(7) Love is not sentimental (2 Cor. 2:4). It does not shut its eyes to the faults of others. It is not blind. It will use rebuke and demand discipline when they are needed. The love which shuts its eyes to all faults, manifests itself in a boundless toleration, or evades the unpleasantness of all discipline, is not real love at all, for in the end it harms the one it sets out to help.

(8) Love is not licence, for it controls liberty (Gal. 5:13; Rom. 14:15). It is true that a believer should recognise sin as evil. But there are certain things in which a follower of Christ may see no harm, but which may offend other believers. There are certain things which may do one man no harm, but which may be the ruination of another. A true believer never forgets his liberty in Christ, but he recognises it for what it is: liberty from the curse of the Law, not licence to please oneself.

(9) Love will educate how best to proclaim the Truth (Eph. 4:15). A true believer will never use the Word to cruelly and unsympathetically injure another.

He will never be false to the Truth, but he will always remember that love and truth go hand in hand.

(10) Love is the bond which holds true fellowship together (Phil. 2:2; Col. 2:2). Paul speaks of the brethren being "knit together in love". Their views on methods may differ; but self-sacrificing love will prevent them developing into dislike.

(11) Love is that which gives a brother the right to ask help or favour of another (Philemon 9). Where true love exists, he will find it comparatively easy to ask, and natural to give, when needs arise.

(12) Love generates faith (Gal. 5:6). Faith is born of knowledge (Rom. 10:17), but derives its real power through love.

(13) Love is the perfection of a life in Christ (Rom. 13:10; Col. 3:14; 1 Tim. 1:5; 6:11; 1 John 4:12). There is no greater virtue than that of divine love (1 Cor. 13:13). The real task of an Ecclesia is to bring that virtue out in each one of its members.

Love Can Be Misdirected

Where love of good exists, there will be manifested hatred of evil. However, it is possible that love can be misdirected by a wrong conception of what it demands. True love is seen in action in the life of the Lord; equally when he is shown extending compassion towards others or in straightly rebuking the Pharisees for their

hypocrisy.

(1) Love of the world is misdirected love (1 John 2:15). It was because Demas loved the world that he forsook Paul (2 Tim. 4:10). A man can so love time that he forgets eternity; he can so love the world's prizes that he forgets the everlasting prize; he can so love the world's standards as to abandon those of Christ.

(2) Love of personal prestige is misdirected love (3 John 9). The Scribes and Pharisees loved the chief seats in the synagogues, and the praises of men (Luke 11:43; John 12:43). The question must always be, How does this look to God? Not, How does this look to man?

(3) Love of the dark and fear of the light is the inevitable attitude of sinners (John 3:19). A believer, in covering up his sin, hides it from the view of all but God. David learned the lesson that to remove sin, it had to be opened up to Yahweh (Psalm 32:1-2).

The Scriptures clearly reveal that love of God and love of one's neighbour (Matt. 22:37-40), comprise the foundation principles upon which an acceptable character is built. They involve complete obedience to Yahweh's will and Christ's commands, and are the fulfilling of the Law. A life built upon those principles has the seed of eternity in it, for love will never fail. It is the greatest of the three virtues in Christ (1 Cor. 13:8,13).

A.F.M.

When a man is deeply and continuously engaged in an atmosphere of divine thoughts, he has neither time nor inclination to plot mischief and play the fool. This is the vocation of vacant minds and idle hands, who know not what it is to enter within the veil. J.T.



LIGHT BEYOND
THE CLOUD

"Who is among you that feareth Yahweh, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? Let him trust in the name of Yahweh, and stay upon His God."
Isaiah 50:10

I often used to murmur,
And on my sorrows dwell,
Until a mite-like trifle
Would to a mountain swell;
And when its misty shadows
My pathway would enshroud,
I did not dream of brightness
Behind the darksome cloud.

At length a soft voice whispered,
"Thy daily mercies count,"
I did, and was astonished,
So great was the amount;
I placed both in the balance,
My trials upward flew,
And then the silver lining
From the dark cloud broke through.

Like a bright ray of sunshine
Across my path it fell,
Again the same voice whispered
"God doeth all things well.
Faint not, nor be discouraged,
Tho' darkness should enshroud,
His mercy is unfailing,
There's light beyond the cloud."

“Is Prayer to Christ Scriptural?”



In our number for October a worthy correspondent in Halifax inquires, “*Is Prayer to Christ Scriptural?*” To answer this question aright, we must understand what is meant by prayer, and the circumstances under which it is offered.

The word *prayer* is defined *petition to heaven*, entreaty, submissive importunity. In the sense of *entreaty*, &c., we find in scripture many prayers to Jesus, whom we receive as “*Christ*.” Thus, when Peter feared that he would be drowned, he exclaimed to Jesus, “Lord, save me!” But we suppose that the question does not have regard to the scripturality of petitions to Jesus for temporal favors in the days of his sin-flesh, but rather to the propriety of offering petitions to him now that he is the Lord at the right hand of power.

After Jesus had himself been praying to the Father, one of his disciples said, “Lord, teach us to pray, as John taught his disciples.” From this it would appear, that under the new circumstances created by his presence in Israel, his followers did not know how to pray to God acceptably — they did not know what to pray for, nor how to address the Invisible One. Though perfectly true, he did not say, “I am God manifest in the flesh; therefore pray to me, and say, Our God who art on earth, hallowed be thy name.” The time is coming when the saying of the prophet shall be fulfilled, “*The God of the whole earth shall he be called;*” still though Jesus knew that he was the heir of this title, he did not teach his disciples to pray to him as such. He taught them to pray to the same invisible personage that he himself prayed to. If prayer were to be offered to him, he would have taught his disciples so to do. This, however, he did not; but said, “When ye pray, say, Our Father who art in heaven, hallowed be thy name.” He was accustomed to address *Him dwelling in the light, whom no man hath seen, nor can see*, as his *Father*; so that by telling his disciples to do likewise, he taught them that he himself and they were all sons of God — children of one common Father. Is it scriptural to pray to the Elder Brother for the gifts the Father has in store? But as the First-born is well-beloved, is there not a fitness in securing his favor, that he may present and commend the petitions of his brethren to the gracious consideration of the Divine Majesty?

When Jesus first taught his disciples to pray, he instructed them to

pray for the hallowing of the Father's Name; but did not teach them to pray for things in that name. He is himself the Name of the Father. Now, five days before the Passover of crucifixion, he said, "Father, glorify thy name!" This was answered by a voice from heaven, saying, "I have both glorified it, and will glorify it again;" that is, it had been glorified in the past, and was about shortly to be again. Alluding to the time when it should be made glorious, he said, "In that day *ye shall ask me nothing*. Verily, verily, I say unto you, Whatsoever ye shall *ask the Father* in my name, He will give it you. *Hitherto* have ye asked nothing in my name: ask, and ye shall receive." Here, then, is a precept to *ask the Father in the name of Jesus*, which is the reverse of *praying to Christ in the name of the Father*. Praying to the Father in the name of Jesus, however, is equivalent in its results to praying directly to Jesus. This is apparent from the words of Jesus himself, who said to his disciples, "Whatsoever ye shall ask in my name, *that will I do*, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it."

The favors of the Father are granted through the Son; so that what comes from the Father comes also from the Son. Hence their intimate association in the epistles in the formula: "Grace and peace to you *from God* our Father, and the *Lord* Jesus Christ." These are distinct persons; for "there is one Lord, and one God and Father of all, who is above all;" yet, in relation to things terrestrial, *one in manifestation*. In this text, Paul teaches that the one God and Father is above the one Lord; for He is "above *all*." We should pray to Him in the name of the Lord; and in so doing we "honor the Son even as we honor the Father." This is the scriptural procedure.

The Mosaic Law is "the patterns of things in the heavens" — "the form of the knowledge and the truth." Hence the Aaronic high priesthood and its ordinances were typical, or representative, of the Melchizedec. Would it have been in conformity with scriptural propriety for Israel to have offered prayer to Aaron? No; the people in the courts without prayed to Him who dwelleth between the Cherubim, which the high priest entered within the veil with blood and incense, and stood before the Ark of the Covenant in presence of the Shekinah. He returned with blessing, but it was blessing from the glory of Yahweh. Now the Lord Jesus is high priest over the house of God, which is composed of those who embrace and hold fast to the confidence and the rejoicing of the hope to the end. These are his priestly household, all of whom "call upon his name" on becoming members of it. Thus they are "*in his name*," and being in his name, when they pray they pray in his name, and when they praise they praise in his name, and whatsoever they do religiously they do in his name to the glory of God the Father. When they pray they do not pray *to* their high priest, but they pray *with* him as their "advocate with the Father." When they call upon his name, as Paul did in obedience to the exhortation of Ananias, who said to him, "Be baptized, and wash away thy sins, calling on the name of the Lord," the attention of the High Priest is fixed upon them. A union is then established between him and them, and he undertakes

for them with the Father. His ears are open to their prayers, and he bears their names and petitions before his Father's throne. This is according to the Mosaic representation. Thus the faithful go to the Father by him; for he is "the way, the truth, and the life: and no man cometh to the Father but by him."

All prayers, then, ascending from the children of the covenant, ascend to the Father as sweet odours from Christ. He is the golden censer in which the incense is deposited. He the censer; the prayers of his brethren, and only theirs, the incense fuming around the priest after the Order of Melchizedec. The arrangement is very beautiful, both in type and antitype; but so much more so in the antitype, as the reality transcends its shadow. Jesus prayed to the Father, and was heard in the days of his flesh, for his circumspection or obedience, in all things. He needed not to approach the Father in any other name than his own. He prayed to God, and he instructs his people to do the same. They dwell in him, and he dwells in them by faith — Christ in them the hope of glory. As incarnation of Christ, they pray to Him whom Christ prayed to. This is scriptural, in type and substance — in form and precept. So let us be therewith content. — J. Thomas (1855).

A NEW INVENTION

In this modern world many things are taken for granted that one time would be considered miraculous. The telephone, radio, television and computer being among such.

But even humbler articles, that have become so common in use as to be considered essentials, were one time looked upon with wonder. Among these is the pneumatic tyre, used on bicycles and motor cars alike. They were unknown in the days of Brother Thomas, and only invented just prior to the beginning of the present century. The following item from *The Christadelphian* for 1894 is both interesting, and, to us, humorous.

A New Wheel And Its Possibilities

A new wheel has been patented in England. It has neither spokes, rim, nor tyre. It is a spherical chamber filled with compressed air. The inner walls of the chamber are flexible rubber, protected by a cover of non-stretchable materials, capable of bearing a strain greatly in excess of the strength required. To make the description simpler, one cannot do better than imagine a monster football, pumped up hard, and an axle passed through its centre, with two hubs or flanges which compress each side, then reduce the rubber ball to a wheel of say 26 inches in

diameter, and 6 inches in thickness. It is being applied to a 'bus, which will be propelled by electricity and not run on rails. It will be a luxury to travel in — not having the least jar. With its general adoption on the streets, the crash and clatter of traffic in the streets of London can be reduced to a whisper. Travelling by it will be like floating on land. By this new 'bus, the passenger will feel as if he is riding on air. It is anticipated that it will revolutionise and recreate the world of road locomotion. The scheme is propounded, and the elements of it are in course of solution, if they are not really actually solved.

The anticipations of the writer have not been entirely fulfilled. The pneumatic tyre has played an important part in the development of the automobile, but, unfortunately, there is many a "jar" in that the roads are not built to accommodate the heavy traffic and speed by which it travels. Moreover "the crash and clatter of traffic in the streets of London" have not been "reduced to a whisper", but have risen to a roar! We await the coming of Christ, when life in all its manifestations will be modified to his requirements. Greed dominates the endeavours of man today and converts into a curse what could be a blessing.

Background to the News

Argentina And The Falkland Islands



The attempted annexation of the Falkland Islands by Argentina illustrates how previously weak nations are boasting, "I am strong" (Joel 3:10). At the same time, the incident could have a stimulating effect upon Britain's national outlook.

Development Of The Islands

Over 300 miles from the coast of South America, the low-lying Falkland Islands are lost in the endless seas of the South Atlantic Ocean. One of the most desolate places in the world, this treeless archipelago is constantly swept by the winds of the Roaring Forties. These harsh conditions defeated several attempts at colonisation, before the Falklands were eventually settled by intrepid Englishmen, to become a British colony.

The discovery of the Falklands is generally attributed to the Elizabethan navigator, John Davis, whose ship *The Desire* was driven in among the islands by stormy weather in the year 1592. Efforts were made to colonise them, first by the French, then, in 1774, by the British, afterwards by the Argentinians. But all these attempts failed, and the islands remained dormant until the

British returned about 1850 to establish themselves there.

Today the population numbers about 2000 in all. The main occupation is sheep grazing; there are about 300 head of sheep for each inhabitant; and wool and meat are the main products of export.

During their short history, the hardy Falkland Islanders overcame the harsh conditions of their environment, and built an economy which has given them the independence they sought when they first came to this isolated place about 1850. Although living at the opposite end of the world, the Islanders cling strongly to their connection with Britain. They have always been deeply suspicious of the territorial ambitions of both Chile and Argentina; and today, their suspicions have proved valid. In 1948 Argentina asserted her right to ownership, but it was vigorously

repudiated by the British Government. However both Chile and Argentina have maintained survey bases in the area.

The opening of the sea route around Cape Horn in the late 19th century established Port Stanley as an important port of call; and until 1973, the only means of reaching the Islands was by ship. In that year, however, the Argentine Air Force constructed an airstrip and commenced a weekly flight from Comodoro Rivadavia, on the mainland of South America. The discovery of immense reserves of offshore oil beneath the territorial waters of the Islands has added to the tension of the political situation. And though the Falklands are indisputably British, it was Argentina that established the vital air-link with the outside world. It has contributed more to the development of the Islands than had Britain.

Recently Argentina again claimed sovereignty over the Falklands. To give legality to the claim its representatives referred to a previous settlement of the Islands by Spaniards who endeavoured to establish themselves at Port Louis on East Falkland some centuries back. But that settlement came to nothing. The present-day inhabitants are British in origin, English is the only language spoken, and they desire to retain their connection with the Mother Country.

Argentina

Argentina is the most sophisticated country of South America. With a population of about 25m, its people are more literate, and

more "advanced" in the modern meaning of the term than their neighbours. They occupy the southern tip of the South American continent which stretches far towards Antarctica.

Though migrants flocked to Argentina from many parts of Europe, the highbred Argentinian claims Spanish descent, and Spanish is the prevailing language. The vast majority of the population is Roman-Catholic, and the mainstay of its economy has been the export of cattle, beef and wheat to Europe and other places. There is one exception to the Spanish-speaking population: a village some 300 hundred miles (450km) south of Buenos Aires where, incredibly, Welsh has been spoken for over a century! Ever since a group of Welshmen emigrated there to breed sheep.

Until about forty years ago, Argentina had a stable government, firmly ruled by an oligarchy drawn from the aristocracy of the land-owners. In 1943, however, a dictatorship was established by Peron, and the character of the nation changed. Since then, years of political and social strife have taken their toll, as living standards have fallen. The country has groaned under high rates of inflation and disruptions of economic life bringing financial troubles, the growth of black markets and corruption, with a sense of drift and unease. What the future holds for the nation as the result of the present crisis is anybody's guess.

Britain

As we go to press, Britain has been drawn into a shooting match

with Argentina, and to its great embarrassment has suffered loss through the sinking of one of its most sophisticated destroyers, and the downing of some of its highly rated planes. What is to be the outcome?

It is already significant that US proclaimed its support of Britain, so that adversity seems to have the effect of drawing the English-speaking world more closely together; as it has in the "peace-keeping" force in the Sinai.

On the other hand, the South American countries have reacted angrily against US support of Britain in the Falklands. The involvement of Britain in a shooting match, and possibly actual war, could lead to a politically more determined nation, and an internationally stronger Tarshish than has been the case in recent years. Prophecy indicates some such revival, and perhaps this is the incident that may spark it off. Certain it is that Russia will use the British involvement to its propaganda advantage.

Meanwhile, what a picture of violence the world presents!



Tension throughout the Middle East; Israel on a war alert; Lebanon a shambles; the Persian-Iraqian war with Russia being drawn into the sphere of the former; assassinations and violence erupting on all hands. These are signs aplenty heralding the end of the age. Of all people, we alone know the outcome. As the world prepares for war, let us do likewise — in the realm of the spirit. Let us heed the significance of these things by preparing for the inevitable future.

THE SIGNS OF THE TIMES — AN EXHORTATION TO FAITHFULNESS

From "Elpis Israel", p. 324:

From these premises we may conclude that, as the Lord has also revealed what is to come to pass in these latter days, it is both our duty and privilege to make ourselves acquainted with it, that our faith may grow and be strengthened; that our affections be detached from the fleeting present, and set more firmly on things to come; that our minds may be fortified against error; and that we may be prepared to meet the Lord as those who have kept their garments, and shall not be put to shame (Rev. 16:15). It is our own fault if we are not "light in the Lord". He has plainly set before us what is happening in our day, and what is yet to occur. Hence, while the Priests of the State Church are drowsily exclaiming, while war and political murders abound, "Give peace in our time, O Lord!" — and while peace-societies are with infidel voices crying "Peace and safety", they who take heed to the prophetic word "know before" that the hour of God's judgment is come, and that destruction is at the door.

Practical Guidance For Daily Living

One cannot help being struck with the wonderful way in which the instructions of 1 Peter 3 apply to the exigencies of modern life. He comments on home life and reminds husbands and wives that they are "joint heirs of the grace of life". Time must not be frittered away on frivolities and selfish pastimes, but each must help the other along the rugged path that opens out into *the life* that will know no ending. He gives to us a series of commandments which should govern the lives of all. Happy shall we be if we take heed to them, for if every member of an ecclesia observes them, that ecclesia will be peaceful and quiet, whereas if the members do not allow themselves to be ruled by these precepts, the ecclesia will be an assembly of strife and discord.

"Be ye all like-minded." At first sight this seems to be in direct opposition to Jude's commandment to "contend earnestly for the faith". If Peter means us to give way on any point of doctrine for the sake of peace among the brethren, he is going in direct opposition to Paul who put down heresies in no uncertain fashion. But that is not the meaning of Peter's words; they are addressed to those who for their own ends or through sheer quarrelsomeness keep stirring up the brotherhood with petty disputes. If these brethren would search out the matter in the quiet of their homes

with a view to finding out the truth of the question, instead of rushing in with their pet ideas at the least provocation, many divisions would not have taken place. The Scriptures are our one and only guide, and there is but one correct way of interpreting them. We must bring our ideas into line with the inspired Word instead of pulling it this way and pushing it that way to fit in certain notions that we may have, then we shall all be striving after the same standard, and the result will be a peaceful ecclesia.

"Not rendering evil for evil." This is a repetition of Christ's commandment, "Resist not evil: but whosoever shall smite thee on the right cheek, turn to him the other also." It is very difficult to do this and we are sometimes inclined to argue that it is unjust that we should be required to do so, — that it encourages the smiter to further efforts. That however is no business of ours, God is well able to keep evil in check in the world without our assistance. We have many instances given to increase our faith in this direction. There is a very striking one in Dan. 10:13, from which we see that angels are present at the conferences of counsellors to influence them to work out their plans in accordance with God's predetermined scheme, which is the establishment of the Kingdom of God, and the rewarding of those who have been righteous, and in the meantime to

keep the world from becoming too bad for the work of the saints. It is a thought giving much comfort in these days, and if we have to suffer as a result of our obedience let us remember the words of the Psalmist which Peter quotes, "The eyes of the Lord are upon the righteous, and his ears are open to their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth." In times past those who have thought to wrong God's servants have been prevented from doing so by direct and open means. The case of Jacob and Laban comes to mind (Gen. 31:29). David had cause to thank God for His protecting care many times. Psalm 34, was written after he had escaped from a critical situation. "I sought the Lord, and He heard me, and delivered me from all my fears" The angel of the Lord encampeth round about them that fear Him, and delivereth them. O taste and see that the Lord is good: blessed is the man that trusteth in him" (verse 4,7). God does not promise that we shall go through life without trials and difficulties. Far from it. But we are to go through these trials knowing (as Peter says) "that ye are thereunto called, that ye should inherit a blessing".

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." This is a point on which we shall do well to examine ourselves. We have been commanded to preach the gospel. Are we ready for the occasion when a stranger gives us an opportunity to show him the

truth clearly and convincingly, or will that moment find us unprepared, so that we can only look back on it as an opportunity lost? Think of the number that have been brought into the saving name through a remark, or question, followed by a little conversation. The truth is very precious and very beautiful and we cannot be too careful in the way we present it. As Peter says, reverence and fear must be our guiding principles.

Peter then draws a comparison between the times of Noah and the times of Christ. To Noah and his family the ark was the only way of life, as the rest of the world found to their cost, after they had flouted God's invitation to enter it and had exhausted His time and long-suffering.

In these days we are one and all just as much imprisoned by our fleshly natures and impulses, but Christ has opened up a way whereby — like faithful Noah — we may escape to safety. "I am the Way, the Truth, and the Life". Have we Noah's strength of character to enable us to endure patiently the sneers and snubs of present day society, and enter the haven of safety through the waters of baptism? We shall without doubt feel the solitariness of our position as this is the day of small things for Christ's brethren. We have not the gift of immortality to enable us to see our many invisible helpers and friends, but as Peter reminds us, Christ is alive, and is in the heavens with almighty power, and will soon be back to exercise his power on behalf of his faithful brethren.

J.H.B.

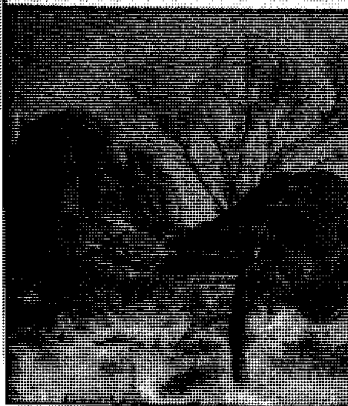
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ACKNOWLEDGEMENTS

We deeply appreciate the material assistance rendered us by contributors who voluntarily increase the amount of subscription. This assists us to maintain and extend the work attempted, and which extends to many parts of the Ecclesial world. During our recent visit to Israel, we were pleased to present cheques to officials of the Youth Aliyah Organisation and Wizo on behalf of readers of *Logos* as well as Ecclesias that had entrusted us with money for that purpose. Whilst doing so we stressed the Christadelphian viewpoint relating to the modern revival of Israel. We also continue to mail budgets of literature to isolated parts of Australia, and thank readers for their donations assisting us to perform that service. We acknowledge the following:

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Some time back we loaned a bound copy of this Magazine edited by Bro. John Thomas to somebody, and did not note down the transaction. This has caused us some concern, as the volume breaks a complete set of the Periodical. We would deeply appreciate advice from the one concerned!

THE HOLY SPIRIT AND THE HOLY SPIRIT GIFTS

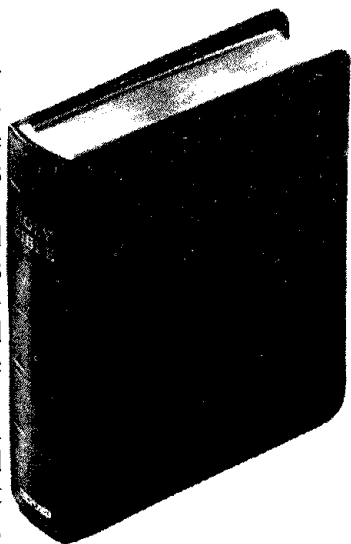
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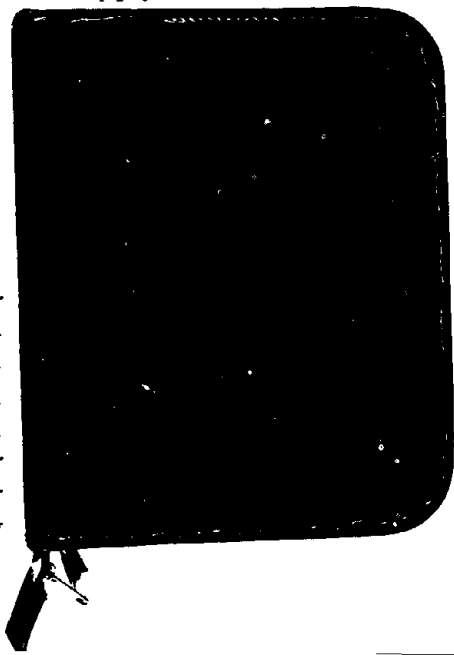
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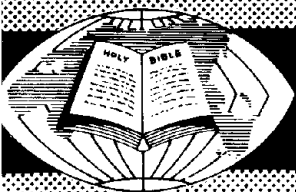
LOGOS

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

— J. Thomas.



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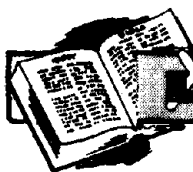
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Chat To Readers

Human Rights!

IN recent years, an emotional appeal for human rights has gone out to the world. Increasing demands are made for the "human rights" of particular sections of the community.

The Women's Liberation Movement calls for "women's rights", unions demand "workers' rights", there is talk about "wives' rights", "children's rights", "minority rights"; the rights of the unemployed, the underprivileged, the pensioner, the disadvantaged, even the rights of the criminal!

And these calls are set forth, belligerently as though the future of humanity is bound up in the granting of them. Movements and people "DEMAND their rights", illustrating again the warning of Paul, "Men shall be fierce, heady, highminded" (2 Tim. 3:2-4). The virtues of restraint or the need of restrictions are swept impatiently aside in the insistence of "rights". Men everywhere are desperate in their attempts to avenge and remedy their so-called grievances, real and imaginary. Indifferent to the cost and inconvenience this may cause others, there are increasing demands for personal, particular, selfish "rights".

In this men are heedless of God's will, and regardless of His rights as Creator. They care not for His laws, whether reflected in nature or expressed through His word. Mankind wants its way, and is ruthless in obtaining it. If it is not granted, recourse is made to abuse, misrepresentation, slander, and violence. The evil grows, and will continue to grow till the Noachian climax is reached (Gen. 6:13; Luke 17:26).

There is need for care, lest we, in our private and ecclesial life, take on the turbulent spirit of our environment. It is so easy to do so, and to be found demanding our "rights" within the Ecclesia instead of manifesting that co-operation in love and mutual submission that is required of us (1 Thess. 5:12-13).

Even though we may not be personally swept up in the demand for "rights", it is inevitable that we will be affected by it in some

way. We are largely victims of our environment, and it is important for our eternal salvation that we resist it in the power of the Word. Our duty in this time of probation is to deport ourselves as Christ did. His life was characterised by gentleness and lamb-like-inoffensiveness (Matt. 12:18-20; 1 Pet. 2:21-23). This did not prevent him speaking out plainly and vigorously when the circumstances required it, but whatever he said or did had regard to God's rights, and not those of self. He always elevated the former, and was prepared to abase the latter. He submitted to indignity, the contradiction of sinner against him, pain and death to serve God and his fellow-man. and, in consequence, he rose to newness of life, to eternal life, and was granted a name above every name. He is the example and ideal set us, so that Paul exhorted: "Let that mind be in you which was in Christ Jesus" (Phil. 2:5-9).

Though we may not be affected by the demands for so-called human rights, it is inevitable that our children will be. They are growing up in the environment of such demands; it is ingrained in the educational system of the schools; students are encouraged to become independent of parental restriction or religious restraint. The philosophy upon which modern society is based teaches that restrictions and restraints are wrong. In consequence, the environment familiar to our children is that in which parental authority and respect, or reverence for God's way is out of fashion, even treated with contempt. The false idea is set forth that restrictions are evil, inhibitive, and bound to have an adverse reaction on the child.

It is also, of course, true that stupid, unnecessary restrictions and tyrannical demands of parents on children can cause resentment in a child, and cause it to turn from the Truth. There is much wisdom in the words of Paul: "Fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord" (Eph. 6:4). But there is also need for firm, and understanding restraint and discipline.

Consider the following instruction from the Spirit:

"He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes" (Prov. 13:24).

"Chasten thy son while there is hope, and let not thy soul spare for his crying" (Prov. 19:18).

"Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him" (Prov. 22:15).

"Withhold not correction from the child; for if thou beatest him with the rod, he shall not die" (Prov. 23:13).

"The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame" (Prov. 29:15).

"Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul" (v. 17).

This instruction is carried out by Yahweh to His children. He "chastens those whom He loves" (Heb. 12:6); "it is through much tribulation we shall enter the Kingdom of God" (Acts 14:22); "though Christ were a son, yet learned he obedience by the things that he suffered" (Heb. 5:8). It is never done merely to assert his authority, or to embarrass His children. It ever has for its purpose the good of the one who is brought under its influence; for it is extended in warm and self-sacrificial love. "God so loved the world that He gave His only begotten son..." That is the measure of His affection for us; but He also requires us in love to submit to the dictates of His wisdom.

Of course Yahweh's chastening is done in wisdom, and with consideration for His children. We may not like it but we will profit by it, if we submit to the pressures He will bring upon us. But contrary to this, parents sometimes behave in a foolish, tyrannical way towards children, and destroy any love that the latter may have for them. The astute Paul made that observation, too. He wrote:

"We have had fathers of our flesh which corrected us . . . they verily for a few days chastened us after their own pleasure (i.e. according to their fallible wisdom and limited knowledge); but He for our profit, that we might be partakers of His holiness" (Heb. 12:9-10).

"Fathers of our flesh" may not always be completely discerning or wise in the discipline or correction of their children. Discipline, if administered firmly in love, cannot help but profit the child.

But today, the discipline of the rod, advocated by Scripture, is discouraged or disallowed by the world. And whilst the world may do what it likes with its own (for its judgment is not far off) we shall take steps to protect our children from its ungodly influence.

And that the world is having some affect upon children is obvious. Consider behaviour in the meetings. The practise of parents sending their children out of meeting for a drink of water, or other personal reasons is increasing. And the decorum of a meeting is adversely affected thereby. Both we and our children need to respect the purpose of such gatherings. In a special manner we are in the presence of Yahweh and His son, and every member in that audience should conduct himself or herself accordingly. There are extenuating circumstances, of course. Sickness may require the removal of a person or a child. But mostly the causes could be prevented by

attention to necessary hygiene or other needs before the meeting commences. Sometimes children are sent out because they are tired, or bored. This should not be permitted.

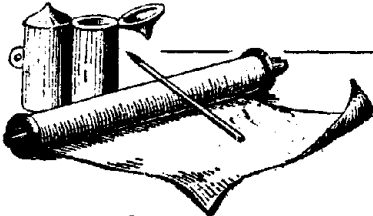
As a child, I was expected to sit still throughout the course of a meeting, and woe betide me if I did not. Nor was I permitted to settle down and read a novel, though I was an avid reader. I learned the discipline of sitting "still and knowing that Yahweh is God," even though I did not comprehend the significance of the (seeming) interminable talks that, to me, elderly gentlemen (about half my present age!) used to deliver! This age is too soft in its requirements of children today, and that does not augur well for the future. Compare the teaching of the Law regarding such. At the age of 5 a Jewish child was instructed in the book of Leviticus. Before that age it called upon parents to teach sons and grandsons the glorious revelation of Yahweh (Deut. 4:9-10) to provide instruction in the home concerning the significance of religious services conducted by adults (Exod. 12:26-27; 13:14-15); to outline the Ways of Providence as shown throughout the history of the nation (Psa. 78:4-6); to encourage children in their love of Yahweh (Deut. 6:7); to "bring them up in the nurture and admonition of the Lord" (the former can signify discipline or chastening, the latter word education of the mind Eph. 6:4).

How soon was this to commence? From the earliest age when the mind was beginning to take impressions. As soon as they can read, it is wise to encourage children to join in the daily readings of the word, for a chapter at least. Under the Law, every seven years, the nation heard the whole of Deuteronomy read and expounded in a long ceremony (Deut. 31:10-12); and among those so assembled were small children "which have not known anything" (v. 13). This would include those under seven! They were expected to listen to the Law, and any discussion or explanation that followed. And their parents were expected to further that instruction in the home. It was part of the character of Abraham, commended by Yahweh, that "he commanded his children after him, to keep the way of Yahweh, to do justice and judgment" (Gen. 18:19). He did not depend upon a Sunday School to do that; but saw to it in the home. Parents need to follow in the footsteps of Abraham in that regard. Yet recently, in discussion with some interested in Sunday School work, the lamentation was made that it is becoming increasingly difficult to obtain desirable decorum from the children, or the co-operation of

parents in the homework set them. Some regret that "The Christadelphian Instructor" is not being used to the extent previously.

We need remember, that children are granted us as a precious heritage from Yahweh. As such, His will in their upbringing should govern our instruction. Because of the circumstances of the times, the insistent demand for "human rights" that frequently ignore or challenge "divine rights", the fact that the signs of the times indicate that we are nearing the return of the Lord, and the vast changes taking place in the world of humankind, we suggest that parents consider what we have stated above. If remedial action is found necessary, we suggest that it be implemented without delay. Tomorrow may be too late.

H. Mansfield
Editor



Short Answers

Begotten of God

"I would be glad to get some light on 1 John 3:9: 'Whatsoever is born of God does not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God.'" — From a clergyman.

Reply

The Greek word *gennao*, translated "born", is defined as "to beget, to bring forth" (R. Young's Concordance). Primarily it means "to beget", but since begettal is generally followed by a birth, it has the secondary sense of "bringing forth", or giving birth to what has been begotten. Though it has these two meanings, it is never used in the latter sense unless a begettal has taken place.

That the expression "born of God" means *begotten* of God is obvious from the fact that the father begets, and the mother brings forth. We were begotten by our father, but born of our mother. Therefore, "born of God" is incorrect. We may be begotten of God, but born of Him — never!

Seed is essential to induce conception. Hence John asserts that God begets children by seed. This is in accord with the teaching of Peter, who wrote: "Being born

(begotten) again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (1 Pet. 1:23; James 1:18). Now of such as have life enough to manifest themselves as His children by doing righteousness, of such converts, the Spirit affirms: "His seed remaineth in him" (1 John 3:9). God's "seed" is His word (1 Pet. 1:23; Mark 4:14). By this word believers are "begotten to a lively (or living) hope" (1 Pet. 1:3). Christ is formed in such (Gal. 4:19). They are constituted "new creatures" whose "inward man" has been begotten by the "incorruptible word" (Gal. 6:15), and can be constantly renewed "day by day" by application to the Word (2 Cor. 4:16). This "new man" does not sin (though the "old man" may do so), and ultimately, at the resurrection, will be revealed in "the image and likeness" of Christ (Psa. 17:15). Such will have been "born of the spirit" (John 3:6). They will possess "glorious bodies" like their Redeemer (Phil. 3:20-21). To attain unto this wonderful destiny, however, is dependent upon His "seed" remaining in them. It is possible for the seed to die, and then that which is intended to be manifested as a new life will be stillborn.

— B. Muscola (USA)

Before The Law

God's instructions to man did not begin with the law delivered from Sinai. Man, from the day of his creation, was answerable for his attitude towards the expressed will of his Creator. This is evident from the command: Of such and such thou mayest eat, of such and such thou mayest not eat. When he disobeyed he was summoned to answer for his disobedience and was punished (Gen. 2:16,17; 3).

Before the Flood

AFTER the fall, as brother Roberts pertinently remarks in *The Law of Moses*, Adam's relationship to God was changed but not suspended. God continued to make known His will and submission was required. When we consider that God's object in creating the earth was to fill it with His glory we can realize that this purpose could not have been accomplished by leaving man to the guidance of his own untutored instincts. A miniature illustration of this can be seen in home life. If children are to grow up to be a credit to their parents and of use to their fellows there must be a right mind at the head insisting upon right practices.

In pre-Mosaic times man was adjudged righteous or wicked, not from what he did of his own initiative but from his submission to divine ruling. There are some very early illustrations of this in the Scriptures. Sin, which is Scripturally defined as the transgression of God's command (Rom. 7:7) lay at the door of

Cain's unacceptability (Gen. 4:7). He evidently followed his own initiative and not the divine will. Abel on the contrary evinced faith (Heb. 11:4). As sure as it can be said, Where there is smoke there is fire, so surely can it be said, Where there is faith there is the expressed will of God known and obeyed. If God had not spoken Abel could not have shown faith.

And so with Enoch and Noah. Both are classed with those who exhibited faith. They have the additional testimony that they "walked with God." This of course, does not signify literal, physical exercise. It is a figure which denotes that they framed their lives in harmony with God's mind, which, consequently, must have been revealed to them.

There is evidence to show that a knowledge of God's will had not been confined to the patriarchs already named. We are told that "all flesh had corrupted God's way upon earth" (Gen. 6:12). For this to have occurred God's way must have been accessible and more or less known to the cor-

rupters, and it is on record that Noah preached righteousness to these people. We have a reproduction of the scene today, as Christ said we should (Luke 17:26). We see a Bible in every home and yet the most elementary principles of divine law are contradicted, mocked and outraged, and this not only at the street corner but in the church and in the school. One example, out of thousands, of a modern corrupter comes to mind in the late Dean Stanley and his treatment of baptism. He knew what Christ commanded respecting it and he knew what apostolic practice was, and yet he glorified in the fact that these had been set aside.

But to come nearer home. We see the recovered Truth in many homes and in many ecclesias, and yet in many instances its doctrines and precepts are readily bartered for friendship, influence and the wisdom and scholarship of the world. Too many examples of this are, alas, before our eyes. The latest perhaps are those afforded by certain ones who are dispensing with the apostolic requirements of the belief and confession of the first principles of the Truth (Rom. 1:16; 10:9,10; 1 John 4:15; 2 John 7).

The Noachian corrupters were silenced beneath the waters of the Flood, and a fresh start was made with Noah and his family who were selected to repeople the earth and provide a posterity which should furnish candidates for the high honour of filling the earth with God's glory.

Patriarchal Experiences

There is but a scant record of

the times that immediately followed the Flood, but there is enough to show that God still kept His way before mankind. His covenant with Noah and his interference with the Babel builders both point in this direction.

Human nature learnt nothing from the lesson of the Flood. The knowledge of God was still attainable because the character which the post-diluvians earned was that "they did not like to retain God in their knowledge" with the result that "God gave them over to a reprobate mind." Woe betide those who are "given over" by God! This climax was not reached all at once. God's Truth was still in evidence for many years. We gather from the Scriptures that the list of God-fearing men who lived during the patriarchal age is not exhausted in Heb. 11.

In the Book of Job there opens out a vista of saints, with a very high standard of godliness, meeting in assembly, for divine worship. Job is seen carrying out priestly duties in obedience to the divine command and putting God's precepts into practice in the minutest detail of every day life. Job's friends, whose utterances God condemned, had not sunk to the low level of spiritual darkness to be seen in the clergy of our day.

Coming down to Abraham's immediate progenitors little is revealed except that they served "other gods" (Josh. 24:2). Whether in doing this they were without light, or whether like Solomon, Ahab, Manasseh and others, in later times, they were serving "other gods" in the full

blaze of God's revealed will does not transpire. It must not be overlooked that during the whole of their lives Abraham's forefathers were contemporary with their great progenitor Shem. This fact serves to remind us that there is very much history left untold, and it is probable that, whether regarded or disregarded, there was a tolerably extensive knowledge of God's will among men in the days just preceding Abraham.

A curtain is momentarily lifted, so to speak, which affords a glimpse of one of Abraham's contemporaries who was even greater than he (Heb. 7:14) — Melchizedec. He is revealed as a priest sitting as king upon the throne of Salem — "King of Salem and priest of the Most High God." From the nature of his offices he must have had a full measure of God's revealed will. He needed divine laws for ruling his kingdom also for performing the office of priest — for "no man taketh this honour unto himself" (Heb. 5:4).

Was it on account of the light shed forth from Salem that the ræen of Sodom were counted as "sinners before the Lord exceedingly"? It is probable.

Did Abraham sit at the feet of Melchizedec? We are not told. This much we know that Abraham acknowledged Mechizedec's priestly claims by paying tithes (Gen. 14:20; Heb. 7:4). Whether Abraham was placed under allegiance to other laws of Melchizedec's kingdom is not revealed. This much we are told that, in whatever way they were communicated to him, Abraham was acquainted with the divine re-

quirements and is commended by God because he "obeyed My voice, and kept My charge, My commandments, My statutes and My laws." Let us note, in passing, that this is the man in whose footsteps we are bidden to tread.

Another of Abraham's righteous contemporaries was Lot (2 Pet. 2:7). Whether any of his posterity retained the knowledge of God is not revealed. If they did it could not have been for long as appears from subsequent references to the Moabite and Ammonite nations.

As already stated, apart from Abraham and his family, the history of the Truth at this time is meagre. The relationship of the nations to God's laws is only revealed when the nations are brought in contact with Abraham and his seed. Whether Abimelech, king of Gerar's own description of his people as "a righteous nation" is correct is open to question in view of Abraham's conclusion: "Surely the fear of God is not in this place," and in view of the necessity which arose for God's reproof of Abimelech. At this time the iniquity of the people had not reached the limit beyond which God would not allow it to pass (Gen. 15:16). Not for a period of four hundred years was this to happen, and it was quite possible that there may have been here communities which were holding on to God's way. There are indications that such was the case.

Law Before The Law

Jethro, priest of Midian, who lived within the compass of the four hundred years already men-

tioned, is never spoken of in connection with false worship. On the contrary he is shown as rejoicing in God's goodness, as offering sacrifices to God and as worshipping with Aaron and the elders of Israel (Exod. 18). Balaam, who lived in the same period, appears from the apostle's reference to him, to have had a knowledge of the Truth and to have departed from it: ".....cursed children: which have forsaken the right way, and are gone astray following the way of Balaam, the son of Bosor, who loved the wages of unrighteousness" (2 Pet. 2:15).

A further indication that God's law, in patriarchal times, reached others as well as Abraham, is to be found in the fact that God is revealed as speaking directly to them. Job, his adversary, his three friends, Lot, Abimelech, king of Gerar, Laban and Balaam are all represented as having been directly addressed by God.

Whether the knowledge of God's way was confined or extended, its eclipse was fast ap-

proaching, and the calamity of total darkness upon the earth was once more averted by divine operations in connection with the Israelitish kingdom.

What wave of apostasy swept away the Melchizedec kingdom does not appear. This is certain that when Israel arrived in the land this kingdom had gone. Fire from heaven had earlier put an end to the cities of the plain and their wickedness. As men deliberately refused God's way they were, so to speak, given the rein, and darkness was allowed to creep on until those times of ignorance were reached to which the apostle refers (Acts 17:30).

What a lesson in human nature does this brief review of pre-Mosaic time afford. And what a warning is it to those of our generation who are seeking to pull down the boundaries which Christ has set along the narrow way.

We all partake of human nature. Let us not be high-minded but fear lest the natural mind also get the upper hand with us. C.J.

OUR PRIVILEGED STATE

Let us thank God that in these calamitous times, He has permitted us to hear, and has led us to accept the glorious news of the eternal better day. How few are in our happy position. Although the gospel of peace has been resounding throughout the ages, the ears of the many have been closed to it. "Who hath believed our report?" has been the lament of Moses, the prophets, Christ and his apostles throughout their dispensations. As in the past, so now, God's dutiful heralds of the priceless and gladsome message, have to experience disappointment, obliquy, and persecution. But their faithfulness will not go unrewarded. The true servants will at last find themselves in the kingdom, when those of the opposite class will be shut out.

This thought presses home the wisdom of continuing in well-doing — of keeping (spiritually) "fit" to use a popular expression. If we become lax or happy-go-lucky, in our duties and obligations, we shall soon lose faith in the Bible. Our times are trying, and, as evil increases, are likely to become more so. Unless we retain our confidence in God, and in His over-ruling providence in all things — in the world, in our ecclesias, and our homes, we are sure to go under.

An unfaithful and unbelieving mind is easily contracted. It comes on gradually, almost imperceptibly. It starts with a neglect of the daily readings, the forsaking of the meetings, the night and morning earnest prayer. These lapses are quickly followed by worse sins. The world's ways and vices are sought. What these are Paul catalogues in Gal. 6:19-21. When this happens away go all fruits of the Spirit — "love, joy, peace." Let us take warning from Israel's unfaithfulness. A.T.J.

Warnings Of Impending Judgment

Christ warned of "distress of nations with perplexity" (Luke 21:25). His words prophetically and factually describe the worsening international scene and the intensifying local problems of the present. Yet despite the distress of such times, which affect us as they do all mankind, we can rejoice in their significance as "signs of the times" heralding the approach of the glorious God-designed sequel.

Blessed Is He That Watcheth

However interesting the signs may be, they are wasted on us unless we are endeavouring to "walk worthy of the vocation wherewith" we "are called" (Eph. 4:1), for only if we are so doing will we receive "a crown of righteousness" reserved for those who "love the appearing" of the Lord Jesus Christ (2 Tim. 4:8).

Brother Thomas, in *Elpis Israel* wrote:

"A blessing is pronounced on those who are heedful of the signs of the times. 'Blessed', says Jesus, 'is he that watcheth....' The blessing is not simply to him that watcheth; but to him that 'watcheth and keepeth his garments'. Simply to believe that the Lord is near, and to be able to discern the signs of the times, will not entitle a man to the blessing. He must 'buy gold tried in the fire; and white raiment, that he may be clothed, and that the shame of his nakedness do not appear; and anoint his eyes with eye-salve, that he may see. In other words, he must believe 'the things concerning the kingdom of God and the name of Jesus Christ', follow the example of the Samaritans and be baptised into the name of Jesus Christ: and thenceforth perfect his faith by his works, as Abraham did. He will then be a lamp, well oiled and trimmed, and fit to shine forth as a glorious

light at the marriage of the Lamb." (p. 387).

The warning of the Lord, recorded in Luke 17 is most apt in view of the words of Bro. Thomas. The Pharisees "demanded" (v. 20) of Christ "a sign". He reminded them of two previous generations to whom warning of impending judgment had been given but had not been heeded. Both generations remained indifferent or oblivious "until the day" that Yahweh's judgments "destroyed them all". "Even thus" declared the Lord, "shall it be in the days when the Son of man is revealed" (v. 30). Today is our day of opportunity. There is need to recognise the significance of the events taking place in the earth and by "giving all diligence" so conduct ourselves as to make "our calling and election sure: for if ye do these things, ye shall ever fall" (2 Pet. 1:5,10).

The Falkland Islands' Crisis

A most interesting incident to

emerge from the "world's least expected crisis" (*Newsweek*), The Falkland Islands Argentinian Invasion, was the British response by immediately despatching the Royal Navy to the trouble zone. Over fifteen major warships, including two aircraft carriers, plus two troopships headed towards the Falklands and were joined by a RN flotilla from Gibraltar. This revival of British naval activity is consistent with prophecies which indicate that Britain has yet a role to play in world politics until her destiny is complete. As the crisis escalated, newspaper reports also carried political cartoons satirizing Britain and Argentina. On several occasions Britain was caricatured as an old lion, a symbol easily recognised by Bible students.

For Christadelphians the sign is clear. *Elpis Israel* demonstrates quite conclusively that Britain is "the lion-power" (p. 435) which, allied with the "young lion powers", will be found active in the Middle East shortly before and during the War of Armageddon.

The Falkland Islands' crisis was probably the catalyst needed to arouse the old lion once again. The prophetic cry went out long ago concerning these last days when at "eveningtide" the "nations shall rush like the rushing of many waters", and Britain, "sending ambassadors by the sea", will eventually fulfil her destiny in the Middle East. At that time the Lord Jesus Christ and the saints will put down the pride of all nations, including that of Britain and her enemies, that the world might understand that

there is a God in heaven "who ruleth in the kingdom of men" (Dan. 4:17).

The Scenario

Daniel 11 describes the "king of the south" coming against the Constantinopolitan power in the time of the end. Britain assumed the mantle of the "king of the south" in 1882 (a century ago this year) when it invaded Egypt and assumed its sovereignty. In 1917 it "pushed" against the Ottoman Turks, the Constantinopolitan power (the 'him' of Dan. 11:40) and drove them from Jerusalem and the Holy land. Subsequently Britain offered the land as a homeland for the Jews scattered throughout the world. This was in accord with Isaiah's prophecy, already quoted. He saw the British power in the "eveningtide" (Isa. 17:14 — "the time of the end") working out its destiny to help the Jews whom the nations had "scattered and peeled" (Isa. 18:1-2).

Britain's presence in the Holy Land ceased in 1948 when Israel became a state (although a small British force remained in Jordan into the fifties), and her influence in Egypt ceased during 1953-6, ending her status as "king of the south". Nevertheless, Ezekiel's prophecy speaks of the Tarshish power with its "young lions" in the Middle East during the Russian (king of the north) invasion. Significantly, Canadian, New Zealand, Australian, and American forces have recently been deployed with British troops in the northern Sinai region as an American devised peace-keeping force; which is probably the beginning of the presence of "the young lions". Therefore the re-

vival of the British naval force is not without its real significance for those watching the signs. In fact, when the Lord Jesus Christ and the saints begin to move in on the nations fighting for control of Jerusalem, the "ships of Tarshish" will be destroyed, (Psalm 48:7), probably to humble the pride which has been much in evidence in recent weeks. Thus "no flesh will glory in his presence" (1 Cor. 1:29). How Britain is finally projected into her latter day destiny remains to be seen; but her resurgence of power is a sure sign that Yahweh's plan is coming to fruition.

Sinai Withdrawal

In accord with the "Camp David Peace Treaty" signed between Israel and Egypt with America as mediator, Israel handed back to Egypt the last of the Sinai region she took by conquest in 1967. The ceremony took place on April 25th, amid local protests and international acclamation. Certain factions of the Jews are "fearful of giving up the Sinai" because the "loss of such a huge buffer area made Israel far more vulnerable to Arab attack" (*Newsweek*). The international acclaim expressed optimism for future peace symbolized by the move. And although "peace" in the area may yet be further consolidated, we know it cannot last. Many Israelites sense it. One Israeli Colonel said during the Jewish demonstrations:

"This is very, very difficult for us — Jews fighting Jews. On top of that, a good many of us in uniform are just as doubtful about the peace with Egypt as the people we are throwing out (Jewish squatters refusing to leave Sinai towns) of here" (*Newsweek*).

However, the Sinai area holds a special interest beyond the present politics, because we look to the time of the establishment of the Judgment Seat of the Lord Jesus Christ. Therefore all movements in this area in this significant "time of the end" are possibly playing a part in the preparation of the region for the saints.

Anglican-Roman Catholic Re-Union

As the spirit of *detente* (peace) was used as a weapon by the Russians for their own ends, so the Roman Catholic Church is described in the Apocalypse as a "mother of harlots" (Rev. 17:5). It has long been endeavouring to woo back to its fold its wayward "daughters", the protestant churches. A recent report was released which indicated that unity between the churches is a real possibility in the future. The council, called *The Anglican Roman Catholic International Commission* was established in 1970 "to investigate the doctrinal differences which were seen to separate the two churches" (*Adelaide Advertiser*).

The two main problems in the eyes of Anglicans is the claim of Papal infallibility, and Mariolatry, the worship of the mother of the Lord Jesus Christ. The "nature of the Pope's role" is seen as the biggest problem.

Prophecy requires that the European nations, independent of Britain, will be allied with Russia against the west (cp. Ezek. 38; Dan. 7:7). This may well be cemented by the Papacy. It will see the benefit of allying itself to the Russian dragon so that the church

may finally "sit as a queen" (Rev. 18:6). However, her woes have already been prophetically recorded, and current events indi-

cate that shortly "she shall be utterly burned with fire: for strong is the Lord God who judgeth her" (v. 8). W.M. (Woodville).

KEY TO ELPIS ISRAEL PART THREE

Some months back, I wrote enquiring about a "key" to *Elpis Israel* part 3, to which you had made passing reference in an earlier *Logos*.

I looked for your reply, but without success. However, in the face of a postal strike which lasted most of the summer, I tried myself, and as far as I can see, the *key* to which you refer, and which has a direct bearing on Bro. Thomas' fulfilled prediction relating to the "extinction of the Austrian-German Empire by fire and sword" (p. 432) is to be found on p. 373.

Bro. Thomas' prognosis was based on the socialist revolution stimulated by Karl Marx, and which began in Feb. 1848. Concerning this, he wrote:

"Democracy broke loose and commenced a movement (Communism) which, though it has been restrained to prevent it progressing too rapidly, cannot be suppressed until the little horn, or two-horned beast and his prophet, be destroyed to the end, and the dominion of the ten-horned beast be taken away."

The subject of the "three unclean spirits" and the development of the frog power is covered in both *Elpis Israel* and *Eureka*. In *Eureka* vol. III, p. 563, we read:

"Thus by the revolution begun in Feb. 1848, the Frogs were developed and assumed the position marked out for them in the prophecy of the sixth vial."

Bro. Thomas foresaw the effect this rising up of democracy would have on the affairs of Europe, which, in his day was still subject to the two-horned beast and his prophet, and it is notable that all three events: the downfall of the House of Habsburg, the proclamation of the Balfour Declaration, and the driving of the Turk from Palestine, should take place within the period of the Great War (1914-1918).

His exposition in *Elpis Israel* pp. 341-342 relating to the "two witnesses" of Rev. 11, and the "earth and the woman" of Rev. 12:16, is highly significant. It explains how the organised opposition of both political and religious movements to the tyranny of Rome (the god of the earth — Rev. 11:4) protected the Truth from complete suppression.

Regardless of the opinions of others, Brother Thomas' interpretation of the "two witnesses" is thoroughly sound. He was able to foresee the long-term effects of the French Revolution on Catholic Europe in particular. In 1868 when he wrote *Eureka* he was able to state that it was only a matter of months before the end of the 1260 years of papal domination; and, in fulfilment of his anticipations, 1870 saw the temporal power of the pope withdrawn. Bro. Thomas made it quite clear in other places that as long as this blasphemous system continues to exist, there can be no peace for the world. We know that this same state of affairs was foreshadowed in type during the time of Jezebel, when her evil work was allowed to continue. And when we

consider these matters, we see the utter folly of some who advocate the relaxation of our stand against apostate Christendom. I feel that the blame for the loose conditions manifested sometimes within our community falls squarely on the shoulders of those who set themselves up as exponents of prophecy, but whose false interpretations ensnare some to their eternal peril at the return of Christ.

As has been shown in the past, it is a mistake to interpret prophecy by appearances, or according to the passing scene. For example, things that may seem apparent may not necessarily prove true. What the Word says will be, will surely come to pass, even though current events, for the moment, do not appear to conform thereto.

Unfortunately, once again, the old theory concocted by the babblers of an apostate Christendom is heard even among us, namely, that the "false prophet" of Rev. 16:13 is Mohammedism. Such interpretations in Christadelphian publications smack of a too close association with the churches and chapels. Such influence has even caused some to say that prophecy has nothing whatever to do with European politics! So the ancient landmarks are removed (Prov. 22:28), and the simple-minded among us are confused to their detriment. A tremendous responsibility rests upon those who undermine confidence in the prophetic word, and the expositions of the pioneers in relation thereto.

We can only say that God's secrets are "hid from the wise and prudent" and have been "revealed unto babes", or those who show a childlike faith in the Word (Matt. 11:26).

Of Daniel's prophecy, Christ exhorted: "Whoso readeth let him understand". Of the Apocalypse he declared: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand" (Rev. 1:3).

When I consider these quotations, I think of my late father who was a poor labourer with limited education, but rich in the knowledge of *The Apocalypse* and the prophecies of Daniel. In the case of Scriptural knowledge, I feel that higher education is a handicap rather than an asset, and is not necessary in order to "rightly divide the word of truth" (2 Tim. 2:15). Christ warned his followers during the course of the Mount Olivet prophecy, saying: "Take heed that ye be not deceived". It is a fitting warning for us in these perilous days of waning faith and divergent teaching from the line of things established when the Truth was revived for these latter days.

O.H. -- Canada.

Editorial Note

We deeply regret the delay in attending to your letter, due, in part, to mail trouble this end, and our absence from home on the work of the Truth. As we see it, the key to the third part of *Elpis Israel* is found in Bro. Thomas' treatment of Dan. 7:25-28. He interprets the "saints" of vv. 25-26 as the "two witnesses" of Rev. 11, and he looked for the rise of revolutionary forces to "consume and destroy" the territory of the 4th beast, until the "end" when the true saints will take over the Kingdom. Hence, he anticipated the overthrow of the Austrian-German alliance, and the domination of Europe by Russia. See pp. 353-354 of *Elpis Israel*. Events have vindicated his prophecy. We endorse your opinion of this book, and your comments regarding secondary education. What is needed in these days, is an understanding of the Word, and the manifestation of determination and faith which springs from that source (Rom. 10:17). Under separate cover we have forwarded you a printed outline of *Elpis Israel* part 3.



LOGOS COMMUNICATION

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS
NEAR AND FAR

News From Guyana

"Brother Cyril Holland and his sister-wife, Ruby, of the Eccles Ecclesia received the surprise of their life when about 12 Georgetowners visited them at their home to say farewell. They emigrated to the USA on April 2nd. Sis. Ruby was a stalwart in New Amsterdam and Bar-tica in the days of 1957-67. We commend them in our Lord to brethren and sisters. Sis. Eunice Chan of New York paid us a surprise visit from 27th March to 8th April. Pity she missed the 11th Guyana Bible School. Still we were very happy to welcome her to her ex-home.

This year's Bible School was hosted by the Georgetown Ecclesia. We are grateful to the brotherhood worldwide for their assistance through the C.B.M. whose unstinted cooperation we acknowledge. Bro. Warren H. Phillips of Meriden, Conn., led us in the theme "Life and Death" a consideration of Deut. 30:19. In substance he was uncomplicated; in vocabulary — simple; in accent — unaffected; in answering questions — tactful; and in delivery — a shade fast to keeping us alert. He fascinated us with his ease with the Word and won our hearts. This 7 day School, a rarity in Guyana, was as are all our Bible Schools — always magnificent, but never the same!

We have had heavy rains from March 15 through April 5th but a sun-drenched Bible School — a pleasure for Warren. The Bank has recalled Bro. David Andrews from New Amsterdam to Georgetown where manpower in the Ecclesia is much needed. In hope of those Better Days". — O.R.M. (Guyana).

Youth Aliyah

"I noticed in *Logos* you plan to visit Israel again, and I hope the enclosed money will reach you in time to assist the donation to Youth Aliyah. We keep hoping for the Master's return to establish his power in Jerusalem, upon the throne of David. May you have a safe and wonderful tour." — M.A.W. (USA).

(Your money arrived in time and joined with others in providing a contribution of \$1000 for Youth Aliyah. In presenting it we expressed the sentiments of your letter, and spoke of our conviction that the revival of Israel indicates that the coming of Messiah, the Lord Jesus Christ, is at hand. We had an outstanding tour, and by special arrangements were able to visit Sinai as Israel was withdrawing from that area. The group co-operated excellently, and many interesting incidents and adventures occurred which we may be able to report to the Brotherhood in due time... Ed.).

A Brief Note

"Just wanted to take a moment to send our heartfelt thanks for the time and effort given to expounding the Word. We know that all labour in the Lord's vineyard will not be in vain. May you be richly blessed. Our prayers and support are with *Logos* for its dedicated proclamation of the Truth." — L.H. (USA).

(Thank you for your thought and action. Your encouragement is greatly appreciated. We deem it a privilege and a joy to minister through the Magazine, and we seek the divine blessing on what is attempted, recognising it as necessary to the furtherance of the work.... Ed.).

From Ghana

"Loving greetings in the name of the coming King. I am pleased to write you these few lines from the Accra Ecclesia. I have received many of your periodicals and books, which I have found very helpful and encouraging; particularly for those like myself who are young in the Truth. They not only assist us to understand the Scriptures better, but alert us to be on our guard against the evils of these days. There is a danger that we may not recognise the fulfilment of Bible prophecy, even though it seems so obvious. The tension

between Russia and USA, and that in the M.E. warn us that perhaps nuclear war is imminent. Yet we are not afraid, for we know the divine solution. I believe that Mr. Reagan of USA is the right man in God's purpose to challenge the expansion of Russia. In fact when the American elections were held, I told my brothers that he would win, for he is the right man at this moment. We do not take part in political affairs, but we are very much interested in them in the light of Bible prophecy.

"A recent leaflet published by the Church of Christ criticised our teaching of the coming Kingdom of God. The leaflet claimed that the church is the Kingdom. I will send the book to you, and would be pleased for any guidance. How can the Kingdom be set up with Abraham, Isaac and Jacob still in their graves? I was previously with the

Jehovah's Witnesses, and I thank God for the Truth. I have a sister wife and a baby girl. I trust that your labours prosper in Australia." — A. A. A. (Ghana).

(Your comments regarding the change in the Presidency of USA are pertinent, and in line with "Elpis Israel": "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. This truth is beautifully expressed in the words of the prophet, 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 darkness, and the light dwelleth with Him' (Dan. 2:20-22)..... He controls and regulates the world's affairs; but in every interference He shapes the course of events towards the consummation predetermined from the foundation of the world" ("Elpis Israel" p. 323). Please note we have not received the book you said you will send us. Meanwhile, we commend you for your zeal. In embracing the Truth you and your sister-wife have gained a precious heritage to pass on to your little girl....Ed.)

Contrasts

"Strikes in this country have caused widespread confusion and dismay. Unions may have been useful in earlier days, but at present they are disruptive. When they say 'Strike!', strike it is, and the Government appears powerless to prevent it. Whatever they get they

Our Prized Possessions

If we have a prized possession, don't we handle it with care?
We put it in a special place and feel quite proud it's there;
We give it our attention, be it motor car, or boat;
Garden, house or jewellery, clothes, perhaps a nice fur coat!

Yet our most important possessions, are our children and God's Word.
How often we ignore them both, pretend we haven't heard;
While the words of God are ringing out, turn back, straight is the way;
Our vision of the Kingdom dimmed, by worldly thoughts each day.

Our children crying out for love, we haven't time to give,
Instruction and good guidance so that they with us can live.
Don't forget they're Yahweh's blessing, our heritage God said;
So let's love them and make sure that on the Spirit Word they're fed.

Let's teach them better manners, join in their sorrows and joys;
Help them appreciate the things they have, not want for other toys.
Teach them love for one another and concern for those in need;
Respect for elders in the Truth and sound advice to heed.

Make it a joyous road to the Kingdom, not a mournful life to lead;
Give thanks daily and praise His Name, from sin and death we're freed.
Cast off our cares, avoid all sin, seek for that gift of life
Guard our priceless treasures, conquering in spite of strife.

are not satisfied, and the consequence is that prices advance, and the inflationary spiral rises higher and higher.

"How we need the Strong One here, to discipline men and nations; to insist upon a 'pure language' so as to worship God in truth; to remove want and poverty and rid humanity of tyranny whether by Governments or Unions! Meanwhile, the world's 'prophets prophesy falsely, and the priests bear rule by their means, and the people love to have it so'.

"What a contrast when the Lord rules from Jerusalem, with firm, infallible hands; with superb wisdom and divine power to implement what should be done. Unions will then rage in vain (Psa. 2); both individuals and organisations motivated by flesh, set in their places, and humanity freed from oppression to enjoy the blessedness that only his reign can provide.

"The wonders of his own walk and conduct, during his ministry on earth, illustrates the wonder of the future when his ways are established for universal guidance: when 'the Law goes forth from Zion and the word of the Lord from Jerusalem.' But flesh is such, that even under those conditions, dissatisfaction will spring into revolt at the end of the thousand years' reign, and unionism will proclaim, 'We shall not have this man reign over us!'

"We have enclosed a donation for *Logos* which may assist in view of the current inflation, and to help you sow the seed of truth. May God bless the work attempted and may

it find fruit at the coming of the Lord. Even so, come Lord Jesus." — W.J.P. (Canada).

(We join with you in your prayer for the coming of he whose politics "shall not fail" as described in Isaiah 42:4....Ed.).

Pope's Proposed Visit To U.K.

Forwarded to the BBC by Bro. A. Thomas, U.K., as part of his witness to the Truth.

"The grounds for your correspondents criticism of the Pope's visit and the Government's decision to upgrade diplomatic relations with the Vatican, does not come through very clearly.

"Most historical textbooks on the Tudor and Stuart eras will reveal the extent of Papal intrigue and plotting in this country's affairs of state. And the archives of the British Museum will furnish authenticated accounts of a certain Pope's involvement in a plot to assassinate our own Queen Elizabeth I.

"There must be Englishmen alive today whose ancestors fought and died to preserve the liberty of religious worship at a time when the Vatican was a powerful secular state, imposing its will on rulers and nations.

"It will be time enough to be magnanimous to the Papacy when it has acknowledged its failings and recognised, like the ruler of the ancient kingdom of Babylon, that 'the most High (not the Most Holiness) ruleth in the kingdom of men, and giveth it to whomsoever He will. Daniel 4:25.

"And lest your listeners doubt the debt we owe to

those who struggled against Papal oppression in the past and provided us with an English translation of the greatest book in the world, let them reach for their Bible and there read in the preface to the Authorised version, of the dangers of being 'traded by Popish persons at home or abroad, who will malign us because we make God's Holy Truth to be yet more and more known unto the people whom they desire still to keep in ignorance and darkness'."

Blasphemy!

"Eleven years ago I met a follower of Father Divine and he told me, God is here on earth again and Father Divine is his name. Not long after that, deep within my own heart, it was revealed to me that this is so. He has inspired me to pay all my just debts and owe no man, and taught me to be honest, competent and true to my fellowman and by his grace I have been given the privilege to live and be in his will. He has changed my mind and he has healed my body, for I was afflicted with poor health and base attitudes and beliefs, and so I have found my God is real and Father Divine is his name; and I am so glad to walk and talk with him in love and on my way home. And as the Scriptures say, many are sickly and some sleep not discerning the body of Christ. May I wish you peace and blessings and I thank Father and Mother Divine to bless you and yours in your devotion to the study of the Holy Bible and the love of Christ." — K.O. (Canada).

(The above illustrates the extent to which some can be led by error and blasphemy. "Father" divine was a negro, and his wife, "mother" divine is a white actress whom he married. Both are worshipped as part of the God-head. When "father" divine married, his action was interpreted as fulfilling the prophecy of the marriage of the Lamb to his wife. When he died, his followers believed that he ascended into heaven where he today presides! There are over one million members of the church in the States, and branches are found in other countries. Adherents are both black and white. The confusion of beliefs rampant in the world should emphasise the grand and precious privilege that we have in the Truth. It is our most precious heritage, and we must hold it in its completeness and purity, preserving it from the inroads of error both from those within as without the Body of Christ....Ed.).

Today's Challenge

"We continue to gain benefit from your labours in the production of the magazines, and wish to thank you, as we also thank our heavenly Father, that such exhortational and expositional material continues to come before the brotherhood. Especially have we appreciated your articles on the subject of marriage. There seems little doubt that moral issues form one of the greatest challenges facing Yahweh's people today. The evil doctrines and manners of this world pose a very real threat of wearing out the saints of the

Most High.' Let all be strengthened by the Word, be encouraged, and warned, for the Bridegroom draweth nigh!" — K.N. (Tas.).

(In the early days of the Truth's revival the challenge was doctrinal; today, as you note, it is moral. We live in an environment which has abandoned the moral principles of a few years' back, and accepts standards that then would be repudiated even by the world. Restrictions and restraint are old-fashioned words seldom heard in the upbringing of the young so that permissiveness abounds in the world of adults. And this rubs off on to Ecclesias. Christ warned us that this would be so, when he predicted conditions at the End to rival those of Noah and Lot. The evidence of this is seen about us; the danger is that we can be drawn into accepting that which previously we disallowed; the safeguard is to immerse one's mind in the Word. We need both to study and ponder its teaching. A lot of study is given, but not enough thought upon that which we do study. The answer to these "time of the end" problems is in ourselves....Ed.).

Eureka

"I have today received my copy of *Eureka* vol. 1 which is beautifully produced. Your dedication to the work is commendable and a source of encouragement to us. May Yahweh bless and strengthen you in your labours." — R.G. (Canada).

(You will be pleased to learn that Volume 2 is currently being printed....Ed.).

Expositor

"I find *The Christadelphian Expositor* very helpful in my study of the Bible, and would be interested in having the complete set in hardback form for my library. Can this be done, and if so, the approximate cost?" — J.D. (USA).

(We are currently, but slowly, revising Genesis with the object of producing it in a complete book. An announcement will be made when ready. But perhaps the Lord's return may predate the occasion....Ed.).

Logos

"I received your letter recently, and was pleased to know that news of my baptism had been heard in far away Australia! I will be pleased to receive *Logos*, and would like to learn of other books published by you. Where does the name *Logos* come from?" — D.S. (Scotland).

("Logos" is the Greek word frequently translated "word" in Scripture. However, it means more than mere "word" and signifies the thought or idea expressed through words. Words are the outward expression of inward thought or reason, and "logos" is expressive of the latter rather than mere words as such. Some would define the Greek word as signifying "a declaration expressing thought and purpose." In the Lord Jesus Christ, the Word (God's Declaration or Purpose) was made flesh. He was and is the manifestation of his Father, and hence a vindication of Yahweh's purpose in creating...Ed.).

Stephen: The Victor

A man "full of faith and power. . . ." (Acts 6:8).

The Apostles' Problem

The early preaching work of the apostles in the city of Jerusalem had produced an almost unbelievable result. Even the High Priest had been moved to confess to the disciples: "Behold! Ye have *filled* Jerusalem with your doctrine!" (5:28). The High Priest and his associates were appalled at the effect of the apostolic preaching upon the inhabitants of the city.

In effect, the apostles had faithfully fulfilled the first part of the commission given to them by the Lord:

"Ye shall receive power, after that the holy spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth..." (1:8).

Thus, when chapter six begins with the words: "And in those days ..." it speaks of a most exciting and remarkable period of history. "Those days" are described in 5:14,42:

"And Believers were the more added to the Lord, multitudes both of men and women And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ..."

It comes, therefore, as no surprise that the first comment recorded in the sixth chapter is that "the number of the disciples was

multiplied ..." The Ecclesia at Jerusalem was growing at an astonishing rate. So much so, that it had become almost beyond control.

And such rapid growth brought its attendant problems. "There arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration". These Grecians were Greek-speaking Jews (see R. V., Roth., J.B., Diag., etc.). Their "murmuring" was against the Aramaic-speaking Jews of Judea. Almost certainly, any "neglect" of the Greek-speaking Believers would not have been deliberate. The apostles were simply finding it extremely difficult to cope with the demands being made upon them. The language differences between the Greek-speaking and Aramaic-speaking Jews would have added to the confusion, and contributed to the problem.

They realised that something had to be done, especially in view of the fact that their involvement in providing for the daily needs of the people — food, clothing, housing — was hindering their work of ministering the word.

Calling the Ecclesia together, the apostles announced: "It is not

reason (lit., *pleasing*) that we should leave the word of God, and serve on tables..."

Their point was certainly valid. Whilst it was vital, and a matter of basic compassion, that the physical needs of the people be met as nearly as possible, the apostles had been called to certain specific duties. These responsibilities were being thrust aside by force of increasing pressures in the daily affairs of providing for the needs of the brethren.

The Apostles must have been labouring under tremendous demands. Certainly they were acting according to the ideals of which James wrote: "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1:27). But it was not expedient that they should give all their time to this work, whilst there were others who could quite capably assist in this area.

It was of singular importance that the twelve should not "neglect the delivery of God's message..." (v. 2, Wey.).

The Brethren Requested To Choose Seven

Under these most onerous circumstances, the multitude was exhorted: "Look ye out among you seven men of honest report, full of the holy spirit and wisdom, whom we may appoint over this business..."

Why seven men? Because it is the Biblical number which symbolises completeness, and it is a number strongly associated with

covenant-relationship with Yahweh.

The apostles required three basic qualities in the seven men to be chosen by the brethren. They were to be of "honest report", that is, they were to be of unimpeachable character and integrity. They were to be "full of the holy spirit" — which would provide clear evidence that God was with them, and had blessed them. Thus, they were to be men approved both by God and man. Thirdly, they were to be known for their "wisdom". Which means that they were to be equipped to speak the Truth in all wisdom, having a mature understanding of the things of God.

Stephen was numbered among the seven who were regarded as possessing these qualities.

Although the brethren were to choose seven men whom they thought best equipped to bear these responsibilities, approval had to be given by the apostles. "Whom we may appoint..." This provides another testimony as to the character of Stephen. He had to appear before the twelve. No doubt, together with the others, he would have been carefully examined and closely questioned. That he met with their approval says a great deal for his state of spiritual development in general, and for his character in particular.

It is of prime importance that in the narrative it is stressed that Stephen was the *first* choice of the brethren. "And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the holy spirit..." (v. 5). From this, it may be deduced that he was the most outstanding of

the candidates available for selection.

Significance of Stephen's Name

The name Stephen is of Greek origin. It is taken from the Greek, *stephanos*, which means "a crown".

For example, the word occurs in Jhn. 19:2 — "the soldiers platted a *crown* of thorns" and thrust it mercilessly upon the head of the Son of God. Distressing as it was for the Lord to bear, this particular "crown" symbolised his coming victory over the grave.

The word was used to describe the coronal wreath — formed in the shape of a crown, and generally made of flowers and greenery — which was placed upon the heads of those who became victors in the Olympic Games and similar sporting events. Paul used the word in this context: "And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown (*stephanos*); but we an incorruptible." (1 Cor. 9:25).

The word is used in the Apocalypse to represent the saints who "win" the "race" to the kingdom of God, and who will be granted the victory over sin. "Be thou faithful unto death, and I will give thee a crown (*stephanos*) of life..." (Rev. 2:10).

It is evident, then, that bearing this Greek name Stephen typified all who will wholeheartedly run the race for eternal life. After agonising to their utmost, they will ultimately have bestowed upon them the crown of life. In this respect, surely this great and fear-

less man of faith provides us with an awesome example of what it means to be "faithful unto death..."

It is of especial interest to note that all seven of the names mentioned as representing the choice of the brethren, are Greek. It is thus implied that all were numbered among the Greek-speaking community of believers. Why should this have been so? Since the only complaints had come from the Greek-speaking members of the body, it appears that the rest of the brethren were quite happy to appoint those who would most ably be able to represent those who appeared to be neglected. It seems to provide an example of the trust which the Hebrew brethren were prepared to place in their Greek-speaking brethren. And such trust was not disputed by the apostles.

It is also worthy of note that, apart from Philip who ultimately took the work of preaching into Samaria, the only other of whom we hear further is Stephen.

Of the seven, Stephen clearly emerges as the most outstanding character. He has been specifically mentioned by name in five different chapters of the Acts of the Apostles.

Preaching Continues Unabated

With the implementation of these improved arrangements for Ecclesial administration, the work of preaching the Truth was taken up with renewed vigour. Luke states that "the word of God increased" At this point he does not mention the names of the brethren who were labouring so diligently and with such stead-

fast dedication. He attributes the remarkable expansion solely to the power of the word of God.

The results were astonishing. Amongst many others, "a great company of the priests" became obedient to the Truth. And many of the Pharisees also (v. 7; 15:5). Such defections would have infuriated the High Priest and his associates.

By this time Stephen's work in the Truth had become so important that his responsibilities exceeded those of merely attending to day-to-day matters. He found himself deeply involved in the preaching of the word, and appears to have become identified with the work of the apostles. In this capacity, he showed himself to be "full of faith and power," and he "did great wonders and miracles among the people..." This verse once again illustrates Stephen's total dedication to the things of Christ.

Opposition Mounts

Inevitably, many of the Jews who were antagonistic to the Truth became more vigorous and forceful in their hostility against the apostles and their fellow-labourers.

In view of the forthrightness with which Stephen valiantly proclaimed the gospel message, it was only a matter of time before he found himself confronted by powerful forces. Such Jews "disputed" with Stephen; a word which means "to seek or examine together;" and is based upon the idea of "learned disputation". This means that Stephen's opponents pitted their knowledge of the scriptures against him. But

the word states that they "were not able to *resist* the wisdom and the spirit by which he spake..." Literally, the expression denotes that they were "not strong enough". In other words, Stephen was "stronger" in the word than his adversaries. This was the very word spoken by Christ, in his promise to the disciples: "For I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay or *resist*..." (Luke 21:15).

Thus, with a growing sense of frustration and anger, they "suborned men" to speak against Stephen. The phrase is better understood as: "They *put forward* men..." They began to build a case against Stephen. And Stephen would have been well aware of what was happening. What action did he take? He may well have decided that the situation was becoming dangerously uncomfortable, and that it would be wise for him to slip away from the city for a time. However, this he would not do. He firmly stood his ground.

Such positive fortitude would have required the exercise of strong faith. He was a man of great courage, whose trust in Yahweh was absolute.

Enraged that they could neither subvert his faith nor stop his preaching, Stephen's enemies "stirred up the people..." In effect, they became rabble-rousers.

The similarity between the tactics used to effect the arrest and death of Christ and those employed against Stephen is most striking.

"They caught him". The Greek

word indicates that they handled him with considerable roughness, probably giving him a thorough beating-up in the process. Where did the Law of Moses condone such evil and ungodly behaviour? The very Law which these pious Jews claimed to be defending!

They *brought* him to the Council. The Council was a term used in reference to the Sanhedrin. It usually assembled under the Presidency of the High Priest in a chamber called *Gazith* ("hewed stone") on the south side of the Temple.

As with Christ, they set up "false witnesses" to speak against Stephen.

The opening words of the false witnesses unwittingly testified to Stephen's wholehearted dedication to the cause of Christ: "This fellow is incessantly speaking..." (Wey.). Stephen had resolutely continued to speak forth the words of life to his fellow-Jews, even in the face of strong opposition.

The allegation of the witnesses, however, was that he spoke "against *this* holy place, and the law...." To this they added: "We have heard him say that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us..."

In his defence, Stephen did not try to contradict their charges, so much as to explain *why* he had preached as he had done. From this it is evident that he wished to awaken these men to the reality of the Truth rather than merely win an argument. Again, the beauty of his character was strongly in evidence.

His Impressive Demeanour

Called upon to answer the charges, Stephen stood before the Sanhedrin. "All that sat in the Council" were "looking steadfastly on him.." Why did they do this? It is quite evident that he held their total attention. Why? Here was a man who had been beaten-up and dragged through the streets of the city — a man who should have been cowering and whimpering before such an array of Jewish authority. Instead, he stood before them, calmly, serenely, undisturbed, and with great dignity. As his eyes traversed the faces of the members of the Council he met their gaze unwaveringly. Unafraid, confident of his case, and with his trust in Yahweh, it is no wonder that the Sanhedrin was deeply impressed.

Could it not also have been that perhaps members of the Council cringed in uneasy fear, as they recalled that other figure who had stood before them, not all that long ago, displaying a similar disposition to that of Stephen? Jesus of Nazareth. The innocent man they had so willingly condemned to death.

To the members of the Sanhedrin it seemed as though Stephen's "face" had taken on the appearance of that of an "angel". This, indeed, appears to have been a remarkable reaction on the part of these seventy men. Why should they have experienced such a feeling? Above all else, the final verse of Ch. 6 indicates the unease with which the Council approached Stephen's case. And his general bearing obviously unnerved them. They could not

help but be impressed with his quiet and placid demeanour. With Stephen exhibiting such a bearing, they would have asked themselves: "Who is the fellow? Is this a man or an angel standing before us?"

Moreover, as Stephen gazed around the assembled men, in doubt the Truth shone out of his

eyes so that he conveyed the impression of tranquil confidence. Doubtless there was also a discernable spiritual beauty in his countenance.

But none of these things caused these evil men to raise a hand to stop the proceedings or to prevent his death.

J. Ullman.

The Crucifixion and Psalm 22

Was Christ Forsaken On the Cross?

The quotation from Psalm 22:1 by Jesus at Golgotha, has proved to be enigmatic in two ways. Firstly, there is a matter of consistency and propriety in view of the obvious relationship between the Deity and the Son, (e.g. John 1:14; 5:19,20; 10:30; 14:10,11; 2 Cor. 5:19) and secondly, because of the linguistic dilemma it presents. It emphasises an apparent discrepancy in the Greek text, the resolution of which may depend on what we consider to be the original text (i.e. the language of inspiration) of the New Testament. However, it is the first of these two problems that is discussed in this article, considering also the way in which quotations occur.

Jesus Quotes The Old Testament

Of all the quotations from the Old Testament made by Jesus, those contained in Matthew 27:46 and Luke 4:18 are of particular interest, not the least because they involve a modification of (or deviation from) the original text. When we analyse the modification, it is evident that the reason for it is born out of the need to accommodate the changed circumstances within the Mosaic

kosmos by the appearing of Messiah. It is the first of these two quotations which is under consideration: "And about the ninth hour Jesus cried with a loud voice saying, 'eli 'eli lama sabachthani'".

Superficially, one might suppose this to be a verbatim quotation from Psalm 22:1, a notion facilitated by the use of a Greek word meaning *to abandon*. Allowing that a quotation must convey some meaning taken from an-

other source★ the words Jesus said have only partial semantic similarity (i.e. involving meaning). On the other hand, they have exact syntactical similarity (i.e. involving the way in which words mean, or how they are connected) with Psalm 22. It should also be emphasised that the quotation was in Hebrew, not Aramaic.

The first problem which arises is generated by the Greek text which the A.V. translates correctly as: "my God, my God, why hast Thou forsaken me?" How can we interpret this statement so as to be consistent with the unity of character and intention between Deity and the Son? The answer is that we do not need to. Consider the following. The phrase "hast thou forsaken" (Gk. *egkatelipes*) is from the verb, *egkataleipo* (to abandon), two occurrences of which are contained in 2 Cor. 4:9: "Persecuted, but not forsaken" and Heb. 13:5: "I will never leave thee, nor forsake thee".

That Jesus should quote David in this way, and at this time is not surprising in view of the Messianic content of Psalm 22, but it creates a paradox to suggest that Jesus, after unstudiedly quoting from an apposite Psalm, should charge God with abandonment; by the very nature of the circum-

stances, the psalm to which *he* drew *our* attention was being fulfilled as he died. As we will see, the textual evidence justifies this doubt, a doubt that is arising from a discrepancy between what Jesus said and what the Greek text interpreted his words to mean.

The use of the Hebrew word *sabhakh* by Jesus augments the problem, (or creates a new one). It is a Hebrew word meaning "entangle" or "interweave", but *not* "forsake", neither does it correspond with Psalm 22:1.

A Wider Context

What David actually said was "*eli 'eli lama 'azabthani*", ("my God, my God why has Thou forsaken me?"). The use of the word '*azabh*', meaning "utterly abandon", in this phrase corresponds exactly with *egkatelipes*. As a matter of interest, the *Septuagint* version of "why has thou forsaken" is identical to the Greek text of Matt. 27:46.* David, in his extremity thought that God could abandon him as he shows by use of the word '*azabh*', whereas Jesus altered the word to *sabhakh*. What is its significance? What else is our attention being drawn to? Firstly, Jesus did not charge God with forsaking him, there has no precedent been set for translating *sabhakh* as "forsake" anywhere in the Hebrew or Ara-

★ Bro. A. Gibson — *701 Quotations in the Apocalypse, An Introduction to the List of Quotations. Testimony Magazine* (1977).

* The LXX has little linguistic value being merely a Greek translation from the Hebrew text of the O.T. and which was heavily influenced by the expediency and political propriety of the times. Much of it is spurious, e.g. the inclusion of *kurios* (the LXX translation of YHWH) in Psalm 22:31. Superimposed on top of the general unreliability of the text are the instances where the LXX has been modified in post N.T. times to take account of the use made of the O.T. in the apostolic writings. N.B. The N.T. never quotes the LXX which would be the inspired quoting the spurious.

maic texts. What Jesus said was "Why hast thou entangled me?". Secondly, as the rest of what Jesus said is a quotation (from Psalm 22:1), it is likely that his use of *sabhakh* is also a quotation.* This verb is uncommon; there are two demonstrable uses of it. It is used as a passive participle ("entangled") in Nahum 1:10 where the AV reads "folden together"; a description of the wicked who are like thorns. The use of an intensive form in Job 8:17 describes the hypocrite whose roots are "entangled" (A.V. "wrapped about"). There is also a corresponding noun *Sebhakh* which in all five usages means "thicket", literally, an entanglement.

The first occurrence of this word is in Gen. 22. This is a chapter not merely bound in the context of sacrifice, but by virtue of the promise made to Abraham (vv. 16-18) after he had offered Isaac upon the altar, Messiah is intrinsically involved in the complete cycle of events. The Apostle Paul interprets this promise in Galatians as "the covenant that was confirmed before of God in Christ" (Ch. 3:17). Isaac, having noticed the wood and fire in Abraham's hand, inquired about the sacrifice to be used. Abraham's answer is enigmatic in the circumstances: "God will provide himself a lamb for a burnt offering". This he did by "the ram caught by his horns" (v. 13), but caught: *bassebhakh* i.e. "in a thicket".

The Burnt Offering

It was Jesus who first drew at-

tention to this similarity of circumstances, between Mount Moriah and Golgotha. It was he, not Isaac who was the "lamb" provided, the burnt offering, the ram entangled (*sabhach*). He did so by modifying the text of Psalm 22:1 in such a way that no question of abandonment was raised. This is amply confirmed of the antitype by the narrative of Genesis 22. The unity and inseparability of father and son as they went to the place of sacrifice is intensified by a repeated triplet (v. 6) *yilkhū* "they went", *sheneyhem* "both of them", *yachedau* "together". Thus, they were undivided in intention and fulfilment and to emphasise the shared sacrifice, the words are repeated in verse 8.

The ram "caught in a thicket" was of course precursory to the fulfilment of Abraham's words that "God will provide". This is apparent in his use of the imperfect in the predicate to the divine name, when he called the place "Yahweh Yir'eh", not Yahweh has provided, but instead he "rejoiced to see his day, he saw it and was glad".

The question that Jesus asked "why hast Thou entangled me?" (as in a thicket), clearly was not intended to provoke an answer but engender a cognizance of the texts from which he quoted. The association of Jesus and the burnt offering had been recognized already by the scribe (Mark 12:32-34) who implied that the four aspects of Israel's required service had been rendered in full by

* For a quotation to have any significance contextual congruity is important since words being used out of context would be of doubtful semantic similarity with the source, and would diminish the likelihood that a quotation was being made.

Jesus, viz. the heart, soul, mind and strength. These he understood to supersede the burnt offering cf. Lev. 1:10-13.‡ In both Genesis 22 and Psalm 22 the procurement of the "seed", Heb. *zera'* (singular in both cases) was the final work of redemption. The psalm ends with triumph and accomplishment: "They shall come and shall declare his righteousness for he hath done", that is, the work of redemption was complete when he yielded up the spirit (John 19:30) "It is finished".

Conclusions

1. There can be no suggestion that Jesus was forsaken at Golgotha. This would not be consistent with the type, or the revealed testimony of Jesus himself; three times in John's gospel he emphasises that the Father had not left him "alone" but was with him (John 8:16,32; 16:32).

2. There is no demonstrable way in which Jesus could have been forsaken by God at Golgotha†. His situation was in fulfilment of a large mass of scriptural testimony, being the "end of the law for righteousness" and more specifically, accomplishing every relevant facet of Psalm 22 by his death, cf. Acts 2:23.

3. At Golgotha Jesus did quote from Psalm 22. Although there was a modification of David's words, the sharpened perspective by the allusion to Genesis 22 only placed them in greater apposition.

4. No textual difficulty arises by this apparent alteration of a word in Psalm 22, for the following reasons:

(i) What Jesus said was quoted from two separate, (Hebrew) O.T. references and on this basis, it could be contended that no change was made in either of them.

(ii) Jesus was a contributor to inspired testimony, (as the "word made flesh") therefore his words, logically merited the same authority as the O.T. text, and

(iii) There is no difference in effect, between modifying the text and altering the application of the text, e.g. Paul's use of Hos. 1:10 and 2:23 in Rom. 9:25-26 (with regard to the inclusion of Gentile believers) would also have to be treated as an alteration of the text. Where the use of the text appears to be altered and not the text itself it should always be considered that the wider application was originally intended, not accidentally applicable.

Finally, the evident problem created by the discrepancy between the Hebrew word *sabhakh* and the Greek word *egkataleipo* is one for further linguistic research. The solution may well be part of a much larger matter (see introduction). However, one illuminating fact which the opacity created by Greek influence has not obscured is the Israelitish character of atonement, redemption and salvation.

R. Brown (U.K.)

‡ The parts of the burnt offering were specified, viz. inwards, fat, head and legs. Note also how the scribe augmented the quotation from Deut. 6:5.

† The suggested removal of the Holy Spirit is arbitrary and pure conjecture.

WHY NECESSARY?

In the wisdom of God, the ceremonial condemnation of sin in the person of a sinless possessor of the nature under its power, was a necessity in the opening of the way for the pardon and return of sinners to life everlasting. It was a necessary declaration of God's righteousness, that God might be just, while justifying the sinner who might believe in this arrangement of God's mercy (Rom. 3:25-26). In this condemnation of sin in the flesh, the sinning nature had to be representatively nailed up to death in the eyes of all the world, in one who, without sin himself, was a partaker of the nature that had come under death by its power (Rom. 8:3; Heb. 2:14). Had he been a sinner, he would have been as other sinners, and resurrection could not have come by him: for sin would have held him in death as all others. But Jesus was without sin.

- Nazareth Revisited



What Is Life?

Oh, say, what is life, with its joys and its sorrows,
Its lights and its shadows, its pleasure and pain;
Its brightness today and its darkness tomorrow,
So chequered, so transient, so fleeting, and vain?

Oh, tell me, ye sages, whence come these sensations?
What caused, and still causes so fitful a dream?
Such bliss and such anguish, their sore fluctuations?
Oh, tell me, ye wise ones, who study the theme!

The question is vain as the hopes we once cherished,
When life opened gaily and all appeared fair,
Bright hopes for a season, now scattered and perished,
Like leaves in the autumn which leave the trees bare.

Sore, indeed, is the heart when one after another,
Of those who have loved us go down to decay;
It feels a sad yearning and longs for some other,
To fill up the void left by those torn away.

Though life is a problem, it admits of a solving,
But the key lies concealed where men will not look;
The solution advances not by man's vain resolving,
But by God's planful wisdom as revealed in His book.

Concerning Maidens

The concluding verses of the chapter provide Paul's answer to the final question posed him by the brethren of Corinth on the theme of marriage. It concerns the status of unmarried sisters. In vv. 25-35 the Apostle considers the subject at length, and then, in vv. 36-38, he provides a concise answer.

Summary Of Paul's Teaching Regarding Unmarried Sisters

In answering the question posed him, Paul shows that in Christ, the unmarried state is not inferior to the married state. In fact, the unmarried person's freedom provides opportunity for greater service to be rendered to Christ.

At the same time, he warns against a false asceticism which may consider the sex feature of marriage wrong. And he fortifies his answer with other relevant considerations.

That the brethren had written posing the question, and so hinting that it was a problem among believers in Corinth, is made clear by the opening comment of v. 25: "Now concerning virgins..." On that theme the Lord had given no specific directives, so Paul advances his judgment as an inspired Apostle.

And as such his words are as authoritative as those of the Lord.

First, he lays down a general principle (v. 26). But the rendering of the A. V. can be misunderstood. He is represented as writing: "I suppose therefore that this is good for the present distress..." The word "suppose" might suggest that the conclusion

is open to dispute, which is not the case. Hence a different word should be used. Next, the statement is made: "Let a *man* so to be"; whereas, in fact, his words are not limited to those of the male sex.

The word "suppose" is rendered *declare* by *The Diaglott*. Paul is rendering a judgment, and hence a stronger word than "suppose" is necessary. Moreover, the conclusion is not directed to male believers to the exclusion of females as the A. V. suggests. The word rendered "man" is *anthropos*, and relates to a human being, male or female, without reference to sex or nationality. Hence Paul is directing his words firstly to the unmarried of both sexes.

He advises his questioners that it is good for a person, whether male or female, "so to be". What does he mean? He means that they, and we, should act according to the advice already given, as well as that which follows. In v. 8 he declares that "it is good" for the unmarried if they "abide even as he"; that is, remain unmarried; subject, of course, to certain considerations such as are expressed in v. 2. He repeats this in v. 27:

"Art thou bound unto a wife? seek not to

be loosed. Art thou loosed from a wife? seek not a wife”.

Whilst opposing the asceticism mentioned above, Paul's words can also constitute a warning for the unmarried against becoming over-anxious relating to their marital state. In that regard, his advice is good; and much evil would be prevented if it were heeded today. Young brethren and sisters need to recognise that the gaining of a partner for life is not the greatest attainment. The measure of their love for Christ is the all-important thing. However, instead of heeding the Apostle's advice, there generally is manifested an over-anxiety to obtain a marriage partner, even at the expense of the best service to Christ. Whether or not the partner will assist in the development of spiritual qualities is frequently overlooked. In their search for a mate, young people drift from country to country, from city to city, and from Ecclesia to Ecclesia. They become unstable and restless in the frustrating quest, and often an unsettling influence in the particular Ecclesia in which they have taken temporary refuge.

And in this they are sometimes aided and abetted by “match-making mammas”, who urge their sons and daughters along a course that oftentimes spells disaster both in this life and that which is to come.

Let a different attitude be adopted, and they may discover a happiness and a satisfaction (and perhaps a partner!) that presently eludes them! Let them give themselves to the Truth in the Ecclesia that has brought them to spiritual

birth, and allow Yahweh to mould their future.

The Book of Proverbs declares:

“Whoso findeth a wife findeth a good thing, and obtaineth favour of Yahweh” (18:22).

To obtain “favour of Yahweh” we must allow Him to govern the circumstances, and in faith await His direction. Paul declared: “All things work together for good to them that love God, to them who are the called according to His purpose” (Rom. 8:28). Let those who desire a partner, who find life hard and lonely without one, make it a matter of faith in action and of prayer, and by labouring for Christ in the Ecclesia, wait for the favour of Yahweh to develop the opportunity. This is the implication of Paul's advice, as the context of his words clearly shows.

For The Present Distress

But does not Paul limit his advice because of prevailing conditions, because of “the present distress”? His words are good for any time, but particularly for the time of the end. The Ecclesias then were approaching a most difficult period of persecution, that reached its climax with the overthrow of the Jewish State. Followers of Christ were considered as a sect of the Jews by many in Rome, and treated accordingly. The difficulties of persecution were accentuated within family groups. A wife or a husband, seeing a loved partner suffer, or their children brutally ill-treated would suffer more keenly than those who were not so tied to others.

But the term "present distress" can also relate to the "tribulation" which believers in every age will experience as the moulding influence of God upon his life is felt, shaping him for the Kingdom (Acts 14:22). It constitutes "present distress" in contrast to the happiness and joy of the future. A person embracing Christ enters upon a pilgrimage of sacrifice and pressure. There is a need for him to "count the cost" in that regard, and recognising what he may face, take steps to meet it. The problems he will experience can be accentuated by marriage, and so Paul reasoned, he should bear this well in mind when contemplating entering that state. He has already carefully stated that a celibate life may impose greater problems than marriage (cp. vv. 1-6), but care also should be exercised on the part of those seeking a partner for life. For God has designed it to be for life.

Accordingly, those who do enjoy the privileges of marriage need to recognise that it imposes additional responsibilities upon them which can lessen the service they may desire to render the Truth. They have the care of their partner and children to consider, as well as other problems incidental to family life. The liberty of both husband and wife is limited to the requirements of the other, as well as to the demands of the Truth, as Paul has been at pains to emphasise. Therefore, he concluded, it is good, if one can bear it, not to be over-anxious for marriage, but await circumstances to unfold.

He also guards against extremes in action. He has stated

that it is better for a man to remain single and give himself entirely to Christ if he can bear it. This advice might induce an overzealous married member of an Ecclesia to seek release from an existing marriage. Paul is against such action: "Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife".

A brother might be "loosed" from a wife by death or other cause. He could legitimately remarry if the former were his state, but Paul's advice, in view of prevailing circumstances was, "seek not a wife".

Paul is not writing that it is wrong to remarry, but "because of the present distress", expediency suggested that it may be better not to do so.

"But if thou marry, thou has not sinned; and if a virgin marry, she hath not sinned. Yet such shall have trouble in the flesh: but I spare you" (v. 28).

His expression "trouble in the flesh" means that they will involve themselves in added responsibilities and problems in the marriage state from which they would be spared if they followed Paul's advice. His recommendation, of course, is conditioned by the exception of v. 2, and the general conclusion, that for some (perhaps the majority) it is better to marry. But those who do marry in times of active persecution as then, or the present evil times of today, must expect and prepare to meet added tribulation and burdens. Among other things, there are those of rearing and educating children including the guiding of them in the truth. There are greater problems today than there were previously. And

it can be said, that the difficulties and emotional involvements experienced by parents never seem to cease, no matter how old the children may be!

The Time Is Short

Behind all these considerations regarding the question of marriage and non-marriage there lies the attitude of believers towards all the transient temporalities of this earthly life. Whether married or not, the time is short, the signs show that Christ is at the door:

"But this I say, brethren, the time is short: it remaineth that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it; for the fashion of this world passeth away" (vv. 30-32).

Paul would have us never lose sight of the purpose of our call, and particularly so at times when it is obvious that great changes are in the offing. That was the case then, when the Mosaic age was coming to a close, and would terminate in a time of great trouble and persecution; it is the case today, when, quite obviously, we are living in the time of the end.

In such circumstances, marriage, mourning, rejoicing, buying, selling, personal ambition and so forth must be made subordinate to the Truth. Of course,

these things should always be subordinate to the Truth; but that is so in a very real sense as it becomes clearly obvious that the end is approaching. What is the use of building up material resources when it is clear that but a short time remains for them to be enjoyed? How foolish it is to bend all our energies to "heap up treasures mixed with woe", for the benefit of the tax collector. In Paul's day, he laid it down that there was a benefit in the fathers "laying up for the children" (2 Cor. 12:14), but it would appear that we are so near the coming of the Lord, that our children will not benefit by any such accumulation of treasure.

This appears to be the warning of Paul. Marriage, tears, joys, purchases, the whole world of earthly things; we may have them all, use them all, experience them all, but for how long? They all belong to the fashion of the present world, and therefore are transcient, about to pass away. Paul advised, that in using the things of the world, do not abuse them. Always bear in mind the temporary nature of them: "the world passeth away".

And Paul would have us to be uninvolved, "without carefulness", awaiting the coming of the Lord.

HPM

TROUBLE

Trouble was an ingredient in the process of Divine discipline. Therefore we must not be cast down at the occurrence of trouble. It was the reverse of an evidence of God's disregard. There was a sense in which trouble did not trouble us. There was much trouble in the world; times of excitement were abroad; sensation after sensation were looming in the air; and men's hearts were failing them. Ours, on the contrary were gathering strength. We were able to recognise in the accumulating troubles in the world tokens that the coming of the Lord draweth nigh.

— R. R.

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— J. Thomas.



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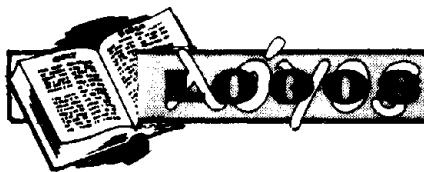
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Chat To Readers

Called To Be Saints

The term "saints" is frequently used in the New Testament to designate those who have embraced Christ. The Greek word is "hagioi." It is the plural of the adjective "hagios", holy, which occurs over 200 times in the New Testament. The basic idea of the word is that of "separateness". In itself, therefore, the term does not signify an attainment, but rather a state into which God in His favour calls men. But though, in itself, it does not designate holiness of character, it is obvious that those "called to be saints" are expected to manifest those qualities that are pleasing to God.

The term denotes more than mere separation. Its use by God in regard to His people, denotes that they have been separated for a purpose: i.e. for God's use. Just as we might buy something for our exclusive use, so Yahweh has purchased those who have accepted Christ. They are not their own, they are bought with a price (1 Cor. 6:20; 7:23). We know the purpose that we have in mind when we buy something, and we endeavour to restrict it to that use. If others unlawfully take it for their use, and tarnish or spoil it in so doing, we would be justifiably annoyed, and perhaps angry. So Yahweh, in giving us the name of "Saints" has proclaimed that He has separated us for His purpose, that we might manifest the qualities He expects of us.

But though the word occurs frequently in the Bible, it is one at which men take fright. If we parade the fact that we are saints before the world, we are liable to be treated to ridicule or scorn. This aversion to the word is due to misconception, largely created through papal humbug, through childish nonsense concerning the beautification and canonisation of immortal souls, and

the praise of silly and unscriptural deeds performed by so-called "good" Catholics. They were "canonised" because of their service to the church, and not because of their knowledge of the Truth or the manifestation of it in action.

The Scriptures never use the term "saint" as an ecclesiastical title of honour and distinction. It is there applied to all who are "separated" or made holy, by the blood of the covenant; as it is written, "Gather My saints together unto Me; those that have made a covenant with Me by sacrifice" (Psalm 50:5); "having their hearts sprinkled from an evil conscience (by the blood of sprinkling, Heb. 12:24) and their bodies washed with pure water" (Heb. 10:22). So Bro. Thomas comments in "Eureka" vol. 1, p. 10: "The sprinkling of heart, and the washing of body, are common to all in Christ, whether apostles, prophets, evangelists, pastors, teachers, or private persons. In apostolic times, these were all saints, or 'the faithful in Christ Jesus' (1 Cor. 1:2). There was then no canonisation of obedient believing men and women into saints; all who believed and obeyed 'the truth as it is in Jesus', in that obedience became saints and children of the Most High".

The term, as used in Scripture, defines those who are faithful to the eminently practical and ennobling doctrines of Christ. Such are "beloved of God, called to be saints" or separated unto Him (Rom. 1:7). They are "sanctified in Christ Jesus, called to be saints" (1 Cor. 1:2). Accordingly, there are few words in the Bible which possess a sweeter meaning than the term "saints". To one enlightened in the Truth, it is a word which implies the goodness of God, His love, condescension, friendship and marvellous promises. And at the same time, it describes the tremendous privilege, and elevated dignity of those to whom it is applied. It is beyond the capacity of the human mind to grasp the ennobling status of saintship. That the holy Creator of heaven and earth, He Whose majesty and magnitude are above anything we can mentally conceive or imagine, should select "we poor weak ones, we poor sin-

ners" to become saints, separated for His use is something beyond the power of words to describe. To even grasp it faintly requires deep meditation.

The fact that Yahweh has called us to be saints, i.e. that He has separated us for His use, draws us into fellowship with Him. He is interested in our welfare. And this grants us great privileges. "Yahweh forsaketh not His saints". He preserveth their ways, and their death is precious in His sight (Prov. 2:8; Psa. 116:15). It is therefore a wonderful favour to be classed among the saints. Are we saints? Certainly, if we believe and obey God; and separate ourselves from the ungodliness about us, allowing Him to use us as He will. However, we can claim the title falsely, when actually we are only pseudo-saints. True saints are expected to be filled with the Word, and manifest it in action. To recognise what this requires we can study and imitate the lives of departed saints: Abraham, Sarah, Moses, David, Paul and other holy men and women "after God's own heart". These He has approved and commended, even though there were flaws in their lives.

Pseudo-Saints

I suppose it would be impossible to confound the saints of God with those of the Papacy: "St" Ambrose, "St" Jerome, and others. Let us openly recognise the blasphemous wickedness of such men who falsely arrogate such titles to themselves or their fellows. The Papacy has been foremost in such a practise, and we need to acknowledge the sacrilegious evil of the system. Particularly in view of the rising political power of Catholicism, witnessed by the unprecedented visit of the Pope to Great Britain, and the welcome granted him by those in power. It is reported that on arriving in England, he kneeled down and kissed the earth. This, we were told, is his custom when visiting foreign lands. The purpose of him so doing, however, was not explained. However, in view of Jeremiah's words, it is appropriate: "O Yahweh, the Hope of Israel, all that forsake Thee shall be ashamed, and they that depart from me shall be written in the earth because they have forsaken Yahweh,

the fountain of living waters" (Jer. 17:13). Psalm 72:9 predicts that Christ's enemies (among whom the Pope can certainly be classed — see 2 Thess. 2:8) will be compelled to "lick the dust". They shall be forced to submit with real subservience. The Pope, and others like him, are blasphemous in claiming that they constitute the true Israel of God. This, Christ has noted, for to the Ecclesia in Smyrna he wrote: "I know the blasphemy of them which say they are (true — see Rom. 2:28-29) Jews, and are not, but are the Synagogue of Satan" (Rev. 2:9). In this context, the term "blasphemy" is used to describe those who claim to be what they are not. Such a people may be sincere and reverent in their worship, but they are blasphemers none the less, because by their teaching and actions they destroy God's standards of truth. The presence of such in Smyrna was an embarrassment to the Ecclesia, and so are similar blasphemers today. The Lord promised: "They which say they are Jews (true worshippers) and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee...I will also keep thee from the hour of trial, which shall come upon all the world, to try them that dwell upon the earth" (Rev. 3:9-10).

Those words had primary fulfilment in Apostolic days; but there is another hour of trial that will sweep the world, effectively separating true saints from the sinners that make up the rest of humanity. That being the case, let us appreciate to the full the unique standing that we enjoy in the sight of Yahweh, of having been "called to be saints". Because saintship demands separation, true saints are not appreciated by the world at large. Their separation calls in question the standing and standards of others and incites their opposition. By developing the "holiness" that should characterise a true saint, we shall "make our calling and election sure". The signs show Christ is at the door, and the Word teaches that he comes with "a crown of righteousness" for those only who "love his appearing" (2 Tim. 4:8). Let us study, meditate, speak and pray concerning

the wonderful future that the Word unfolds for us, that there might be created within us a desire for Christ's coming, and the incentive to live "as becometh saints". Such attitude will guarantee our eternal destiny.

H. Mansfield
Editor.

The Second of Two Articles On
The Character of a Great Warrior of the Faith

Stephen's Defence

A man "full of faith and power" (Acts 6:8).

Seven Irrefutable Arguments

The high priest called upon Stephen to answer the charges.

Extensive exposition could be written concerning Stephen's defence, as recorded in Acts 7. But in the space of an article such as this we must content ourselves with a brief summary. In effect, Stephen presented his accusers and judges with seven unassailable points of argument which showed that their understanding of the principles of divine worship was quite erroneous and scripturally untenable.

It was commonly held among the Jews that the Temple was the focal point of all divine worship. In this they were wrong. They failed to understand that Yahweh's acceptance — or otherwise — of a worshipper depended upon the *person*, not the *place*.

His first point was inescapably appropriate. He appealed to the circumstances under which Yah-

weh addressed Himself to the father of their nation. "The God of *glory* (note the use of this word) *appeared* unto our father Abraham, when he was in Mesopotamia" Where was the Temple? There was none. The God of *glory* appeared to Abraham, quite apart from any Temple.

His second point concerned the bringing out of the nation from Egypt. "And the nation to whom they shall be in bondage will I judge, saith God: and after that shall they come forth and *serve Me in this place....*" (v. 7). "This place" was Sinai. Yet, was there ever a Temple at Sinai? Stephen showed that it was quite possible for the people to "serve" Yahweh *without* the necessity of a Temple.

His third point concerning Joseph. "The patriarchs, moved with envy, sold Joseph into Egypt: but *God was with him....*" (v. 9). God gave His full support

and blessing to a man *who had no Temple* in which to worship his God!

His fourth point concerned Moses. "And when forty years were expired, there appeared to him (Moses) in the wilderness of mount Sinai *an angel of the Lord* and the voice of the Lord came unto him ..." (Vv. 30-31). A flame of fire signified the presence of Yahweh's angel. But it had not been necessary for a Temple to be erected before such communication between God and man could take place.

His fifth point also concerned Moses. "Then said the Lord to him, Put off thy shoes from thy feet; for the place where thou standest is *holy ground*...." Here was a definition of "holy ground". But where was the Temple? There was none. Yet, Yahweh had a purpose with Moses, and did not hesitate to reveal Himself in this way.

Stephen's sixth point concerned no less a personage than the great King David. Stephen asserted that David *found favour* before God, and desired to find a tabernacle for the God of Jacob.... ("asked leave to provide a dwelling-place for the God of Jacob" — Wey.). Strange, indeed, that a man could find "favour" with God, *without having a Temple in which to worship Him!* Yet, David was acceptable to God *before* any Temple had been erected.

It is of significance that Stephen's examples from the past concluded with that of David. For in the next generation Solomon built the original Temple. Stephen had well proven his argu-

ment; Yahweh had revealed Himself to men, and the worship of men had been acceptable to Him long before any Temple had been erected. It was not the place which mattered, but the state of a person's heart in the eyes of Yahweh.

Answering the allegation that he had spoken "blasphemous words" against the Temple, Stephen made his seventh and final point, putting, as it were, the last nail in the coffin of the Jewish argument. He referred his accusers and judges to the prophet Isaiah. What did Isaiah teach? That "the Most High *dwelleth not* in temples made with hands...." What was the proof of this assertion? "Heaven is My throne, and earth is My footstool: what house will ye build Me? saith the Lord: or what is the place of My rest?" Quoting from the prophet Isaiah (66:1-2), after uttering the first part of verse 2, Stephen carefully stopped for he well knew that his Jewish hearers were aware that the answer to the last question ("What resting place shall I have?" Wey.) was to be found in the very next words recorded by the prophet: "For this man will I look, even for *him* that is poor (humbled) and of a contrite spirit, and trembleth at My word...." (Roth.).

The Power of Isaiah's Words

This is the class of *person* in whom Yahweh will dwell, in contrast to the philosophy espoused by the Jews which virtually placed all confidence in the bricks and mortar of a literal temple.

Above all else, this verse demonstrates that Yahweh does not

regard all men equally. The fallacy of "the universal brotherhood of man" is a vain philosophy concocted by the simpering, flesh-elevating theories of apostate men.

The word "poor" means "wretched or lowly" and describes the type of person who appreciates that they are burdened down under the weight of sin, and that they are unworthy to receive the goodness of God. The word "contrite" more correctly means "smitten" or "maimed". This class of person is not only constantly aware of his unworthiness before Yahweh because of sin, he is also well acquainted with the *source* of sin, and knows that he bears a corruptible nature which only Yahweh can change. Humbled by this knowledge, he cares "anxiously" for the word of God, knowing that it sets forth his pathway to oneness and harmony with God, and eternal salvation.

Stephen's reference to these words of Isaiah thrust a final verbal barb into the argument of the Jews. Against such a series of scripturally-based arguments, the apostate Jewish concept of divine worship being inseparable from the Temple had been thoroughly discredited.

Answering the Second Charge

Stephen now turned his attention to the second charge laid against him:

"We have heard him say that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us....." (6:14).

It is evident from this accusation that Stephen had warned of Christ's teaching concerning the Temple: "There shall not be left

here one stone upon another, that shall not be thrown down" (Matt. 24:2, etc.). The "customs" (see marg., "rites") to which Stephen made reference were in relation to the passing-away of the Mosaic Law, since it could serve no further purpose, with the resurrected and immortalised Saviour sitting at the right hand of his Father in heaven.

Fearlessly, Stephen defended his beliefs.

His opening words were devastating: "Ye stiffnecked and uncircumcised in heart and ears...." These Jews were bold and arrogant in their opposition to the Truth; they did not understand that divine worship necessitated the cutting-off of the flesh. Inwardly they were not moved by the power of the Truth, and their ears were closed to any attempts made on the part of Christ's disciples to enlighten them concerning the Truth.

As a nation they had continued to "resist the holy spirit". They had consistently persecuted and slain men of God who had been sent by Yahweh to try to direct the nation into the way of Truth.

Finally, said Stephen, although they had "received" the Law, they had not kept it!

Hostile Response Of the Jews

Their reaction was harsh and bitter. "When they heard these things, they were cut to the heart, and they gnashed on him with their teeth...." (v. 54).

At this moment of crisis, Stephen answered their charge, which stated that Stephen had said "Jesus of Nazareth shall destroy this place...." (The Temple).

He looked steadfastly into heaven, and said to those assembled: "Behold! I see the heavens opened! And the Son of man *standing off from* (lit. Gk.) the right hand of God...." (Vv. 55-56). The allusion to Psa. 110 is unmistakable.

This means that he observed that the Lord Jesus was no longer *sitting* at the right hand of the Father, but had risen, and was standing at one side, "off from" the throne of his Father. What could this mean? Only one thing. He was preparing to descend to the earth to bring about the judgments he had promised, and which were fulfilled against that wicked generation, circa A.D. 70.

Thus, Stephen effectively and powerfully answered the charges laid against him.

It is of interest to note that when Stephen spoke of seeing "the Son of man" he became the first person recorded in the New Testament to use this title, apart from the Son of God himself. Doubtless, Stephen particularly had in mind the way in which Christ himself had made references to Psa. 110:1, "Hereafter ye shall see the *Son of man* sitting on the right hand of power...." (Matt. 26:64).

The frightful, totally unjust actions which followed showed that Stephen's condemnation of these people had been fully justified.

They Stoned Him

They "ran upon him". They "cast him out of the city, and stoned him...."

It had become the custom in those days to place the hapless victim upon an elevated place

twice the height of a man, with his hands tied. He was then thrown down from the height. The two chief witnesses against him carried a stone (as heavy as two men could lift) and dropped it down upon the helpless victim. At that point, all the people present would cast their stones.

The term "stoned him" is in the imperfect tense — denoting that the horror of this terrible act was not brought to fulfilment quickly. Stephen did not die immediately.

"Lord Jesus!" he cried out, "receive my spirit!" These were very similar words to those uttered by the Lord Jesus as he had been about to die. "Father, into Thy hands I commend my spirit...." (Luke 23:46).

Needless to say, these words did not refer to an "immortal soul" leaving the body at death. The expression refers to the life-power which God alone can give (Job 34:14-15; Gen. 7:21-22, etc.), and which returns to Him at death (Ecc. 12:7).

Stephen "kneeled down" — indicating that he was in a state of consciousness, despite the dreadful treatment he had received.

He "cried with a loud voice" — precisely as had done the Lord Jesus Christ (Luke 23:46).

Then, with his final words he again followed the example of his Saviour: "Lord, lay not this sin to their charge...." Lit., "set it not down against them...." The Lord's words had been: "Father, forgive them, for they know not what they do...." (Luke 23:34).

Stephen's last words indicate that he was prepared to die as Christ had died: in willing obedience to the performance of

God's will; also, he was prepared to die *for* his Lord.

Stephen, undoubtedly, was a man of great faith and deep spiritual perception.

"And when he had said this, he fell asleep."

Mercifully, death came upon him. He would know nothing more until he is raised to stand before the Great Judge, who will reward him for his faithfulness.

Unknown to Stephen then, he is to share the kingdom with a man who at that time supported his execution. "The witnesses laid down their clothes at a young man's feet, whose name was Saul...."

Stephen was not to know that Saul, who so fiercely persecuted the Ecclesia of God, was, like himself, to become a totally changed man; and follow the example set by Stephen.

His Burial

Even in the events associated with Stephen's burial, the scriptures reveal important insights into his character. The word says, simply: "And devout men carried Stephen to his burial, and made great lamentation over him."

The word rendered "devout" conveys a great deal. It means "to take *well hold*, to be careful and cautious"; and implies "to be careful as to what is *right* in religious matters". It describes those of Christ's brethren who are able to "rightly divide the word of truth..." (2 Tim. 2:15).

The important thing is: these were the type of persons who were Stephen's companions in *life* — hence their willingness, at considerable personal risk, to be

identified with him in his death.

Here, then, were men like Stephen — men with a deep love for Christ and a fearless dedication to the cause of their Lord.

These brethren "carried Stephen to his burial". The word here rendered "burial" occurs nowhere else in the New Testament. It implies the preparation and wrapping-up of the body, the carrying of it to the tomb, and the finalising of the burial. The word speaks volumes for the loving care and attention which these wise brethren lavished upon Stephen, even in death.

Having done all that was possible, they "made great lamentation over him...." This is quite a strong term, which denotes "a beating of the breast". It expresses the extent of sorrow experienced by the brethren. Usage of such terminology shows that Stephen was deeply loved by those brethren who were "careful" to ascertain what was "right" in the Truth. They could recognise the depth of spiritual qualities in Stephen, which, perhaps, those less discerning could not so fully appreciate.

Stephen's Death — A Triumph For The Truth

The vicious slaying of Stephen marked a renewal of violent opposition against the brethren. "At that time there was a great persecution against the Ecclesia...." More literally: "There arose *on that day*...." In other words, the dramatic events surrounding Stephen's death promptly ignited renewed violence against the brethren.

Saul was pleased at what he

considered to have been a great victory.

But his triumph was short-lived.

Before he and his associates realised what was happening, the events concerning the death of Stephen had run completely against them. Resultant from the renewed persecution of Believers, the brethren were forced to scatter for survival. Whilst Saul "made havoc of the Ecclesia," they were spread abroad "throughout the regions of Judea and Samaria" — and, needless to say, wherever they went they spread the gospel message. This activity carried forward the purpose which Christ had earlier declared to the apostles (Acts 1:8).

Paul would later look back on these events and appreciate more fully that man cannot hope to overturn the will of God. Even as Saul took pleasure in seeing the results of his persecution against the Ecclesia, the Hand of Providence was working strongly against him as the word was spreading. And there was nothing Saul and his associates could do to stop it.

Stephen's death, therefore, had not been in vain.

Arising out of Stephen's death, the word began to spread rapidly with a contagious enthusiasm which left Saul and his associates bewildered and frustrated.

Ultimately the resurrected

Stephen will learn of these things, and will rejoice to learn that out of his own suffering and sacrifice many more were persuaded to accept the saving name of the risen Christ.

But, apart from the indescribable joy he will experience at receiving his eternal reward at the hand of the Lord whom he loved and for whom he died, surely his greatest and most euphoric joy will be to come face-to-face with Saul of Tarsus. When he learns that Saul of Tarsus has become Paul the great apostle Stephen's state of humble bliss will be boundless.

For Paul, the reunion will at first be one of humble self-reproach — for he never forgot his part in Stephen's death. But as Stephen's overwhelming joy becomes quickly apparent, the two will join together — possibly to form a wonderful working relationship — in the kingdom of God.

Such are the wonders of the ways of God. And such are the wonders which are produced when men and women surrender themselves to the all-powerful influence of Yahweh's word, and bow in humble submission before Him, that they might strive earnestly for the way which leads to life eternal, following the pattern of the character of the Son of God.

— John Ullman.

The fear of man will keep a man straight in many things; but in times of temptation — when the eye of man has no bearing; when a man is left only to the power of his own heart — if the fear of God is not there, he will go wrong and depart from wisdom to his destruction. The "fear of God is the firstfruits of knowledge" (Prov. 1:7), whilst love is the "bond of its perfection" (Col. 3:14). One will not come without the other. To "fear God and do His commandments" is Solomon's summary of a "whole" or complete man (Ecc. 12:13).

“If . . .”

“I can . . .
through Christ”
— Phil. 4:13

IF YOU CAN keep “the faith” when those about you
Are losing it and seeking something new;
IF YOU CAN stand the firmer though they flout you
As being simple and old fashioned too;
IF YOU CAN put your hand in Christ’s, and feeling
The marks of Calvary’s scars upon your palm,
Can gladly say “Amen” to all His dealing,
Or change the sigh into a joyous Psalm.

IF YOU CAN laugh when human hopes are banished,
When castles fall and cherished prospects die;
And just keep on, though earthly props have vanished,
Content to see the pattern by and by.
IF YOU CAN meet abuse without complaining,
And greet your unkind critic with a smile,
If, conscious that your human love is waning,
You claim a Calvary love that knows not guile;

IF YOU CAN bear the unjust imputation
Without a murmur or revengeful thought,
And even forfeit rights and reputation,
Because HIS glory is the one thing sought;
IF YOU CAN given an honest commendation
To him whose work looms larger than your own,
Or scorn to speak the word of condemnation
To him who falls or reaps what he had sown.

IF YOU CAN give consent to Calvary’s dying,
And live again in resurrection power,
IF YOU CAN claim the victory, not by trying,
But RESTING in His triumph every hour;
IF YOU CAN be content with His provision,
Though others seem to prosper and succeed;
Nor let repining mar the heavenly vision,
And simply trust in God for every need.

IF YOU CAN let the mind of Christ possess you,
To think on “things of good report” and true;
And ever let the love of Christ obsess you,
Constraining everything you say and do;
IF YOU CAN find in Him your highest treasure,
Let HIM hold sway over heart and soul and limb,
The LIFE is yours, and blessing without measure,
And, what is more, You’ll live and reign with Him.

“Perilous Times Shall Come”

(2 Tim. 3:1)

“The latter days are ‘the Hour of Judgment’ in which many of the dead are to arise, and the full measure of divine indignation shall be manifest against ‘Christendom’, which has so long triumphed over God’s righteousness and truth”.
— J. Thomas (*Exposition of Daniel*).

When the magicians, the astrologers, the sorcerers and the Chaldees failed to interpret Nebuchadnezzar’s dream, the prophet Daniel declared to him, “But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the *latter days*” (Dan. 2:28).

Nebuchadnezzar’s dream-image was constructed of composite metals which portrayed the rise and fall of nations opposing Yahweh’s plan and purpose with the earth. The time of the end will culminate in the epoch which will see the formation of the feet and toes. Then in those days “shall the God of heaven set up a kingdom, which shall never be destroyed” (Dan. 2:44).

Daniel depicted the kings or rulers of the earth “mingling themselves with the seed of men”. The word he used defines the lowest of men. The American War of Independence, and the

French Revolution, saw the first manifestation of this action. Those world-shaking events altered the whole social fabric of society. Due to the French spirit of *Liberty, Fraternity and Equality* the lower classes were elevated to positions of authority. John in *The Apocalypse* saw them ascend “up to heaven in a cloud” (Rev. 11:12), to “high places” (Eph. 6:12) of worldly government. The spirit of socialism/communism spread throughout Europe and the world, infiltrating every philosophy of life.

Today, every government throughout the world is tinged

Events of the greatest prophetic significance are occurring, witnessing not only to the veracity of God’s Word, but to the imminence of Christ’s return. Logos Committee would urge readers to play their individual part to maintain the standards of the Truth both in doctrine and conduct. The time is near when all shall have to give account of their stewardship.

with socialism (whether they be called a Republic, Democratic, Liberal, or Labor) and most rebellions are the result of it. Human rights echo the call of liberty, fraternity and equality of yesteryear. The common man today is king. His whims and wants dominate political reforms and platforms. Petty lusts are capitalised upon, and governments fall because beer and cigarettes or similar "necessities" are taxed.

The apostle Paul foresaw this state. In accordance with Daniel's prophecy of a "time of trouble such as never was since there was a nation" (Dan. 12:1), he warned of "perilous times" that would develop (2 Tim. 3:1). Though primarily relating to the "end" of the Mosaic Age in A.D. 70, he knew that ecclesias would exist contemporary with the feet and toe epoch of the image, when socialism would become the political spirit of the age.

Paul's warning to Timothy is a warning to the ecclesias of the last days. There is a danger that even the Brotherhood may be infected with the same spirit of socialism, of liberty, fraternity and equality, Paul believed that it would happen, because every attribute he described in 2 Tim. 3, is an evidence of flesh "casting off restraint" (Prov. 29:18) even in religious spheres. No society, ecclesial or otherwise, can effectively operate with these principles. They are opposite to the spirit of Christ, and are evidence that the frog-like spirits are going forth into the world, eventually to be used by the false prophet, the Dragon and the Beast as a com-

mon policy of opposition to Christ and the saints (Rev. 16:13-14).

Apocalypse Now!

In the *Adelaide Advertiser* 9/6/82 the U.N. General Assembly Secretary, Mr. Perez de Cuellar declared: "Apocalypse is today not merely a Biblical depiction. It has become a very real possibility". His euphemistic remarks were made on the back-drop of war between Iraq and Iran and the P.L.O., and Britain and Argentina, any of which, he feared, could dangerously escalate. His use of the word *Apocalypse* was probably borrowed from the film recently released called *Apocalypse Now* which (according to reports) relates to the terrors and tragedies of the Vietnam War. However, present problems on the earth are but a token of that spoken of in Bible prophecy. Jeremiah saw the day when "the slain of Yahweh shall be at that day from one end of the earth unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground" (25:33). Frightful, indeed, will be the divine judgment upon a world that has rejected Yahweh's outstretched hand of mercy.

Merchants Of Tarshish

A report in the *Australian* 3/6/82 (under the title *Merchant fleet is a Priceless Asset*) indicates that Britain's fighting capacity relies heavily upon her *merchant* fleet as well as her naval vessels. The report quoted the General Council of British Shipping as stating: "The Falklands crisis has de-

monstrated more clearly than any event since World War II that the Merchant navy is the fourth arm of defence." The article goes on to say:

"This role of the merchant marine has not been lost to other quarters. The requisitioning by the British Government for employment in its Falkland Island task force has led doubts in the U.S. about the shaky status of the U.S. merchant fleet."

This is another indication that Britain's destiny as a maritime power has not yet been completely fulfilled. An article in *Reader's Digest* states:

"Ever since King Solomon got ships from Hiram of Tyre to bring him gold, ivory, apes and peacocks, seaborne commerce has been the barometer of world prosperity."

The merchantile marine power of Britain is still the greatest in the world.

Ezekiel referred to the merchants of Tarshish, the British power, as being opposed to the invading Soviet confederacy in "the latter days". Current events may well play a part in developing Britian's closer naval involvement.

Recompensing Tyre & Sidon

Israel's move into Lebanon is certainly a sign for the Brotherhood that Christ's return is near at hand. The prophet Joel intimates that prior to the battle of Armageddon, the returned Jews would be involved in the regions of Tyre and Sidon.

Joel, referring to "those days when I (Yahweh) shall bring again the captivity of Judah and Jerusalem" pictures God as enquiring: "What have ye to do with me, O Tyre and Zidon and all the

coasts of Palestine? will ye render Me a recompence? (v. 4). The region had benefitted immensely from the reign of Solomon, and the promise that "God will bless them that bless thee" (Cp. Gen. 12:2-3; Ezek. 28:13). But the ingratitude of the Phoenicians was manifested when they turned against Israel in the days of the Babylonian invasion (cp. Ezek. 26).

Today history repeats itself. The regions of Tyre and Sidon have provided protection for the enemies of Israel and Yahweh. Therefore God declares that He will "return your recompence upon your own head" as He did in the days of old (Joel 3:7). Israel's actions have angered many nations, and Joel warns that the ultimate result of these pressures will end in war. He declared: "Proclaim ye this among the *Gentiles*; Prepare (*sanctify* cp. mg.) war.... Assemble yourselves and come all ye heathen" (Joel 3:9-11). Joel's message is therefore vital. In view of the events taking place by Israel, his message is clear. Yahweh's burden against Tyre and Sidon in the context of Joel's prophecy indicates that Christ is at the door, for Yahweh will meet his heathen assembly (v. 9) with His "mighty ones", many of whom still sleep in the dust of the earth. The "day of decision is near" (v. 14) both for the brotherhood and the world. Let us therefore strengthen ourselves in the Hope of our calling for it "may be we shall be hid in the day of Yahweh's anger" (Zephaniah 2:3).

W. McAllister (Woodville)



LOGOS COMMUNICATION

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS
NEAR AND FAR

Clerical Commentaries Unreliable

"As a long-standing associate in the Truth, there are three matters to which I invite your personal attention and helpful comment.

"1. With regard to Sosthenes, the successor, apparently, to Crispus (the chief ruler of the Synagogue 'whom Paul converted — Acts 18), that he followed in the footsteps of his predecessor Crispus, and himself became a faithful brother in Christ. However, M. Unger does not seem to see it that way. However, I feel unshaken in my view. To my mind, Biblical Commentaries are useful aids but very far from infallible.

"2. Relating to the identification of France with Gomer, it has been established beyond question that France did have a navy warship in the 1840s with that name. Recently I wrote the research section of the State Library of NSW to seek further information regarding Gomer, and enclosed an extract from *Herald Of The Coming Age* entitled *Russia's Bid For World Domination*. I received the following comment:

"As explained in our telephone conversation, references to Gomer were

found, but not in relation to France or French history. The two main references were to the wife of Hosea, and to a migratory people in Eastern Asia at the end of the 8th Century B.C. (see *Encyclopedia Judaica* vol. 7, p. 768). Signed P.A. Clarke for Acting Reference Librarian."

"3. Due to mishap, I have lost most of my copies of *The Christadelphian Expositor*. Do you have bound volumes or back numbers available? If not would you be kind enough to grant me an advertisement in the *Ecclesial Calendar* for any issues brethren no longer require? I will willingly remit any cost involved. My loss has caused me to more deeply appreciate the words of Paul to Timothy, 'Bring the books, but especially the parchments' (2 Tim. 4:13).

"Finally, I was deeply moved by your tribute to our late Bro. Lindsay Colquhoun. 'A word fitly spoken is like apples of gold in pictures of silver.' — G.C. (NSW).

(I agree with you that clerical commentaries are most unreliable guides, and that great care needs to be exercised in their use. The Sosthenes of the Epistle to the Corinthians could well have been the ruler of the synagogue of Corinth. Indeed, he may have been

converted by Paul's witness before Gallio. Concerning Gomer, the reference librarian has not researched very far on your behalf, illustrating by contrast the depth of research undertaken by Brother Thomas in "Elpis Israel". The section under the heading "Gogue and Magogue" is worthy of consideration, and is far more informative than your research librarian. Finally, we do have some back numbers of the "Expositor", but not complete volumes before Volume 6. We can help you with odd numbers if you advise us what you want. If any reader can help you, I am sure he will do so, and to facilitate this we include your name and address: G. Crewes, 2 Shannon St., Greenacre, NSW 2190, Australia. — Ed).

Isolation

"I have enclosed a cheque covering my subscription to *Logos*, and a little extra to assist in the work of the Truth wherever needed. May God bless these labours, for to me the Magazine is like the oil supplied the widow in need. I find the articles a great help and enjoyment, particularly as I am the only one in my family in the Truth, and so have no one to talk to or ask questions." — B.K. (USA).

(Your comments encourage us in the work we are attempting. If we can assist you in regard to any questions you desire to ask, we are only as far as your postage stamp. — Ed.)

Late Logos

"I cannot let another copy of *Logos* go by without expressing my appreciation. Yes it has sometimes arrived late. But no matter! When it has come it has the interest of time added to its worth!

"I trust your work of love will have suitable reward in due time. And one day I hope to meet you, if not in England, then in Australia! I have learned much concerning your work from our mutual friend, Bro. Barber. Agape!" — J.S. (U.K.)

(Thank you for your kind note. We will be most happy to welcome you to Australia, and do hope to visit England again if the Lord does not return first — as we hope he will — Ed.)

New Zealand Population

"I notice from a newspaper report that New Zealand's population growth in the past five years is of only 1.5 p.c., and is the lowest for more than a century, as indicated in the latest national census." — A.B.

(My experience of life in N.Z. is that it compares more than favourably with that in its neighbouring country of Australia. The more rural environment makes for better living, and spiritual growth. Whatever the general population growth of N.Z. might be, I am confident

that the growth of virility in Ecclesial life is most encouraging. — Ed.)

Joseph

"I enjoy the *Christadelphian Expositor*, and find it a great asset for reference. I recently had cause to consider the reason why it was a silver cup Joseph put in Benjamin's sack. I did have Matt. 20:22 marked in my Bible (gleaned from Brother P. Pickering's study) which did put me on the track, but the added comments in *The Expositor* were certainly worth reading. I also had believed that Joseph justly gave his brothers a bad time when they visited Egypt: however your notes showed that his actions were designed for the benefit of his brothers. I find little items like that very thrilling, even more so than the signs of the times relating to nations like Russia. Of course, Joseph was anxious to see how his brothers would react, and he must have been pleased to notice that adversity had improved them, making them men of God with a care for others, and particularly their elderly father." — J.P. (SA).

(The Bible is so profound, so wonderful and divine in its inspiration and construction that little items of intense interest continuously come to mind. We never exhaust its beauty and wonder. I have studied it for fifty years, and continue to find things "new and old" out of its treasure house capable of stimulating faith. What a wonderful example is Joseph; how much poorer we would be without the record that Yahweh has

given us! One can appreciate the comment of admiration that Paul was constrained to make as recorded in Romans 11:33-36. — Ed.)

News From Mauritius

"Greetings of love in the name of our Lord Jesus Christ. It is a great pleasure for me to have received your letter, and to receive *Logos* in order to increase my knowledge of the Word of God. I have recently been baptised, and hope to learn more of the Truth and the saving faith in the Lord Jesus Christ in my progress to the Kingdom. I would like to extend fraternal love to my brethren and sisters of Australia." — G.H. (Mauritius)

(It is a great pleasure for us to welcome you to the family circle of "Logos" readers — Ed.)

The Truth In Italian

"Thank you for the hospitality I received from brethren in the Woodville area when I visited that city. I have forwarded you a booklet translated into Italian that you may be able to use. It provides an outline of the Truth as translated by G.Gariti." — T.R. (U.S.A.)

(We shall pass it on to where it will do the greatest good — Ed.)

Expositor Vol. 1

"I am at present reading your book, *The Goodness and Severity of God*, and deeply appreciate its contents. Unfortunately I have mislaid or lost vol. 1 of *Expositor* and would like to replace it. Are you repeating any copies? I am looking forward to the next volume of *Story of the Bible*." — I.P. (Vic.)

(We cannot supply you with vol. 1 of "Expositor" but are currently revising it — as time permits — with the object of reissuing it in volume form. Lack of time also is delaying the production of vol. 2 of "Story of the Bible." There are simply not enough hours in the day! — Ed).

Sorry!

"Could we have the *Christadelphian Expositor* sent to us from now on, and are all the back numbers obtainable? We thank you for your labours, and pray for the speedy return of our Lord Jesus Christ" — G & S.W. (Vic.).

(We have forwarded you the "Expositor" commencing with Numbers Ch. 1. To commence a new volume now would have you commencing in the middle of the book which would not be very convenient for you. We trust you derive pleasure and profit from its contents; we, too, pray for the speedy return of the Lord. We can supply a few back numbers, but not complete sets. — Ed).

Postal Complaint

"The address for M. Mannion is correct and this piece of mail should have been delivered and not returned. Two International Reply Coupons are enclosed as compensation for the postage you paid. I hope this resolves your complaint." — United States Post Office, Meriden.

(We have received mail returned to us marked "undeliverable at this address". Sometimes this is due to a change of address on the part of the recipient, but also sometimes to the

gross inefficiency of the mailing operators. That mentioned above is a case in point. Items were returned to us upon which we had to pay double the amount of postage. The 60¢ received as "compensation" did not cover the double rate of postage we were compelled to pay to receive the article, let alone the further rate we had to pay to mail it again to its destination! We have had a number of experiences like that, so readers will please excuse us when correspondence or mailing is delayed. This inefficiency is incidental to these times, and is found in many fields of endeavour. Don't let us succumb to it. Particularly in the realm of the Truth. Let us increase our efficiency and dedication in that direction — Ed).

News From Germany

"I thank you very much for your letter and photo. I was very happy to receive the photo as it reminded me of the lovely time spent together in Raggal. Those hours we had in study were blessed ones, and we did learn a lot from them. I am happy that you are able to spread the Word of God in far distant lands. It is beautiful to be able to work in the vineyard of the Lord. I hope for your continuous strength, knowledge and health. May the Lord bless you for these things.

"Everything is well in the Ecclesia, and for this we are happy and thankful. I look forward to each Wednesday and Sunday to gather together with brethren and sisters to hear the Word of God expounded. When one is in isolation, this is especially helpful. May the coming of the Lord be near. I

greet you in the love of Christ. Shalom!" — L.G. (Germany).

(Last year we were privileged, through the co-operation of Bro. and Sis. Mednyanszky, to visit the German Bible School, held in Raggal, Austria, and greatly appreciated the loving fellowship of brethren and sisters. It was a joy to witness the manner in which the Truth overleaps the barriers of nation and language, and draws together those of like precious faith from widely separated lands. We particularly appreciated the loving generosity of Sis. L.G. above. This year it will be the pleasure and privilege of Bro. J. Knowles to attend a similar convention in Germany, and again, we are sure it will be to the mutual profit of speakers and hearers. We appreciate the services and encouragement received from Bro. & Sis. Mednyanszky to that end — Ed).

Appreciation

"Thank you for the direction and encouragement which have been found in your Editorials of late. They have presented timely warnings to us to personally consider where individuals and Ecclesias stand in relation to God's absolute standards. We cannot change truth or alter good standards when God has spoken! Though it is possible to pervert truth and lower standards. I would hate to be told at the Judgment Seat that I have contributed to that end, or that my actions have caused others to deflect from the path of righteousness. Let us not compromise the standards established by the Word,

and so lead others astray. May Yahweh keep us all in His way in this time of our probation. Meanwhile, keep up the worthwhile work in which you are engaged, and may Yahweh bless your efforts." — D.B. (SA).

(The pressures of life are strong today, and sometimes make inroads into the requirements of the Truth. The answer to them remains the same as in previous ages: the influence of the Word in thought and action. Thank you for your encouraging letter — Ed.)

Tour Of Bible Lands

"Once again I thank you and your family for the great help and kindness shown towards me during our tour of the Land of Israel. I have heard that you do not intend to conduct any further tours; but if you do, I would seriously consider joining again." — J.L. (NZ).

(The suggestion has been made that another member of our Committee conduct a tour of Bible lands, in which I may participate only as a commentator at the sites visited. But I could not bear the extremely heavy work of organising the tour itself. An announcement will be made if it is possible to organise such a tour — Ed.)

Turning To Serve God

"Let me begin by stating that my inability to write letters usually hampers my desire to put pen to paper and express what I feel in my heart.

"I have been receiving *Logos* for nearly four years, and have come to appreciate its contents more with each issue.

"I was immersed four years ago, leaving behind a world of drugs, hostility, senseless violence and the like, for a life of peace, joy and loving fellowship in the Truth.

"Coming from outside Christadelphian circles, I can see issues as only an unbiased eye can, and I found myself quick to judge. However, after much study of God's Word, I find the answers to many issues are not readily to hand, but require diligent study and application of the Truth.

"I am a combat veteran of the Vietnam War. In many engagements with 'the enemy', I found I judged my leaders harshly, only to look back afterwards and recognise that they did the best under the circumstances.

"And now I am involved in a 'spiritual warfare' as a member of the multitudinous Christ body. Let us not judge our leading brethren too harshly, but pray, encourage and admonish them (if necessary), but also support them. Let us try and place ourselves in their position, and I feel we will

learn to be a little more tolerant of the mistakes they might make!

"Thank you for attempting to clean up the mess of international mailing problems. But even though we may receive two issues simultaneously, or our one issue per designed schedule, we thoroughly enjoy the articles in *Logos*." — H.W.M. (California).

(We trust that the present arrangements of mailing "Logos" are working out satisfactorily, and that you are receiving copies on schedule. We commend your comments regarding Ecclesial leaders. We are told to "remember them which have the rule over us" and act accordingly (Heb. 13:7). Certainly, a heavy responsibility rests on them. Let them, if they speak, speak as the oracles of God — 1 Pet. 4:11. We live in difficult days when the pressures are strong, and the environment dangerous. We need to listen to the voice of the Good Shepherd, and follow the example he presented — See John 10 — Ed.)

An Apology

We deeply regret that we published two articles entitled: *The Greatest Of The Virtues* as emanating from the pen of "AFM". This was a mistake. The articles were derived, in part at least, from the book *New Testament Words* (W. Barclay) available from many religious bookshops. Unfortunately, in preparing the article for *Logos* the typist ignored the attached note by "AFM". We are ignorant of the book to which our attention has now been directed. The fault, however, is not that of AFM. — Ed.

Pens Mightier Than Swords

“Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments” (Rev. 16:15).

England, January 1st., 1809

England awoke to celebrate a New Year born. Little did it know that 42 days later a child of destiny would be born at Shrewsbury, in Shropshire, one who would push the world towards Armageddon.

Reputed to show great tenderness and kindness to his family, he corrupted the human race.

Of poor health, a semi-invalid recluse, he was the intellectual Nimrod of the 19th century — the mighty hunter of men’s minds.

He Was A Great Man

He was a great man, for only the great are buried in Westminster Abbey!

He was a great man — for only great men are remembered by the National Radios on the centenary of their death!

He was a great man — else a recent letter from England would not have had his picture on the stamp!

Yes, Charles Darwin was a great man — as the carnal mind of sinful flesh assesses greatness.

Darwin gave the human race an alternative to God. That is why the world now worships Darwin.

He Was A Great Man

When England awoke that first January morning in 1809, there was another child of destiny in England — three years old.

He was a great man — but he rests in a lonely American graveyard.

He was a great man — but his picture never appears on British stamps.

Yes, John Thomas was a great man, because the Lord Jesus Christ used him in the revival of the Truth in the times of the sixth vial.

He showed his generation there is no alternative to God.

This is the simple reason why a few people in various parts of the earth, still respect his memory, and count him “worthy of double honour for his labours in the word and doctrine” (1 Tim. 5:17).

Lyell and Geology

Evolution is not a new theory. It was taught by the ancient Greek philosophers.

It had no following in 18th century England, as respect for Bible history that life had been on the earth for less than 6,000 years made evolution impossible.

In 1930-33 Charles Lyell wrote three volumes *The Principles of Geology*.

In these he advocated an interpretation of geological processes which pointed to a long history of life based on fossils.

By the time Darwin began his work upon the evolution theory, Lyell had caused geological time to the order of millions of years to become well accepted.

Lyell was knighted in 1848. He was buried in Westminster Abbey in 1875 — for he, too, was considered a great man.

Darwin And Evolution

Charles Darwin considered first, medical, then religious studies, but settled for science.

At 22 years of age, he sailed as botanist on H.M.S. "Beagle."

From 1831 to 1836 he visited islands of the Atlantic, Pacific and Indian Oceans, studying their botany.

He came to Hobart, and climbed Mt. Wellington, only three miles from where I pen this article.

Darwin had the first two volumes of Lyell's geology with him, and these profoundly influenced his thinking.

Darwin found much interest in the specimens of lizards and things that crawled and croaked, and conjectured as to the origin and development of life.

He poured over the writings of Lyell, and these pushed him ever onwards.

Darwin's Writings

For many years Darwin developed his theory. In 1859 he published *On the Origin of*

Species By Means of Natural Selection, or the Preservation of Favoured Races in the Struggle for Life, to give it the full title.

The whole edition of 1,250 copies was sold out on the day of issue.

This was a major event of history as the book's influence radically changed the whole outlook of Western man.

In a few words, Darwin taught: "*Survival of the fittest.*"

Writers have said:

- "His works inaugurated a new era of thought."
- "The principle of evolution has extended into every field of human endeavour; many studies are inconceivable against any other background."

This article is not to analyse the blasphemous error of the theory. It is to show how Darwin has pushed the world on to Armageddon.

Darwin And The Worms

Darwin's other writings are forgotten. His 1862 publication was *On the Various Contrivances by which British and Foreign Orchids are Cultivated by Insects*. Who talks of it today?

In 1881 he wrote *The Formation of Vegetable Mould through the Action of Worms*.

The following year he died and was buried in Westminster Abbey — for he was considered a great man.

The worms engaged upon their own research into mould. But he had pushed the world towards Armageddon.

How?

Darwin's Contribution To Unbelief

One writer says:

"One of the most important results of

Darwin's work has been the demonstration that the evolution of plants and animals, and of the adaptations which they show, provides no evidence of divine or providential guidance or purposive design..."

As we have said, Darwin gave the human race an alternative to God.

Darwin commented on the theological struggle between religion and the scientists when he wrote in 1870:

"My theology is a simple muddle. I cannot look at the universe as the result of blind chance, yet I can see no evidence of beneficent design, or indeed of design of any kind, in the details."

So far as the scientific men are concerned, there is no doubt in their mind as to the significance of Darwin's work.

Dr. Charles Singer, Emeritus Professor of the History of Medicine at the University of London arrogantly says:

"Scientific men.... do not spend time answering such remote and ineffectual persons as may deny the demonstrated evolutionary sequences."

Darwin's Contribution To War

Ency. Britt. states:

"Evolutionary doctrine quickly affected historical, social, linguistic and even literary studies. No line of scientific thought has ever so rapidly seized so many minds as that associated with the name of Charles Darwin."

Darwin's evolutionary theory came into a world which had been divided for centuries between an inherent belief in force, and an outward profession of Christianity.

The effects of Darwin's theory of "*survival of the fittest*" are analysed by Benjamin Kidd in *The Science of Power* (1918).

Kidd says:

"The Darwinian theory presented to the masters of force (i.e., political and

military leaders) in the West a conception of the world which they rendered exclusively in terms of force and struggle. It was not science that created the universal fame of the Darwinian conception. It was rather the half-informed pagan mind of our civilization.

"For centuries the Western pagan had struggled with the ideals of a religion of subordination and renunciation coming to him from the past but here was a conception of life which stirred to its depths the inheritance in him from past epochs of time.

"This was the world which the masters of force comprehended. The pagan heart of the West sang within itself....

"There is no precedent in the history of the human mind to compare with the saturnalia (i.e. pagan ritual feasts) of the Western intellect which followed the publication of Darwin's book.

"The extraordinary position was soon reached in which Darwin's theories came to be openly set out in political and military textbooks as the full justification for war and highly organised schemes of national policy in which the doctrine of Force became the doctrine of Right."

Today the doctrine of "*the survival of the fittest*" theory is reflected in the great arms build-up of the so-called "Christian" nations.

Darwin's Contribution To The Nazis

Fredrich Nietzsche (1844-1900), a German philosopher, son of a Lutheran minister, was greatly impressed with the theories of Darwin.

From Darwin he deduced that the key to life is "the will to power."

Its normal and healthy expression he saw in "the overman," a small aristocracy of force whose right and destiny it is to dominate the mass.

Opposed to this was the "slave mentality", the weak whose "will to power" sought to gain its end by exalting the virtues of subjection.

This, with all the Christian ethic which grew from it, he attributed to the Jews.

He argued that as a downtrodden people, the Jews had changed the genuine human values of strength and force for their reverse, and through the morality of meekness had sought to maintain their power.

Hitler was an admirer of Nietzsche's philosophies. The Nazi Party developed it as a policy against the Jewish people, and declared them unfit to survive. They murdered six million Jews.

The memory of Nietzsche is hated in Israel today, as the tutor of the Nazis. And Darwin taught Nietzsche.

Darwin's Contribution To A Morally Diseased World

Abraham asked Yahweh concerning the inheritance of the land (Genesis 15:7-21).

He was told at that time that his descendants would go down into Egypt for a lengthy period.

The reason why Yahweh would not give them immediate possession of the land is clearly stated — "*For the iniquity of the Amorites is not yet full.*"

Thus Yahweh in His justice, would not completely destroy the generation alive at the time of Abraham's enquiry.

It required a more sin-hardened generation before He was prepared to pour out the intense judgments which alone would give exclusive occupancy of the land to the seed of Abraham.

Compare the generation of 1859 when *Origin of Species* was first printed, and the generation of 1982.

Every prediction of the Word concerning the moral decline of the time of the end will immediately come to mind.

The "Amorites" of 1859 at least had a respect for Divine things — but not now.

Without compunction, the heavy judgments which have built up for a long time now, will fall upon a guilty world.

The iniquity of modern man has come to the full, motivated by Charles Darwin who liberated modern man from any obligation to a Creator.

The Contrast Of Two Pens

A comparison between Charles Darwin and John Thomas highlights the choice before all mankind.

In 1831 Darwin sailed from England in H.M.S. "*Beagle*". The next year, Dr. Thomas, M.D., sailed from England for America in the *Marquis of Wellesley* as ship's doctor.

Darwin on his journey conjectured as to the origin of life. On his journey, Dr. Thomas came to realise that he was ignorant of the destiny of life.

As the stranded *Marquis of Wellesley* pounded on the sands of Sable Island, with death threatening, Dr. Thomas resolved to do something about his ignorance if he survived.

The ensuing years saw Darwin pouring over the writings of Lyell, and Dr. Thomas pouring over the writings of Moses, the prophets, and the apostles.

By the time 1837 arrived, Darwin had enough questions in his head to open the first of his notebooks on *Transmutation of*

Species.

By that year, Dr. Thomas, locked in earnest enquiry amongst the Campbellites, had published his article *Information Wanted*. In this he listed 34 questions upon which he desired information on fundamental questions of the nature of man and his destiny.

By the time Darwin had his thoughts in print in *Origin of The Species*, *Elpis Israel* had been 9 years in print, and the first volume of *Eureka* was only three years distant.

In 1871 brother Thomas died. In his will, he directed the manner of his burial and the service to be conducted.

After outlining the order of scriptures to be read, he wrote:

"Then cover me up, and without sorrowing, leave me to a brief repose, until I hear 'the voice of the archangel and the trump of God,' when the earth shall cast me out, and I shall awake to sleep the sleep of death no more."

Darwin lived until 1882, when, "without Christ, an alien from the commonwealth of Israel, a stranger from the covenants of promise, having no hope, and without God in the world," he was laid amongst the mighty in Westminster Abbey, for the worms, which he studied so assiduously, to take him to eternal oblivion.

The one had outlined to his own and subsequent generations, the path the nations would take to Armageddon — the other had pushed the Western world on to that path.

Truth That Evolution Can Never Quench

Jesus had prophesied to John on Patmos (Rev. 16:15) "Behold, I come as a thief blessed is he that watcheth..."

Jesus would never have so spoken if there was not to be a witnessing community watching for him at the time of his return under the sixth vial.

The revival of the Truth had been prepared for by key events of British history. These included: a Protestant succession: an open Bible in the native tongue; a nation with a knowledge of what the Bible contains; a national respect for and sympathy to the Jewish people; the Industrial Revolution.

These were vital developments which led on to the revival of the Faith in the last days.

Brother Thomas was the man used by the Lord Jesus Christ in this revival of a true witness. Brother Thomas humbly carried out the work.

The evidence of fulfilling prophecy in England can be seen to this day in the civil war cannonballs still embedded in castle walls!

But more than that!

Today, at Shrewsbury in Shropshire, where Charles Darwin first saw the light of day, there is an ecclesia of Jesus Christ.

Worldwide, let us rejoice that in the very locality where Darwin was born, there are those who put their trust in the abiding promises of the Abrahamic covenant.

May they — and we — hold fast our faith, for we are truly nearing the end!

Bruce Philp snr.

Paul's General Summary On Marriage

The final verses of 1 Corinthians 7, summarise Paul's general answer to the questions posed him by the brethren of Corinth.

Marriage Limits Freedom

Though the marriage state would appear desirable to most, and can be an aid in rendering better service to the Truth, or greater obedience to the commands of Christ, Paul emphasises that it must, of necessity, limit one's freedom. He states this clearly as he gives in order advice to unmarried and married brethren, unmarried older sisters, unmarried younger sisters, and finally, married sisters whether old or young (vv. 33-35).

He points out the essential difference between married and unmarried in regard to their service in the Truth. The unmarried are at liberty to give their time as they desire, sacrificing as they will to the service of Christ. But the married have responsibilities towards their spouse and family that they are in duty bound to fulfil. And those duties and responsibilities must not be evaded on the excuse of serving the Truth. To do so is to run foul of other commandments of Christ. For example, to the Ephesians (Ch. 5:21-6:9), Paul stresses that a person can serve Christ in the way he conducts his

personal affairs. Indeed, one of the wonderful features of the Truth, frequently overlooked, is that it elevates the everyday things of life to the status of divine service. God is served and a witness to the Truth provided, by the way the home is managed, or an employer obeyed, even though such have not accepted Christ.

The ideal, as far as home-life is concerned, is the utmost co-operation by each member, with husband and wife occupying their particular spheres of activity and authority, and the children in submission thereto: "heirs together of the grace of life" (1 Pet. 3:7). The wife is called upon to be "in subjection" to her husband; and the husband is required to manifest the same self-sacrificing devotion to her as did Christ towards the Ecclesia (Eph. 5:22,25). When that is the case, marriage is an advantage in the service of the Truth; when it is not the case, it adds to the difficulties of the way.

Paul sets that principle out in his reply to the Corinthian Ecclesia. "I would," he wrote "have you without carefulness"

(v. 32). His advice is that brethren should so conduct their lives as to be relieved of anxious care as much as possible. There are anxious cares incidental to marriage that are not encountered by those who are single, and they include marital relations and responsibilities: "how he may please his wife" (v. 33). A brother free of such can devote himself more completely to Christ.

The same applies to a sister in the truth:

"The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit; but she that is married careth for the things of the world, how she may please her husband" (v. 34).

Paul has already stated that the married woman has not power over her body (v. 4), whereas the unmarried woman is not so restricted. She can be separated unto Christ, both in body and spirit; that is she can give herself completely in every way to the work of the Truth. The married sister does so, but in a different way. She serves Christ by serving her husband and family, so that it is not a matter of neglect of the Truth, but of a different form and sphere of service. The married brother and sister are limited in their Ecclesial activities by the needs of the family.

Paul Endorses Christ

Paul thus endorses the teaching of Christ who declared that there are those so dedicated to the preaching of the Truth that they "make themselves eunuchs for the kingdom of heaven's sake," and added: "he that is able to receive it, let him receive it" (Matt. 19:12). In other words, such dedication is a voluntary undertaking

made with full acceptance of the Creator's declaration: "It is not good for a man to dwell alone". There are very few who can give such single-minded devotion to the Truth as Paul manifested. Most find marriage a help both in that service as in obeying Christ in other spheres. Nevertheless, marriage inevitably limits freedom to give oneself to preaching or similar activities. And Paul clearly makes that point. The unmarried need have only one care: how to please Christ. The married has to take into consideration his spouse when engaging upon any work, recognising that in observing such limitations, he needs to do so with the objective of pleasing Christ.

Certainly Paul does not teach that marriage is essential to a life pleasing to Christ; instead he places it in its proper, subordinate position. Therefore, circumstances must guide a person in such matters. Paul leaves it to the individual to adopt the course best to himself. Peter was married; Paul was not; and both served the Truth well. Accordingly, Paul wrote:

"This I speak for your own profit; not that I may cast a snare upon you, but for that which is comely (i.e. seemly), and that ye may attend upon the Lord without distraction" (v. 35).

The Apostle refused to "cast a snare" upon the brethren. He refused to set down legislation that must be obeyed in spite of circumstances, for differing conditions cause different reactions. The matter of marriage is not one of sinning or of avoiding sin, but as to what is of greatest spiritual advantage. Marriage is not a sin, nor is the desire for such, wrong,

whereas to avoid its responsibilities when married would be wrong. The main objective in life, whether married or unmarried, is to aim to attend upon the Lord. Paul's advice was designed to that end.

Paul's Advice To Young Sisters — vv. 36-38

In vv. 36-38, Paul considers the case of a young sister who desires to marry but is restrained by her father from so doing:

"But if any man think that he behaveth himself uncomely towards his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not; let them marry" (v. 36).

Two comments on the verse. The RV follows the term "virgin" with the word *daughter* in italics, and this is endorsed by other renditions. The instruction, therefore, does not relate to a man betrothed to a maid, but to a father refusing permission for his daughter to marry the man of her choice. Paul's advice is that if a father thinks that by so restraining his daughter, he may contribute to illicit conduct on her part, he should let her marry.

The term "the flower of her age" relates to the most desirable time of marriage, when a young woman is considered at full bloom. In those days this was assessed at about the age of twenty. The expression "need so require" relates to her ardent desire for marriage.

On the other hand, Paul commends a parent that remains constant in his attitude to his daughter, urging her to dedicate her life to the Truth, and not be over-anxious in seeking a partner. This may or may not be the best advice

to give, depending upon the individual, the conditions, and the circumstances. They are all summed up in the stated provision as "having no necessity," that is, no particular desire in the daughter to marry.

Therefore Paul would strongly advise against the action of parents urging their daughter to seek a husband. However, this, again, is subject to the individual and conditions. So he summarises:

"So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better".

Much frustration and suffering are avoided when parents and children follow the Apostolic counsel.

General Conclusion

The last two verses summarise the Apostle's teaching, and here he *does* legislate:

"A wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord" (v. 39).

There is no scope in that dogmatic statement for the looseness in marriage that is a feature of modern life; a philosophy that is invading Ecclesias. The requirements of Scripture restores marriage to the sacred union designed in the beginning when it was ordained by Yahweh for the purpose of propagating the race, and providing a Redeemer.

Paul concludes:

"But she is happier if she so abide, after my judgment; and I think also that I have the spirit of God".

Apart from the last clause, this needs no comment. The expression, "I think...." is an understatement made for the purpose

of emphasis. In all his advice, Paul was influenced by the spirit; he *knew* and directed with the authority vested in him.

Summary

This concludes our treatment of 1 Corinthians 7. We have penned the articles often in difficult circumstances, whilst travelling abroad, and faced with the pressure of deadlines. We have written because of the growing laxity in marriage relationships throughout the world which is having an impact upon some Ecclesias. We live in an age of permissiveness, and are inclined to accept standards that one time would be refuted. We warn that it is easy to open the floodgates to a tide, but difficult to close them when the river becomes a rushing torrent. And as we live in the epoch of the return of Christ, the time of the setting up of the Judgment Seat, we need to exercise care lest we succumb to the tendencies of the age, or influence others along a course that can end in tragedy. Though we may have already stated some of the following in these articles we again provide a general summary of Paul's teaching on marriage, as epitomised in the chapter before us:

- He states the facts clearly, frankly discussing the issues, 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 10:7-12; Luke 16:18), to which he directs his readers (1 Cor. 7:10).

- Under certain conditions, celibacy for Christ's sake is appropriate (1 Cor. 7:1; Matt. 19:12); in other circumstances, it is "better" to marry (1 Cor. 7:9; Matt. 19:11). He insists that the basis of marriage is proper intercourse, and each should respect the desires of the other in that regard (1 Cor. 7:3-5). Nowhere does

he advocate a selfish, single life, but one that assumes the responsibilities of a marriage union, either in celibacy as towards Christ as the Bridegroom (1 Cor. 7:32-34), or in sacrificial devotion of husband and wife towards each other, emulating Christ's example in marriage (1 Cor. 7:3-5; Eph. 5:21-25).

- When married love is governed by divine principles, the sensual 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: the fusion of two designed to produce a "new life" (see the similarity of the expression "know" in Gen. 4:1; 1 Sam. 2:12; John 17:3).

- In Corinth, believers were apparently divided between two dangerous extremes which took widely opposing attitudes on matters of sex and marriage. Some advocated the grossest licence, probably on the pretence that liberty in Christ provided grounds for repudiating any restrictions of Law (Jude 4). Others apparently violently reacted to this, and maintained that every form of marriage should be avoided, advocating an extreme form of ascetism. Paul restored sanity to these extremes by teaching:

- a. Spiritual union with Christ is the highest ideal of matrimony (Eph. 5:30-32).

- b. Under some (indeed most) conditions it is better to marry (1 Cor. 7:9).

- c. In marriage the union of complete intercourse should be maintained subject to the requirements of service to the Truth (vv. 3-5).

- d. Self-control should be exercised by all (vv. 7-8).

- e. Marriage is for life (vv. 10,39).

- f. Remarriage in the case of a separation or divorce by wife (Mark 10:12), or husband (Mark 10:11) is not permitted (1 Cor. 7:11).

- g. A widow or widower is permitted to remarry subject to the restrictions of 1 Cor. 7:39.

- h. Marriage with an unbeliever should not be disturbed (vv. 12-13).

- i. If the unbelieving partner is violently opposed to the Truth, and separates, do not prevent him doing so (v. 15).

- j. A correct department on the part of the believer partner in a divided marriage will save most marriages, and weld the couple into a more satisfying union (1 Pet. 3:1-8).

In preparing these articles we

express our appreciation to those from whom help has been derived, as well as the criticism levelled by others. We have given careful thought and consideration to all such contributions, and appreciate the difficulty of advising or directing upon such emotional relationships. Particularly today, when modern thought is intent upon breaking down the stan-

dards established upon the basis of the Bible, and in the world, and sometimes in Ecclesias, "every man does what is right in his own eyes". Christ is at the door; the time is short; let our eyes be firmly fixed on that great future, and we will derive the strength to overcome any problem of the present.

HPM

World In Turmoil

"As the Lord has revealed what is to come to pass in these latter days, it is both our duty and privilege to make ourselves acquainted with it, that our faith may grow and be strengthened; that our affections be detached from the fleeting present, and set more firmly on things to come; that our minds may be fortified against error; and that we may be prepared to meet the Lord as those who have kept their garments, and shall not be put to shame (Rev. 16:15). It is our own fault if we are not 'light in the Lord'. He has plainly set before us what is happening in our day, and what is yet to occur. Hence, while the Priests of the State Church are drowsily exclaiming, while war and political murders abound, 'Give peace in our time, O Lord!' — and while peace-societies are with infidel voices crying 'Peace and safety', they who take heed to the prophetic word 'know before' that the hour of God's judgment is come, and that destruction is at the door." — Elpis Israel p. 324.

Our Significant Times

Brother Thomas' warning above has proved true. In spite of the prayers of priests and the platitudes of peace-proclaiming politicians, domestic and international problems worsen, until it is apparent that the world faces a crisis from which it cannot extri-

cate itself. The day of judgment is at hand for saints as well as for sinners, and the former before the latter (1 Pet. 4:17). For "judgment must begin at the house of God" (1 Pet. 4:17). Whereas Saints will be purged from "sin in the flesh" by the fire of judgment (1 Cor. 3:13-15), the political

structure of Sinners will be destroyed by it (2 Pet. 3:10).

The signs, therefore, not only witness to the coming of the Lord, but the imminence of the Judgment Seat.

And many incidents of current history warn that the Day of Decision is approaching. The war in the Falkland Islands, developments in Afghanistan, Iran and Iraq, the invasion of Lebanon by Israel, are all pointers whose significance cannot be overstressed. Whilst we face the Judgment Seat, humanity faces the vortex of Armageddon.

The Falklands

It is claimed that the manner in which the British Government handled the Falkland crisis had created an upsurge of national pride. Heavy losses there were, undoubtedly, but Britain fought for principle: the rule of international law. *Intelligence Digest* declared:

"In the Anglo-Argentine dispute the real issue is the rule of international law. If any nation can simply produce an ancient map and, on the basis of mass emotion and disputed claims of sovereignty, launch an invasion, then the world has become a very much more dangerous place."

Obviously, if Britain had capitulated, Spanish interests nearer home would have laid claim to Gibraltar, and the U.K. would have been faced with a further, and more difficult, crisis. Meanwhile, the success in the Falklands has provided renewed dignity for Britain. *Intelligence Digest* reports:

"Britain managed to mobilise two-thirds of her Navy and transform it from a peace to a war footing in three to four days. Civilian ships and airlines were taken up with their crews volunteering to

serve in a danger area, dockyard workmen who had dismissal notices in their pockets worked night and day to get the Task-Force off to the South Atlantic, all with the co-operation of the trade unions."

It concludes its report with a warning for the Soviet Union, not to misjudge the ability of Britain to re-act quickly to a military threat!

So it could be, that out of this experience, could come a more determined international policy on the part of Great Britain. Mrs. Thatcher has announced that Britain has demonstrated that it is really *great*. Certainly, it has proved to be more successful in waging war than US and Australia were in Vietnam, or the former was in Iran.

Some such rise in status is required by the prophecy of Isaiah 2. Referring to the impending Day of Yahweh, the prophet predicts:

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

Among those so found are "the ships of Tarshish" (v. 16).

It is thrilling, therefore, to observe the British lion shaking itself and roaring. It anticipates that the time is near when the Lion of Judah shall likewise "roar out of Zion" to the fear of Gentilism (Joel 3:16).

Iran, Iraq And Afghanistan

These three countries are of prophetic significance. Iran or Persia, was represented as the silver in the Image seen by Nebuchadnezzar, and the bear as seen by Daniel (Dan. 7:5). In the composite beast represented in Rev. 13:2, the feet were "those of

a bear". So it could be that when Russia occupies Persia, the feet will at last be formed that will convey its forces down through Israel to Egypt (Dan. 11:40-45).

For Daniel's prophecy would suggest that ultimately Russia will occupy Persia. The Fourth Beast is said to "stamp the residue" of the previous beasts with its feet, prior to "the saints of the most High" taking and possessing the kingdom for ever (Dan. 7:18).

To become the Fourth Beast as required by Daniel's prophecy, Russia must move into Turkey, and occupying Persia and Afghanistan become the latter-day King of the North (Daniel 11:40). It is significant, therefore, that Russian aid has greatly assisted Iran to defeat Iraq in the Gulf War, and also that the Soviet should recently enjoy an outstanding victory against the guerillas of Afghanistan, one that could finally break all resistance to its invasion. Meanwhile, it is interesting to consider that in the Gulf War the golden and silver segments of the Image seen by Nebuchadnezzar are in conflict one with the other. For Iraq is ancient Babylon; and Iran is Persia. Also interesting, that most of the fighting has taken place adjacent to the Garden of Eden, where the Tigris empties into the Persian Gulf, and close to Susa and Persepolis; where Esther ruled and Darius had his throne!

So the ancient lands of the Bible are again springing into life and holding the attention of the world.

Armageddon Will Be World Wide

Having been roused from its

lethargy, Britain will have to gear up for war. The British Prime Minister has already revealed government plans to turn the Falklands into a fortress in case the Argentines try to invade again.

This could contribute to a further "time of the end" development as foreseen by Jeremiah:

"Yahweh shall give a shout against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for Yahweh hath a controversy with the nations. He will plead with all flesh; He will give them that are wicked to the sword" (Jer. 25:30-31).

Such expressions as "all the inhabitants", the "ends of the earth", "all flesh", and so forth, imply the involvement of remote countries such as Argentina or Indonesia in the judgment to be poured out. Jeremiah's words are supplemented by those of Zechariah who foresaw the representatives, at least, of "all the nations" (Zech. 14:1) gathered to Jerusalem to battle; and of *The Apocalypse* which describes angry, warlike, disturbing, demonic spirits moving throughout "the whole world", to gather the nations to "the battle of the great day of God Almighty" (Rev. 16:14). And as the Argentinians have given trouble, Indonesia is likewise stirring into an activity that could involve other nations including Australia. The prophet predicts: "Evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth" — from its utmost extremities (Jer. 25:32). The "slain", he declares, "shall be from one end of the earth unto the other". Now that war has in-

volved the South Atlantic, it will never be free of the possibility of a repetition until the Prince of Peace returns with infallible power and wisdom to implement it on true foundations.

We often refer to the destruction of Gog as Armageddon. That is not the case. It is only the focal point of Armageddon. Armageddon is a judgment that shall have world-wide ramifications, that will result in Babylon the Great being irreparably overthrown. Therefore, the extension of areas of antagonism and conflict to parts previously immune therefrom is of significance in the development of the time of the end.

Israel And Lebanon

Using the pre-occupation of the Arab powers as the moment of opportunity, Israel drove its forces through the barriers of Lebanon to battle with the P.L.O. at Tyre, Sidon and Beirut. Outstanding military successes attended the move. Such an attack was not unexpected. It was obvious, when we were in Israel in April this year, that the Israelis were ready for conflict. Right along the Golan Heights, and in the area adjacent to the Lebanese border, troops, tanks and weapons were in evidence. Overhead, planes constantly roared, flying low over the area, sweeping the skies of Syria and Lebanon. There was no evidence of fear in Israel, but rather a cheerful confidence. At the Good Fence, on the south Lebanese border, we were shown the Beaufort Castle on a high mountain, an outpost of the P.L.O., and were given an account of the problems of Leba-

non. We were told that the south "Christian" Lebanese had requested that Israel annexe their territory.

Now Israel has invaded. The Israelis moved north to Beirut in record time, and when the Syrians attacked, destroyed the Russian missiles in the Bekaa Valley, and chalked up notable successes against its air-force. The strategy of this area is significant. The record in 2 Samuel 8:3-6 outlines the great success that attended the arms of David when he moved north "to recover his border at the river Euphrates". He most likely moved up this Valley of Bekaa, to engage the forces of Hadadezer in the north. As he did so the Damascenes moved against him from the east to cut off his retreat and to bottle him up in the valley between the Lebanese and Anti-Lebanese mountains (v. 5). With faith and courage David won a notable victory, because Yahweh was with him (v. 6).

Today there is a road that cuts its way through the mountains east of Beirut and descends into the Bekaa Valley, and then another road, or pass, on the eastern side of the valley through the anti-Lebanese range that gives access to Damascus. As in the days of David, so today. The success of David's troops in the Bekaa Valley gave him control of Damascus, and the domination of that Valley today by Israeli troops effectively cuts off any aid that Syria can give as far as land forces are concerned.

The successes of the Israelis since the Six Day War have followed the pattern predicted by

Obadiah. There is no doubt that this prophecy relates to the future. In the prophecies Esau, or Edom, typifies the military power of the flesh. The complete destruction of the Edomites, their entire disappearance from the pages of history, foreshadow what is going to happen to the Gogian confederacy as the latter-day antitype of the ancient nation. For Edom relates to the Gentiles not the Arabs. This is clear from the prophecies of Isaiah that predict their conversion, and the honoured status of the Arabs in the Kingdom of God (see Isaiah 21:13-15; 60:6-7 — the tribes there mentioned are Arab tribes). Those who mistake Edom for the Arabs are bound to misinterpret prophecies relating to the End.

But Gog (the latter-day Edomite) will be overthrown, his confederacy destroyed, and the martial power of the flesh come to an end (Isa. 2:2-4). "As ye have drunk upon My holy mountain, so shall all nations drink," declared Obadiah of the Edomite (v. 16). Israel shall play a part in that destruction as agents of judgment (v. 18). Then, in vv. 19-21, the complete destruction of the latter-day Edom at the hands of the glorified saints ("they of the south" of v. 19 — Cp. Zech. 9:14 and "the saviours" of v. 21). But conquests by "the house of Jacob" are also predicted. They of the plain (*shephelah*, or western Palestine, modern Israel before the Six Day War) possess the land of the Philistines: and in the

Six Days War, the Gaza strip was the first of enemy territory to fall to Israel. "The fields of Ephraim and Samaria", the so-called "West Bank" next fell, when, at the last moment, Jordan foolishly entered the fray. Among the territory then taken, was the ancient allotment of Benjamin, Ramallah and its surroundings.

Finally, when the Six Day War was almost over, and nothing more remained to be done, the Israeli forces in the Huleh Valley took the initiative, and demanded of the military command they would evacuate their settlements if they were not permitted to attack the Syrians on the Golan Heights. So, in the dying moments of the brief war, the Golan territory in ancient Gilead was occupied, as the Israelis ejected the Syrian therefrom.

That leaves the balance of the prophecy: the occupation of south Lebanon by those of "the captivity of Jerusalem". For Zarephath is south of Sidon, the area occupied by the terrorists, through which the Israelis have now advanced. Will the Israelis remain therein? Whether or not, prophecy is being fulfilled, and whatever temporary fulfilment may take place now, we await with earnest impatience, the return of the Lord when the "Israel of God" (Gal. 6:16), as "saviours" shall "come up on mount Zion (from Sinai) to judge the mount of Esau (the Gogian confederacy), and the Kingdom shall be Yahweh's" (Obad. 21).

P.M.

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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TODAY

We regret the delay in issuing this Newsletter leaflet. Unfortunately, we have experienced difficulty from the malfunctioning of our typesetting machine. We purchased a further machine, which, in turn, gave us trouble. We have now obtained another new machine, but the installing of this, and instruction in its use, has involved us in several weeks' delay in production. However, this has been now corrected, and we hope to be in full production shortly. We apologise for the delay, and trust that contributors will bear with us in our problem.

BOOKS AVAILABLE

CHRISTADELPHIAN INSTRUCTOR: This is generally identified as the "Sunday School Instructor", but, in fact, is an excellent book in the hands of interested friends, as the basis of sound instruction in the Word. Price: Aust. 60¢; U.K. 40p.; N.Z. 90¢; Sth. Africa 70¢; USA 70¢; Can. 90¢. Please add postage.

THE DECLARATION: This is unamended, and attractively produced in clear, readable type. Price (as Instructor above).

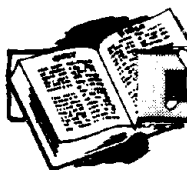
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CHRISTENDOM ASTRAY FROM THE BIBLE: Unamended. Cloth \$5.70 (Aust.); pb. \$3.36 (Aust.). Every Christadelphian should have a copy of this work.

CONSIDER YOUR WAYS: Exposition of Zephaniah and Haggai. Complete verse by verse commentary. Cloth \$2.50; pb. \$2. (Aust).

EXPOSITION OF DANIEL by Bro. Thomas: A basic introduction to the prophecy of Daniel: \$2.80 (Aust).

DIVINE WORSHIP IN THE AGE TO COME: An interesting introduction to the worship to be inaugurated in the Millennium. The book includes Bro. Sulley's treatise on *A House of Prayer For All People*. This is a splendid basic exposition of the last eight chapters of Ezekiel's prophecy. Price \$1.50 (Aust.).



Chat To Readers

The Difference Between Gnosis And Epignosis?

What is the difference between “gnosis” and “epignosis”? That question was recently put to us. It is a thoughtful question, and the answer is important.

As far as the words are concerned, they are both Greek nouns rendered by the one English word, “knowledge”. For example, Peter exhorts us to “grow in knowledge” (2 Pet. 1:5-6), and the word is “gnosis”. He assures us that if we follow his advice we will be “neither barren nor unfruitful in the knowledge of our Lord Jesus Christ” (v. 8). But in this statement the word is “epignosis”. And similar comparisons will be found elsewhere. The question is, What is the significance of these two words? And if we have “gnosis” (knowledge), when can we claim to have “epignosis” (deeper knowledge)?

Both words are derived from the verb “ginosko” which signifies the act of taking in knowledge, in such a way as to establish a relationship between the one knowing and the object known. For example: “This is life eternal to know (ginosko) the only true God and Jesus whom Thou hast sent” (John 17:3). In such a context, the verb implies a relationship that has a moral reaction, upon the one knowing, and not merely an academic knowledge.

When the preposition “epi” is added to the noun or verb, transforming it into “epignosis” or “epiginosko”, it suggests a fuller knowledge or recognition of the object known. Hence the question posed us: When does

one reach "gnosis" to move on to "epignosis"?

The answer, of course, is a matter of interpretation. Our opinion is that "epignosis" does not indicate an increased quantitative of knowledge, but a fuller qualitative of it. "Epignosis" is the absorbing and manifesting of whatever knowledge the capacity of the individual permits him to absorb.

And capacity varies with the individual.

Christ declared: "Unto whomsoever much is given, of him shall be much required" (Luke 13:48). The liquid capacity of a glass may be half a pint or litre, and when that amount is poured into it, it has reached its full capacity. It would be folly, wasteful, and perhaps disastrous to try and pour two litres of liquid into it. So with ourselves. When we have reached full capacity according to our limited ability and are using that knowledge effectively, we have "epignosis"; even though our grasp of a subject is more limited than that of others.

I tried to illustrate this by drawing attention to the most fundamental doctrine of belief: the Godhead. This was expressed to Israel in the following terms: "Hear, O Israel: The Lord our God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might" (Deut. 6:4). When a person acknowledges that there is one God, and it is the responsibility of such to love Him with their strength and being, he has "gnosis" or knowledge of the subject. A child is capable of grasping that simple truth, and is taught it in Sunday School. But understanding must not stop short at that point. The exhortation of Scripture is to "add to your faith virtue, and to virtue knowledge" ("gnosis"). On the basis that God is one and deserving of our love, we can learn more of His personality. We can "add to our faith" by studying the names and titles of Deity, principles of God manifestation, the ways of Providence, and so forth. That is increased knowledge to which Peter commends us.

But, it is not necessarily "epignosis".

"Epignosis" is full-knowledge, or the fulness of knowledge. It is applying the substance of knowledge. Like

ordinary food, it is not the quantity that we take in that counts, but the absorption by the body of the goodness of that which we consume, and which contributes to physical growth.

Consider the basic doctrine that God is one, and that we should "love Him" with all our strength. If we love a person sufficiently, we will enjoy being in his company, and we will extol his virtues to others. We will be anxious that he is well respected by our acquaintances, and to that end we will introduce him to others, so that they may share our pleasure. Moreover, if our love is real, we will be longing and yearning after his presence, and moulding our lives so that we may appear attractive to him. So with the love of God. A person who truly loves God will yearn for fellowship with him. He will strive to reach His holiness, knowing that it will please Him, in the same manner as he would pursue any object for which he feels a strong passion. He will find pleasure in studying the things relating to His majesty and purpose, in uttering words of praise to His name; and in occupying himself with the messages he has received from Him for his benefit and guidance. His feelings towards God will be like those of a lover towards the wife of his youth, or those of a father towards his child.

David attained unto such a disinterested love of God, and expressed his feelings in the words: "As the hart panteth after the water brooks, so panteth my soul after thee, O God" (Psa. 42:1). There is nothing very recondite in the knowledge that God is one, and that we should love Him with all our strength; but that simple truth becomes profound as we ponder what is implied in the supreme unity so expressed, and what is involved in the development of the love demanded.

In my opinion, it is the meditative reaching forth to such substance in basic doctrines that constitutes the "epignosis" of which Peter speaks.

If we do not do this we remain merely academic in knowledge. We may have "gnosis" but we lack "epignosis" no matter how much we might know. Not that we despise academic knowledge. Indeed, it is essential as a

springboard for "epignosis". But knowledge gained for itself alone is a danger. It is like hoarding up food but never using it. The food tends to spoil very quickly. "Knowledge (gnosis) puffeth up, but charity builds up" (1 Cor. 8:1 see "The Diaglott"). Merely knowing a doctrine, or a subject, avails nought until we have worked out in our mind how that teaching can be applied in action. Then "gnosis" becomes "epignosis". Peter taught that "grace and truth comes through epignosis" (2 Pet. 1:2,3), but he also wrote that brethren should "add knowledge" (gnosis) to the virtues unto which they have attained. We can always be adding to knowledge; but it still remains largely useless until we have used it effectively, until it has energised us to action, and played a part in changing our lives. Then it becomes "epignosis".

And there is not a single doctrine in our "Statement of Faith" that should not be so treated. Every doctrine should find some practical out-working in our lives. That is the reason why each one forms part of saving truth.

Take the doctrine that "man is mortal". It is a simple statement of fact; but when the lesson is learned, does it not demand that we make greater use of the opportunities of our limited lives? If it does not, what is the use of the mere academic acceptance of the truth that man is mortal?

We believe that Christ is coming, but what use is that "gnosis" if we do not recognise the need to curtail our activities relating to the present existence, so as to make sure of our standing when he does appear? James expressed the truth of what we are trying to write, when, in treating with a basic first principle, he wrote: "Thou believest that there is one God; thou doest well (you have "gnosis"); the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?" (James 2:19). When faith develops works a believer has attained unto "epignosis".

To progress in knowledge is a duty. "Abound yet more and more" is the oft-repeated declaration of Inspiration (Phil. 1:9; Col. 1:9-10; 2 Pet. 1:8; Jude 20). Prog-

ress does not mean an everlasting changing of one's belief or theories, nor the massing of sterile facts, but deriving the substance from what we have absorbed, as the physical body of a child develops through the food it eats and absorbs. To progress is to grow, develop, augment, mature, not to destroy or recommence. Paul taught the need of such development. He warned the Hebrew brethren who glorified in mere academic knowledge that they had need "that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat". He showed the purpose of knowledge. It is "to have the senses exercised to discern both good and evil" (Heb. 5:14), which surely means the practical influence in action of doctrines and teaching understood and believed. "In understanding be ye men", he wrote to the Corinthians (1 Cor. 14:20). The word signifies "mature", that is, full grown. There was much immaturity, evidence of spiritual malnutrition, in the Ecclesia in Corinth. Because that was also the condition in Israel, Isaiah warned the people that their princes were children, and "babes ruled over them" (Isa. 3:4). Immature rulers brought doom to the nation, and can do so also to Ecclesias today. We live in an age of immaturity, of superficiality, of disrespect for age and experience. Maturity develops from thoughtful pondering of the significance of principles. It does not depend upon extent of knowledge, but application of it. We can have the whole of our Bible marked up, understand the significance of every symbol in the Apocalypse, comprehend the prophecies of the Old Testament, expound eloquently the literary structure of the Psalms and be thoroughly acquainted with the history of Israel, and yet fail to put any of this into practical or moral use. If such be the case with ourselves, we may have "gnosis"; we certainly have not attained unto "epignosis".

Peter was an example of one developing from "gnosis" to "epignosis". As a disciple, he thought he understood; he was boastful and arrogant. But he was moulded by the added knowledge he gained through

the resurrection of the Lord, and from that standpoint attained unto "epignosis" as he learned to apply the simple truths he had been taught. He is an excellent example to follow. We need to cultivate a liking for the Word, and persevere in personal research (1 Pet. 2:2; Prov. 8:34). But in addition, we need to ponder how to apply that knowledge practically in the everyday issues of life. Then we will attain unto "epignosis", no matter how simple may be our faith.

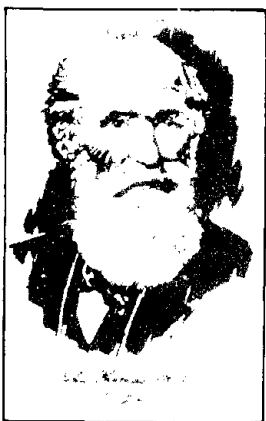
In these difficult days when the seduction and shallowness of life about us is designed to encourage our ego, and satisfy our fleshly hearts, the need to develop "epignosis" is imperative; particularly in view of the significance of the times. "If these things (virtues previously enumerated) be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge ("epignosis") of our Lord Jesus Christ" (2 Pet. 1:8). "Epignosis", then, implies that thoughtful application of the principles of "gnosis" as a way of life. By manifesting the fruits of such in our lives, in the Ecclesia, and in the world, we will illustrate that "we have been with Jesus" and have "learned of him". Then with confidence and joy we will be able to sincerely pray: "Even so, come Lord Jesus".

H. Mansfield
Editor.

TRUE CHRISTADELPHIANS

They do not vote; they do not ask the suffrages of his supporters; they do not aspire to Caesar's honours or emoluments; they do not bear arms. They are sojourners in Caesar's realms during the short time God may appoint for their probation; and, as such, they sustain a passive and non-resisting attitude, bent only upon earning Christ's approbation at his coming, by their obedience to his commandments during his absence. They are not of the world, even as he was not of the world; and therefore they refuse to be conformed to it. The way is narrow and full of self-denial — too much so for those who would like to perform the impossible feat of "making the best of both worlds." But the destination is so attractive, and the results of the cross-bearing so glorious, that the enlightened pilgrim deliberately chooses the journey, and resolutely endures its hardships.

R.R.



Be Not Discouraged

The "Logos" Committee has suggested that we reproduce articles by Brother Thomas not readily available elsewhere.

We comply this month with one that is greatly encouraging to any who may be discouraged at the lack of results from their preaching of the Truth.

Slow To Hear

Dear Brother Thomas — There is but little to encourage us here to sow "the word of the kingdom." People are slow to believe, and still slower to obey the message of the King of heaven. Truly here as well as in the old world, the nations have drunk of the wine of the Harlot's fornication; and the people are drunk with the false doctrine, which the Gentiles miscall *the Gospel*; but which, as Paul truly says, is not the gospel, but a perversion of the same Gal. 1:6,7. How many will be found having on "their own righteousness," and not "the righteousness of God attested by the law and the prophets," when the Son of Man shall come to make up his jewels (Mal. 3:17)! Paul's language concerning the Jews in Rom 10:3, is not without its bearing upon the Gentiles of the present day; that is, they are ignorant of God's righteousness, and go about seeking to establish their own righteousness, not having submitted to God's.

The enclosed surplus over subscription due in advance, you will please accept as an expression of sister S's regard for "the truth as it is in Jesus," and proclaimed to the world by you. — W.O.S.

Our Duty

We need not be discouraged because of the stolid indifference of the people to the truth. Flesh and blood is naturally swinish and unimpressible by the thoughts of God. The world, which is choked with religion, such as it is, is made of this stiff-necked material. It is in the state of an inebriate who has caroused himself into *delirium tremens*, or a snoring apoplexy. Its excitation or brain-congestion can only be relieved by copious depletion. To preach the

truth to it is like telling fables to a deaf man; putting a jewel in a swine's snout; or casting things holy to dogs. This is the nature of the flesh and blood world — it is only evil, and that continually. But all the *individuals* of this perverse *race* are not so absolutely controlled by the evil thereof as to be incapable of sobriety in word and deed. The race has some "honest and good hearts" yet, which are as salt, preserving it from total and irretrievable corruption. They require, however,

to be salted with wisdom, and persecution, or fire, for the truth's sake, to make them fit for the Master's use (Mark 9:49,50; Col. 4:6). It is for the salting of these hearts that those who are already salted have to labor with a right good will. They must "contend earnestly for the faith once delivered to the saints," with the conviction all the time, that a Paul may plant, and an Apollos water, but God only gives the increase. All we have to do is to dig, plow, sow, work, as men do who leave it to the sun by day and the moon by night, and to the air, earth, and rain, to give the increase from that begotten in the soil. We, as day laborers, need not be discouraged if we do our duty, be there increase or not. All that we have to do in the premises is that we be "workmen who rightly divide the word of truth" (2 Tim. 2:15), and not as those who handle the word of God deceitfully; and fear to affirm his principles boldly lest someone whose corns are pinched by the gospel-shoe (feet shod with the preparation of the good news of peace, Eph. 6:15), should cry out "sectarianism!" and threaten you with the rebuke of Jesus and the apostle Paul!

The word, where properly put into the right kind of soil, will yield just such an increase as God has predetermined. He has sent it as the rain and snow of heaven for the fructification of the earth, that sowers, and reapers, and eaters, may all rejoice together at harvest-home. Read Isaiah 55:10,11, where Yahweh says, "As the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth

the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall My word be that goeth forth out of My mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

What hath He pleased, and what hath He sent His word to do? "To take out of the Gentiles a people for His name" (Acts 15:14). He is going to set up a kingdom which is to rule over all the earth and sea; and He requires a people sufficiently numerous to administer its affairs to His praise, honor, and glory. This being His purpose, He does not need as great a multitude as is generally supposed when men entangle themselves in speculations about the number of the saved. "Many are called," says the King, "but few are chosen;" "strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it;" "many will seek to enter in, and shall not be able" (Matt. 7:14; 20:16; Luke 13:23). These are not our words; but they are his, who spake the words of God.

Few To Be Saved

Yahweh then requires a chosen few for His kingdom — "a *chosen* generation," "from the beginning *chosen* of God to salvation through sanctification of the Spirit and belief of the truth," called thereunto by Paul's gospel "unto obedience and sprinkling of the blood of Jesus Christ," "to the obtaining of his glory" (1 Pet. 2:9; 2 Thess. 2:13,14; 1 Pet. 1:2). John saw this company, this "little

flock," as Jesus styles them in Luke 12:32, to whom the Father will give the kingdom; John, we say, saw them in military panoply and array, surrounding their Generalissimo in his wars upon the kings of the earth; and he says they were "called, and *chosen*, and faithful" (Rev. 17:14).

But though relatively few, they are absolutely "a great multitude which no man can number" (Rev. 7:9). They are few compared with all the human race that ever fretted and stewed out their brief existence on the earth. A few taken out of each of the generations of the Old Man of the flesh: a few out of Enoch's generation, and a few out of Noah's, and a few out of Moses', and so on; until these parcels of the few, separated from the solid mass during 6000 years, being gathered into *one glorious company of ancients* become absolutely a great multitude, and numerous enough to establish the will of God upon earth, and to cause it to be respected for a thousand years.

The Father hath given this company of the redeemed ones to the Son for his brethren and associates in all his future enterprises upon earth. "They follow the Lamb, saith John, whithersoever he goeth. They are redeemed *from among men*, first fruits to God and to the Lamb" (Rev. 14:4). "*All that their Father giveth me*," says Jesus, "shall come to me; and him that cometh to me I will in no wise cast out. And this is the Father's will, that of all he hath given me I should lose nothing, but should raise it up again at the last day." And again, "No man *can* come to me,

except the Father who hath sent me draw him; and I will raise him up at the last day. It is written in the prophets, *And they* (who attain to the resurrection he was speaking of) *shall be all taught of God*. Every man, therefore, that hath *heard*, and hath *learned* of the Father, cometh unto Me" (John 6:37-45). "He that is of God heareth God's words; ye therefore hear them not, *because ye are not of God*" (John 8:47). And again, he saith to these goats, "Ye believe not, *because ye are not of My sheep*, as I said unto you. My sheep hear My voice, and I know them, and *they follow Me*; and I give *unto them* the life of the Aion *zoin aeonian* and they shall not be destroyed in the Aion, *eis ton aeona* neither shall any one wrest them out of My hand" (John 10:26).

Men have been commanded to preach the word, to be instant in season and out of season, to contend earnestly for the faith, and so forth, as *the means* appointed for the separation of this people. *Testimony and reasoning*, or Scripture and reasoning out of the Scripture are the spiritual elements constituting the *spiritual agency* for their "sanctification of the Spirit." This spiritual agency is just adequate to the *numerical completion* of this people, termed "the fulness of the Gentiles" in Rom. 11:23; and no more. It is adequate to the accomplishment of this, for this result is that for which the word was given; and Yahweh saith it shall accomplish it. It is not adequate to the conversion of all the world. This is a result never contemplated in the premises. If God had designed

the conversion of all nations as such in the absence of his Son from the earth, He would have instituted a system of means adequate to such a result. The Spiritual Agency was more potent in the days of the Apostles in that it consisted not only of a *declaration of the testimony*, and a *reasoning out* of its points, but a *confirmation* also of the reasoning by signs, wonders, miracles, and gifts. Here were God and man visibly co-working in the separation of this people for his name. yet with this more potent spiritual agency the world could not be converted; nay, a multitude even of those who were primarily turned to God turned from Him again; and that too while the apostles lived, and *while the gifts of the Holy Spirit continued to be bestowed*. The gifts were discontinued for two reasons: first, because they had answered the purpose for which they were originally given; and secondly, because through the working of the mystery of iniquity, Christians proved themselves unworthy of the glorious indwelling of the Holy Spirit in their midst. The testimony was confirmed, but the *confirmation of the reasoning* has been withdrawn, and the Spiritual Agency for the completion of the work began at the house of Cornelius, reduced to what we see.

Why Fewer Heed Today

Now the nearer we approach to the apocalypse of Jesus, the less influence will the word be found to exercise over the mind of the general public. We ought not to be discouraged at the fact. The

time is fast approaching for the Gentile Branch to be broken off; and for Israel to be grafted in. The branches of Israel and Judah were broken off because of unbelief — because they did not fear the name of Yahweh their Elohim — the Yahweh-Spirit manifested through David's Son — nor believe the gospel of the kingdom preached in his name. For this cause the brotherhood of Israel and Judah was broken by the Roman power; and a day of grace granted to the Gentiles. But these have proved as faithless of the truth as Israel. There were many Jews in Jerusalem and Palestine who believed with unexceptionable fidelity the things apostolically delivered; still their faith was only enough for their own salvation; and altogether inadequate to avert the judgment of God from the nation.

And is it to be imagined for a moment, that if God spared not the natural branches of Israel's Olive, on account of their unbelief of the gospel of the kingdom, that He will spare the Gentiles who are deeply dyed in the same transgression? Our contemporaries despise "the goodness of God" exhibited in the gospel preached by Paul. They respect nothing which is not sanctioned by human authority. They will crowd to the pantomime of a Spurgeon, the impudence of a Brownson, the gunpowder declamation of a Beecher, in short, they will glorify the rhapsody of any windbag that will prophecy deceit; but for the gospel of the kingdom they have no more sympathy or taste than their father the Devil, whose original false-

hood they believe with pious affection, and whose works they delight to do.

Shall we be discouraged at this? Nay, verily. It is a great sign of our times indicating that the Lord is certainly at the door. Paul says to Gentiles professing Christianity, "If ye continue not in God's goodness ye shall also be cut off." Try professors by the testimony, and it will be found that they are not in God's goodness. The most pious of them are generally the most infidel. If you press home upon them the necessity of an intelligent obedience of the truth, they cry out about the space of two hours Sectarian! Dogmatist! Disturber of the churches! Divider of Christ's flock! and many other uncouth sounds evincing that the craft is mightily endangered.

But these are the frantic ravings of the Old Man of the Flesh who hates to be cut and pierced by the two-edged sword of the Spirit, which is the word of God. This old fellow has many cloaks with which he seeks to hide his nakedness before God. But they are all of them like the Holy Coat of Treves, of no account. Sometimes he puts on his papistical cloak, sometimes his methodistical, or his presbyterial; sometimes he comes out bedecked with a wig, lawn sleeves, and silk apron; at others, with a shovel hat, white neckcloth, and bands. It is not unusual to see him broadbrimmed and drabbed from head to foot; in short, his costume is as varied as the times and circles in which he moves. He is a Brahmin in India, a Mohammedan in Turkey, a Papist in Rome, an Epis-

copalian in Windsor Castle, an anything or nothingarian in Washington, a Mormon in Utah; in short, all things by turns, Turk, Jew, or infidel, to please.

Now, this old fellow, who is the Devil, is no stranger in the West. He camps in the prairie as well as in the city. Our correspondent meets him on every side. He finds him "slow to hear, slow to believe, and still slower to obey." This is characteristic of the Old Man of the Flesh wherever he is found. He may be "put off," but converted he cannot be (Col. 3:9). He is incorrigible, and to be got quit of only by being destroyed. As our correspondent truly remarks, this Old Man of the Nations is as drunk in the new world as he has ever been in the old. At revivals he is *in delirio tremente*. At these Bedlamite orgies the Harlot-wine gets into his head, and sets him to playing the maniac or the fool. He shouts, cries, rants, bawls, makes faces, and plays fantastics before the multitude; and tells the gaping swine that all his sound and fury is religion and the means of grace! The striving of the spirit who is getting the sinner through! Now where this sort of thing is the custom of society, and sanctified by general acclamation, need we be astonished at the people's slowness to hear, believe, and do? The Old Man has cajoled them into the notion that they are Christians! And here are we undertaking to convert these pious Christians to Christianity! If they were only aware that they were nothing but heathen, which they really are both priests and people, they might be more "swift to hear;"

but they are so completely hoodwinked by that hooded serpent the flesh, that it is almost impossible to do any thing with them. There is no help for them but bloodletting to syncope for the good of the constitution of the world. It cannot be preached into the righteousness of God witnessed by the law and the prophets. It is too irrational and thoughtless. Conquest is the only thing to bring it back to convalescence. The influence of the clergy of all sects must be destroyed. Until this is effected, the people who are destroyed by them cannot be redeemed. To abolish the clergy it will be necessary in the first

place to overthrow the civil constitution of society by which their position is established. This can only be done by the judgments of God: therefore judgment must precede the blessing of all nations in Abraham and his seed. And who can doubt it in view of the testimony of God, which says, "When thy judgments, O Yahweh, are in the earth, the inhabitants of the world will learn righteousness" (Isa. 26:9); and in Rev. 15:4, it is written to the same effect, "All nations shall come and worship before thee; because Thy judgments are made manifest." Even so; speed it quickly O Yahweh!

J. Thomas

THE UNMISTAKABLE SIGN

Israel, reduced to a feeble few, is styled "an ensign"; thus, "One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee; till ye be left as a beacon upon the top of a mountain and as *an ensign* on a hill" (Isa. 30:17). In this sense it is I use the word when I say that before Messiah returns there must be a lifting up of an ensign upon the mountains of Judea. Testimony and reason thereupon show that there must be a re-settlement of the land by the Jews to a *limited extent* before the battle of Armageddon; for it is the prosperity of the Jewish Colony that whets the avarice of the Autocrat, and stimulates him to invade the country, that he may spoil them of their goods, cattle, and liberty (Ezek. 38:9, 11, 12).

The pre-advantual colonisation of the Holy Land will speak in unmistakable and infallible terms to the believer. It will be a sure and certain sign of the speedy appearing of the Son of Man in power and glory. No one need expect that appearing to be manifested until a Jewish Colony be lifted up "as an ensign upon a hill"; for to snatch that ensign out of the hand of Gog is the *proximate* cause of the Lord's appearance on Mount Olivet again. The reason of the present calm, which broods over the surface of things in the old world like sultriness before lightning, and the dewy cloud in harvest-heat, is for the blossoming forth of Judea's plant that this *bud*, which is afterwards to become a swelling grape, may become manifest in Yahweh's vineyard (Isa. 18:4; 5:7). When this grape-producing process is sufficiently advanced, things will have ripened into a crisis among the powers.

— J. Thomas in 1852

(The above has been fully vindicated since it was written.... Ed.)

Things That Must Be Done

"What manner of persons ought ye to be in all holy conversation and godliness" (2 Pet. 3:11).

Christ said "without me ye can do nothing" (John 15:5). Paul expressed the ideal when he wrote: "For to me to live is Christ" (Phil. 1:21).

It is the conviction of Christ's true brethren that life becomes full and satisfying when Christ enters into it; that Jesus Christ gives to live an adventure, and a meaning, a significance, a relevance, incentive, and an aim it never can have apart from him.

He said to His disciples, "I am with you always even to the end of the age" (Matt. 28:20). "Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matt. 11:29). As David said of Yahweh: "He is at my right hand, I shall not be moved."

If any man be in Christ he is a new creature. His aims and objectives are changed; for he has in Christ both love and hope. Through the medium of the Word, life should be lived in Christ's presence and company.

No task is faced alone.

No sorrow is borne in isolation.

No journey is made as an abandoned pilgrim.

"Be of good cheer", said Christ to those in him. "O thou of little faith wherefore didst thou doubt?" he asked Peter. "Be ye followers of me, even as I also am of Christ" taught his apostle to the Gentiles (1 Cor. 11:1). Let no man think that this sense of duty is a low, inadequate and unworthy motive. It is a most interesting and moving study to read the Gospels and constantly hear Jesus saying, "I *must* preach the Gospel" (Luke 4:43). "I *must* go to Jerusalem" (Matt. 16:21). "The Son of man *must* suffer" (Mark 8:31). "The Son of man *must* be delivered up" (Luke 24:7). "I *must* work the works of Him that sent me" (John 9:4). "The Son of man *must* be lifted up" (John 12:34).

There was never anyone in whom the sense of duty was stronger than it was in Jesus Christ. He went to His work saying, "I *must*". We need to emulate him in that. We *must* "look unto Jesus" (Heb. 12:2). Christ is our guiding light, and holds the prize of eternal life before those whom he calls.

We must cease being self-centred, and become Christ-centred. He

gave an example, and taught: "Whosoever of you will be the chiefest, shall be servant of all" (Mark 10:44; John 13:12-16). He concluded his example by saying: "If ye know these things, happy are ye if ye do them" (v. 17).

The ideal of service reminds us of the maxim: "It is more blessed to give than receive." This should be given its place as the great principle of Christ-like conduct. It would transform life if all sought this greater blessedness. It will not be limited to gifts of material value. Indeed, such offerings are a very small part of the whole. Christ-like service has many facets: love, sympathy, encouragement, kindness, patience, and helpful words and deeds. All can express the principle: *It is more blessed to give than receive*. We may add that he who gives in these things will receive in return: "Good measure, pressed down, shaken together and running over" (Luke 6:38). In mental, moral and spiritual wealth there need be no waste and no ending.

What a pitiful community our's would be if all concentrated on receiving! If all thought only of how much they can get out of the community, instead of how much they can give. Complaints would be numerous for none would be satisfied. That is what is wrong with society at large: looking for handouts without real work and service to compensate for them! Nothing worthwhile can be achieved without real effort. In some ways it is very easy to give. The Lord Jesus said "blessed are they who hunger and thirst after righteousness, for they shall be filled". In a very real sense they give before receiving.

The best gift to a speaker in the Truth is the attentive sympathy that arises from hungering and thirsting for spiritual food and drink. In a very real sense they also serve who only sit and listen.

The hearing ear and the understanding heart open to the speaker's discourse gives him real encouragement to speak God's words of light and life. It is most important to hearken, for did not the Lord teach: "The word that I have spoken, the same shall judge in the last day" (John 12:48)? Let us remember this and heed its instruction.

— A. F. Milne (N.Z.).

OUR CITIZENSHIP

"Our citizenship which begins in the heavens, as Paul expressed it (Phil. 3:20 - Gr.), is above any citizenship that begins in the flesh. The citizenship of the faithful in Christ Jesus over-rides everything else in its claims and obligations. "Yahweh hath called us to His Kingdom and glory" to which our allegiance is due primarily and absolutely. All that is not of this kingdom belongs to "the Old Serpent, the Devil and Satan." God and Satan are rival potentates claiming the allegiance of mankind. They are the "Two Masters" who cannot be served acceptably in concern. God will not divide His authority with Satan; nor will Satan consent to the supremacy of God.

— J. Thomas



LOGOS COMMUNICATION

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS
NEAR AND FAR

Assistance

"I have been in the Truth for about 18 months, but have experienced difficulty in maintaining a consistent attitude towards it. Perhaps you could find space to print the following, which may assist others in as like need:

"We have read of 'The Year of the Child', 'The year of the Disabled', and so on; perhaps this year might be 'The Year of the Return of Jesus Christ', an event to which all who have embraced the Truth look with anticipation. Meanwhile, you may, this year, like to help a weaker brother or sister to fasten firmly the whole armour of God.

The Philistine giant, Goliath, was covered in armour made of brass, the symbol of the flesh (1 Sam. 17:5-6), but he was put to death by David (v. 49). David was a type of Jesus Christ. He put on the whole armour of God, for he walked in faith, with a leather sling, typifying sacrifice; five stones, the number for grace; and a shepherd's bag representing the Ecclesia (v. 40). David, taking a single stone, the symbol of unity aimed it at Goliath. The path of the stone was straight typifying the Truth which never swerves from the plan of God that 'all the earth shall be filled with the glory of Yahweh' (Num. 14:21). The stone, repre-

senting Jesus Christ, struck the serpent's head of Goliath, killing him (see Gen. 3:15). David, with a sword that represents the Word of God, cut off the head of Goliath. The antitype will be fulfilled at the end of the seventh millennium when sin and death will both cease.

"In view of this wonderful future, let us hope and pray that this year will be the year of the coming of Jesus Christ. Meanwhile, let us become armour bearers, helping a weaker member of the Ecclesia to put on the whole armour of God: 'their loins girt about with truth, having on the breastplate of righteousness; feet shod with the preparation of the gospel of peace; and taking the shield of faith, the helmet of salvation, and the sword of the spirit, which is the Word of God' (Eph. 6:13-17). Being an armour-bearer in the Ecclesia will not only assist to help a weaker member, but the whole ecclesia in its walk to Zion." — G.E. (Qld).

(When a member experiences weakness, as you apparently have done, he becomes more qualified to help others in their weakness. That lesson was brought to bear on Paul, Peter and other great men and women of God. The High Priest was appointed that he might show "compassion on the ignorant, and the erring; for that he

himself also is compassed with infirmity" — Heb. 5:2. Accordingly, in our weaknesses we can learn to sympathise with others, so equipping us to help those who show weakness. By so doing "out of weakness" we will manifest "strength". As to your comment concerning the coming of the Lord, we pray, "Even so, come Lord Jesus" — Ed.).

Progress

"Grace and peace to you from God our Father and our loving Lord and Saviour, Jesus Christ.

"Many thanks for your letter. It came at a time when I was very much depressed, and your words strengthened me a lot. They helped me to realise that I belong to the household of God, and have access to Him in a way which was not possible before my baptism. Thus the whole concept of my life has changed.

"As you very well say, the things of the world can appear very attractive, and it is hard to separate oneself from them. But, as Paul declares, and your letter reminds me, it is 'Christ in us', who will draw us from the world, strengthening us in all things.

"The reason why I could not write to you earlier was, first, I had used up all the aerogrammes in writing to other brethren and sisters whom I have

had the privilege to meet by God's grace, and, secondly, I have been ill. So please forgive this late reply.

"I am a teacher, conducting a lower kindergarten class, and now that the term has commenced, I am kept busy. I get the children settled down, and though at first they cry a lot, afterwards they become real pets, and commence learning. They learn to like their teacher when they get used to her.

"It is with pleasure that I inform you that my younger sister, Lily Martha was also recently baptised, whilst my Father was baptised last October. My Mother is now reading the Scriptures, and is giving thought to the Truth as well. I have two younger brothers who don't give much thought to these things. I have a Grandmother who listens to us a lot, but whose age makes conversion difficult; and a cousin, Margaret, who is staying at our home, whom we have interested in the Truth.

"We have met a number of Australian Brethren and Sisters who have visited this part of the world, one of whom baptised me. I will be pleased to hear from you if you can find the time to write. Your Sister in Christ — M.G. (South India).

(Thank you for an interesting letter. Your enthusiasm for the Truth is commendable and contagious. It is encouraging to learn of the progress of the Truth in your part of the world. May the divine blessing rest on your labours in that regard — Ed.).

Memories

"As you are on what you describe as the final journey to the Land as a tour leader, I thought it would be nice to be with you, even if only in a photograph enclosed.

"And dear Lindsay (the late Bro. L. J. Colquhoun) is in the photo too. He loved the Land, and his love for it brought him a rich reward.

"For some reason my Logos cut out coming around the end of the year, and I did not know of Lindsay's death until well into the New Year. You must miss him a lot, as he was a faithful colleague over the years.

"Do you remember this photo? It was taken in the Adelaide Gardens. You are perusing an article I had written on baptisms of convenience, and the need for not relaxing standards. You were not particularly impressed at the time, and it did not see the light of day. (Perhaps it is still in a pocket of an old suit!).

"I am sorry we did not acknowledge your 70th birthday. I thought it fell in 1983, and was planning a celebration whilst you are here for the Hobart

Campaign.

"However, there's no excuse for resting back just because you are 70! Your month's pleasant holiday in the Land should give you plenty of energy, so you can now roll up your sleeves for the next 10!

"Moses started his most exacting tasks when 80, so you have a precedent." — B.P. (Tas.).

(Moses provided a precedent, but he was unique. "There arose not a prophet since in Israel like unto Moses, whom Yahweh knew face to face" — Deut. 34:10. The birthday present he received was the sight of the Land from the heights of Nebo, for it was on his birthday he was taken there by the angel — see Deut. 31:2. Moses was 80 when he commenced to lead the people out of Egypt, and 120 when he was granted his rest. We do not want to match him, but we do desire to see a discontinuance of these labours through the return of the Lord. The photo renews memories, not only for myself, but for others to whom our late brother was an inspiration. May we soon be re-united — Ed.).



The photo referred to above taken many years ago. Bro. B. Philp on our left and Bro. L. Colquhoun on right.

Appeal

"Having just returned from my native country of Latvia, I desire to inform my brethren and sisters in the faith, that conditions in that country are worse than in the neighbouring Baltic States of Estonia and Lithuania. Sandwiched in between those two countries, Latvia has no direct access with the free world.

"The Latvians display an apathetic view of politics, and have lost any hope of help from other nations. Though they sent delegations many times through Lithuania after the German capitulation, they received no relief. In fact, many who were sent paid for their trouble with their lives. Spiritually, darkness covers the land, and the Catholic Church stands firm.

"Nevertheless I found that many people to whom I spoke, manifested interest in the Truth. I believe that they can be aided by correspondence. If any brethren and sisters are able to correspond in Latvian, I believe that we could help these people with the most precious gift we have to offer: the truth. Any who are interested in so corresponding may contact me through *Logos Publications*." — J.D. (SA).

Psalm 22

"May I offer these comments on Matt. 27:46?

"1. It need not be a matter of Jesus' quoting David, but rather of his expression of the same idea previously expressed by the Spirit through David.

"2. *Lama sabachthani* does mean *why hast thou forsaken me*, as Matthew clearly says. It means this

in Aramaic, a language spoken by Jesus and his disciples (see Mk. 14:70; Matt. 26:69). It is appropriate that his own thought at that terrible moment should have been expressed in his own mother-tongue, Aramaic (a language which had been used previously for inspired writings in Daniel).

"3. Thus there is no discrepancy in Matthew, as stated in Bro. Brown's article, and certainly no linguistic dilemma.

"4. The real problem is to understand why Jesus spoke these words. The explanations of brethren Roberts and Purkis (*Nazareth Revisited* p. 511, *A Life of Jesus* p. 346) are quite enough, in my opinion.

"5. We can understand that Jesus' mind would have been led from his own utterance in his mother-tongue to David's similar thought written long before in what we may call Jesus' 'father-tongue'. The words of David led him to say what he said next with such deliberation (John 19:28).

"6. So we are not confronted with a linguistic puzzle, but an exhortation to follow him: the Word must dwell in us so that we are led to it in whatever natural distress we may face." — B.P. (NSW).

(The article referred to is found on p. 250-283 of this volume. Let every one be fully persuaded in his own mind. — Ed.)

Herald of the Coming Age

"Loving greetings in the glorious hope we share in the assurance of the near return of our Lord Jesus Christ.

"We hope this short

note finds you well and prospering in the way of life.

"Please find enclosed money to cover the cost of two issues of *Herald of the Coming Age* received. We find them invaluable in the work of preaching the Truth. Especially the issue *Israel's Revival*, for in New Zealand at least, that crisis has received more news coverage than even that of the Falklands. More, even, than soccer or rugby!

"Many thanks therefore for your continuing work, and may Yahweh's blessing be upon you as you labour in His vineyard." — P.B. (N.Z.).

(It is a serious crisis indeed that takes precedence over sport in New Zealand or Australia! At least, in the estimation of the world! But we align those signs with the voice of Christ, warning: "Behold I come as a thief...." Meanwhile, we look forward to renewing acquaintances with some in New Zealand in the next few weeks. It is always a pleasure to do so — Ed.)

153

"I enjoyed reading the *Eight Signs of John*, but I am a little puzzled by the association of the number 153 with the numerical value of Simon bar Jona. In the Greek, Simon is 1100, and Jonas is 1061. In Hebrew the numerical value is 466 and 71, giving a total of 537. Perhaps you can give an explanation to this puzzle." — P.C. (U.K.).

(The fish miraculously caught by the Apostles as recorded in John 21:11 represent in type the harvest to be gathered in at the Lord's return, for all the

fish, apparently, were "good". They therefore suggest the fulness of the true "sons of God" in the Age to come. The numerical value of this title in Hebrew (Beni Ha-Elohim) is 153 as follows: Beth — 2; Nun — 50; Yod — 10; He — 5; Aleph — 1; Lamed — 30; He — 5; Yod — 10; Mem — 40. Bullinger of "The Companion Bible" points out that in Greek, the expression exhibits in another form the same phenomena, the gematria being 3213, or $3 \times 7 \times 153$. Three is the number of completeness or resurrection; seven is the number of the covenant, and 153 is the representative number of the redeemed. — Ed.).

A Greater And More Immediate Happiness

"I wish to thank you for supplying me with Logos designed to strengthen my faith, and also for your encouragement to study the Bible with the aid of the writings of our pioneer brethren. What you write is true: the majority of people do not realise that faith in the Father enables them to attain unto happiness sooner. Bless you for your work in the Cause." — B.D. (U.K.).

(Paul instructed Timothy that the Truth "has promise of the life that now is, and that which is to come" — 1 Tim. 4:8. Experience proves his words to be true. A greater satisfaction from life, together with contentment and happiness, are derived now from the consolations of the Truth, whilst we await with anticipation the culminating joy of the future. — Ed.).

Scientology

"In the local paper recently we were informed that the cult Scientology would invade Newcastle in the near future. I had heard of some of their actions and have been warned of the danger of their doctrines. However, I do not know anything about their beliefs, and do not intend seeking this knowledge from them. Nevertheless, I would appreciate information concerning their teaching from yourself if possible. Thank you also for the Special Wide Margin Bible which I deeply appreciate." — C.K. (NSW).

(Scientology was founded by L.R. Hubbard in 1950 with the publication of his book: "Dianetics: The Modern Science of Mental Health". Dianetics is the science of thought or reasoning, and Scientology claims to regard "the truths" found in Hinduism, Buddhism, Taoism, Judaism, Christianity, and western philosophy as preparation for the supreme revelation discovered and proclaimed by him. Hubbard declared "that the thing which is the person, the personality, is separable from the body and mind at will" without causing death or derangement. So he claims that it can be outside the body, though still controlling it. He also states that the thetan (the personality) cannot die and is constantly being reincarnated either on earth or on some other planet. At death the thetan leaves the body and goes to the 'between-lives' area, where, after reporting in, it

is given a strong 'forgetter implant' before being shot down to join another body just before the body is born. The report area for most thetans is Mars, though some women, Hubbard says, have to make do with stations elsewhere in the solar system. Scientology is a mixture of religion and psychiatry. Though it is claimed to be based on the Bible, the Bible is not essential to its teaching, and is not largely used. Hence, scientologists would not be greatly moved by Bible evidence. Its teaching, of course, is quite opposed to that of the Bible. Though it refers to Jesus Christ, it classes him on a level with the teachers of Hinduism, Buddhism, Taoism and so forth. The Bible is not read in Scientology services, for it is not claimed to be absolutely essential to the discovery of divine truth. A foundation teaching is that man is basically good, but "engrams" (psychological hang-ups) prevent him from realising his full potential. When released from these engrams through Scientology, he begins to live on a higher level in terms of his own human achievement. Hence, man is his own saviour! There is no good in scientology, nor much value in seeking its teaching. You have your new Wide-Margin Bible. Make that your study now, carefully analysing all you read — even in Christadelphian literature — give a little time every day to marking it up, and you will find that you are soundly based on the truth "which has promise of the life that now is and that which is to come". — Ed.).

Two Ways of Dealing With Offences — Real Or Rumoured

“Be ye doers of the Word, and not hearers only, deceiving yourselves” (James 1:22). “The law of the Lord is perfect.”

This perfection shines forth with great brilliancy in every part. Contrast the law of man, written or unwritten, with the law of Christ; and its darkness only tends to enhance the brightness of the divine system, and proves it to be in verity and truth, “a light shining in a dark place.”

This is exhibited in a striking manner in connection with the law of offences. Contrast the natural with the divine way, and see the barbarous ugliness and folly of the former, and the infinite “glory and beauty” contained in the latter. The divine side is full of the highest beneficence, and sublimest and grandest philosophy, and presents a picture so beautiful as to fill the heart with joy and admiration.

When a man can overcome himself in this matter, and conform to the divine way, he will be then “not far from the kingdom of God,” for underlying and interwoven with “this way,” are principles lofty as heaven and enduring as eternity.

The Natural Way

If you hear, or if you have ap-

parent reason to think a brother has transgressed, straightly believe it entirely. Human reason is unerring, and sure to be right in its conclusions; while rumour, of course, is quite infallible, and always gives the exact truth. Believing the brother has sinned, do not go direct to him to enquire concerning the fact or bearing of the matter; for if he had sinned he may sin again and deny it; therefore you will not believe anything he may say contrary to your conviction. You have it on undoubted authority, and your informant would not have told you if he doubted its truth; besides, he is a man of sound sense and honour, and possessed of keen perceptions, and thorough understanding of human nature; consequently, it must be indisputably true, both in fact and inference, “for where there is smoke there must be fire.”

Feeling this, what is the next step? Why! tell this to all with whom you come in contact. Others have some knowledge of the affair, and can add something to what you already know. You

are sure to obtain additional evidence if you seek it.

The offender has wounded your honour by his transgression, and of course this must be vindicated at all cost, for what is a man's life worth if his character be not secure for calumny?

Sin must, as a matter of justice, be punished; and, as you know all about the transgression, you must, however contrary it may appear to your expressed desire, seek, in some way, to punish him by convicting him of sin, and denouncing him.

With this object, take one or two, who you have good reason to consider favourable to your position, to the brother, that they may witness and testify to your denunciation of him, and his consequent discomfiture. Impress him with a supreme sense of your injured dignity, and make him appear as evil as you can; you will shine all the brighter by the contrast. Ignore his past good works and faithfulness. If you consider these, you may be tempted to act unjustly to yourself. Do not *ask* him if there be any truth in the affair; that will savour of reasoning with him; as a brother you must be true to your nature and feeling, and treat him as an enemy, therefore rate him soundly, and heap coals of fire on his bowed head — not the fire of pity and kind deeds, this is not the time for them; and Solomon says, "there is a time for everything"; but the fire of just and honourable indignation: this is the correct thing. Threaten to take extreme action, unless he humbly apologise and promise not to do the like again. You may overwhelm him by this;

afterwards you can promise to extend your gracious forgiveness.

If the brother be "weak in the faith," your righteous action may drive him from the truth, which, of course, will be additional proof that he was evil, and unworthy, and deserved much more than he suffered at your hands. If he be strong in the truth, and in the knowledge of God's word and ways, he will perhaps be saddened and grieved (for reasons unknown to you, *viz.*, that Christ's law is so abused; and for the "rarity of Christian charity" in the matter). His sadness and grief will be proof to you of his guilt, and consequent shame.

If he have very strong faith in Deity, and can confidently "Rest in the Lord," you will interpret his confidence as hardness of heart, and act accordingly. In any case you will keep far away from him, lest he contaminate you. A man is known by the company he keeps, and you must see to it that your character be not prejudiced in the eyes of others. Not only avoid him yourself, but, as you know him thoroughly, it is your duty to make his character known to others, so that they may not be hurt by him.

The result is gratifying to you. It has afforded you the just satisfaction of exposing and punishing an offender, and vindicating your own honour, a matter of great importance.

The Divine Way

"If thy brother shall trespass, go and tell him his fault between thee and him alone" (Matt. 18:15).

(I have omitted the words

"against thee." Some four or five critical editions, and some four early manuscripts do not contain them. And the text with the omission appears to me to read more in harmony with other parts of the Scriptures).

This is an affirmative answer to the question, "Am I my brother's keeper?" and fixes grave responsibility upon every brother of Christ.

The injunction to warn the wicked "is as binding upon us as it was upon Ezekiel," and the omission on our part to give warning to a righteous man who may turn from his righteousness, and commit iniquity "will bring us under the same condemnation as would the prophet's neglect" (Ezekiel 3:17-21).

Yes! we shall certainly be answerable to Christ for our attitude towards our brethren, and as to how we have performed that part of Christ's service due to them. If we can get this idea firmly implanted in our minds, our duty will be easily recognised, and our service in this direction rendered much easier.

It is a command of Christ of *paramount importance* that we "*love one another*". "Let love be without dissimulation." "Be kindly affectioned one to another with brotherly love" (Rom. 12:9-10). "Seeing ye have purified your souls in obeying the truth, through the Spirit, unto unfeigned love of brethren; see that ye love one another with a pure heart fervently" (1 Peter 1:22). "*Above all things, have fervent love among yourselves, for love shall cover a multitude of sins*" (1 Peter 4:8).

This is the most vital principle in the whole counsel of God.

Love is the only present existing principle among us that will continue eternally (1 Cor. 13:8). Its claims are inculcated and reiterated more emphatically, and frequently, than the use of any other principle. This certainly is not without significance. "Love is the fulfilling of the law; he that loveth another hath fulfilled the law" (Rom. 13:8-10).

"Let us love one another: for love is of God; and every one that loveth is born of God and knoweth God. He that loveth not knoweth not God; for God is love" (John 4:7,8). "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? and this is the commandment that we have from Him, *that he who loveth God love his brother also*" (John 4:20,21).

Owing, perhaps, to our aggressive attitude in "contending earnestly for the faith," we are liable to over-look, or under-estimate the superlative importance of this principle. We are frail, and whilst building up one side of our spiritual fabric, we may unconsciously allow another to suffer from the stress brought to bear upon it.

This golden thread of love runs through all God's revelation: from Adam to Christ: from Christ to John. Without it we are positively nothing (1 Cor. 13:2). It was inculcated under the Mosaic dispensation. "Thou shalt not hate thy brother in thine heart, thou shalt in anywise rebuke thy

neighbour, and not suffer sin upon him. Thou shalt love thy neighbour as thyself" (Lev. 19:17,18).

"If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death" (1 John 5:16).

"Love suffereth long, and is kind; is not easily provoked: *thinketh no evil*: beareth all things (or covereth the faults of others), and endureth all things" (1 Cor. 13:5-7).

When the force of these passages is fully realised, and acted upon, the commandments of Christ are sure to have their full place and weight: "For this is love that we walk after His commandments." In such cases, the offender will not be evilly thought of, or spoken of; for "love covereth all things," and the transgressors' status and feelings will be as fully considered and respected as one's own. Yea! much more so. Neither will he be visited from motives and feelings personal to the visitor, but solely and purely for the good of the brother who has transgressed. The love of Christ will constrain such an one to seek to uphold the truth, and to obtain a recognition of its claims, and obedience to its precepts. With the object of *gaining, not of sacrificing*, his brother, he will, in the spirit of meekness, strive to restore the faulty: and will consider his own imperfections and weakness and consequent liability to fall into temptation and transgression (Gal. 6:1). Trivial matters of intended disparagement of a brother will not enter or occupy his mind. He will be ready with

the cloak of love for human frailties, while serious detraction of a brother, he will *refuse to listen* to, as unworthy of a son of God, and an offence against Christ's law. He will silence the would be scandal retailer by the admonition "Speak not evil one of another, brethren" (Jas. 4:11).

But where he has good reason to think sin exists, he will, in the spirit of love and obedience, immediately communicate with the brother. A visit made in such a spirit will generally be satisfactory, and bear good fruit. The mere mention of the matter, at this right quarter, may immediately shew the trespass to be mythical both in motive and action. (What a terrible injustice and trespass if it had been previously talked of to others). Or it may reveal the fact that the trespass was committed ignorantly or undesignedly. Exhibition of the truth's bearing will in such a case be sufficient to shew an earnest brother his exact position; and, profiting by the brother's righteous example, he will be thereby "provoked to love and good works." The offending brother is thus benefited: and the truth is upheld, and Christ is glorified. On the other hand, enquiry may shew the matter of offence to have a grain of truth in it, and a bushel of misrepresentation. Side-shaking of the head and unintelligible hints, which may mean almost anything, and help to convey grave innuendoes, may have made a mountain out of the original mole-hill. You do the truth and the brother good service by thus affording him an opportunity of explaining his part

and position. Again, perhaps the trespass was committed in a moment of weakness, revealing the operation of a besetting sin which has caused the brother painful and continued remorse and anguish of mind, and against which he has struggled more or less successfully for some time. He is distressed sufficiently. Upbraid him not, lest he be overwhelmed with "overmuch sorrow," and in despair fall away. Forgive him in sincerity and truth, even to seventy times seven, as you would have your trespasses forgiven. Point him to a merciful Deity for further forgiveness, and do all you can to encourage him. Your object is to *gain him* for Christ's sake. Do not be sparing in your efforts. Pray constantly for him, and let him see that you are really anxiously concerned for his eternal well-being. Remember that "he that converteth a sinner from the error of his ways, shall save a soul from death, and shall hide a multitude of sins" (Jas. 5:20). Many weak and falling ones may be upheld by such Christ-like treatment. There is a further possibility of its being an extreme case, where the brother has designedly trespassed. "Judge not," even in this. Be merciful. Take the God-like attitude of "come now, let us reason together."

If, after your *utmost effort*, there is no alteration of position, take further and necessary measures; and, if finally the ecclesia have to take action, and sorrowfully withdraw from him, remember even this should be done in love, for the good of the offender. "For the destruction of the flesh, that the spirit may be saved

in the day of the Lord Jesus" (1 Cor. 5:5). "Count him not as an enemy, but admonish him as a brother" (2 Thess. 3:15). In the carrying out of the commandments there is no room for spite, or tale-bearing, evil speaking, or personal animus of any kind. Let no brother imagine he can "work the work of God" in that spirit.

That is not obeying Christ's law, although it may possibly have that appearance. It is the operation and prompting of the carnal mind, and to be "carnally minded" is death; for the carnal mind is enmity against God, and is not subject to the law of God (Rom. 8:6-7). Christ knoweth the heart and motive, and he will judge accordingly.

Those who act from fleshly motives are among brethren what Samson's foxes were to the Philistines' cornfields. If there be any such, let them read carefully through Proverbs, and particularly note every one of Solomon's wholesome remarks concerning such characters.

Fleshly feelings, uncontrolled by divine wisdom, are a terrible snare, and lead to Sheol, and those who sow to them "will reap corruption."

"If ye have bitter envyings and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is there is confusion, and every evil work." "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of *mercy*, and good fruits without partiality, and without hypocrisy.

And the fruit of righteousness is sown in peace, of them that make peace" (James 3:14-18).

They only who take Christ's attitude in this matter will of the spirit "reap life everlasting".

It is essentially "sowing to the spirit," and will be so regarded and rewarded at the righteous tribunal of Christ, where doubtless many, who have been condemned even by their brethren, will, much to the chagrin of their detractors, be welcomed by Christ with approval, while the self-considered more righteous will be sent empty away.

We are all faulty, and have great need of mercy and forbearance, for "If Thou Lord shouldst mark iniquity, O Lord who shall stand? But there is forgiveness with Thee that Thou mayest be feared" (Psa. 130:3,4).

Therefore, "Let all bitterness and wrath, and anger and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you" (Eph. 4:31,32).

E.C.

Responsibility

1. Degrees Of Accountability

It is a principle of the justice of God that "unto whomsoever much is given, of him shall be much required," (Luke 12:48). It is a rule from which none can escape, be the gift of riches, time, education, health, or any of those other gifts that we all possess in varying degrees. They will all be taken into account on the Day of Judgment, for it will be on the use to which each one has put the talents given to him that he will be judged, and the talents that he has not possessed will not be held against him.

God's Justice in Judgment

It is through this principle that all, rich and poor, bright and dull, healthy and ailing, have an equal chance of obeying God and earning His approval at the last. Not only does this principle apply to

holding a balance between the inequalities mentioned already, but also between those who have lived at different periods of the world's history. High among those who will have much to account for will stand those who

heard Jesus during his ministry, and saw the miracles that he performed and yet rejected him. The inhabitants of the three cities Chorazin, Bethsaida, and Capernaum were foremost among these and their almost unbelievable stubbornness and refusal to listen caused Jesus to utter the solemn warnings recorded in Matt. 20:20-24. Jesus had been going through these cities for some time. He had healed their sick, opened the eyes of their blind and performed many other signs in their presence and yet they refused to believe on him and repent. As it says in verse 20, they were "cities wherein most of his mighty works were done." The effect of these mighty works upon one with an open mind is testified by Nicodemus in John 3:2:

"We know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him."

However, it is evident that the inhabitants of these cities were not open-minded. They refused to accept Jesus and they poured scorn on the works of the Holy Spirit thus bringing upon themselves a responsibility heavier than that laid on the cities of the plain for their evil works. We have the words of Jesus in the same strain in John 15:22-24:

"If I had come and spoken unto them, they had not had sin: but now they have no cloke for their sin."

God is good, kind and just, unlike the churches' idea of Him, for they would send an innocent baby who had died before it could be christened, to everlasting torment, and an old and hardened sinner, who frightened by the approach of death made a formal re-

pentance, to heaven. Not so God, for in His arrangements the one who lives and dies in ignorance remains without responsibility and without reward, and the one who comes to a knowledge of God's requirements and refuses to obey comes in for punishment according to his deserts, and who can be more deserving of wrath than those who refused to believe God's Son even in the face of those miracles which "none other man did"?

In this connection the claims of the present-day clergy come to mind. They, too, demand that they should be believed and claim that they have the Holy Spirit, but can they substantiate their claims like Jesus and the Apostles and others who had the Holy Spirit? We know they cannot. They practise a little faith healing, but so does many a quack who sells bottles of coloured water from a market stall; the only difference being that whereas the latter builds up confidence in the supposed virtues of his medicine, the former induces his followers to put their trust in his invisible gifts, but both fail miserably where those who had the Holy Spirit were able to excel, they are utterly beaten by the lame, the deaf, the blind, and above all the dead.

It was to his ability to deal with such cases that Jesus appealed in proof of his being sent by God; it was the basis of his answer to John the Baptist; and it was the ground of his condemnation of the cities of Galilee.

Man's Responsibility To Obey God

This brings us to the point,

whether men have the right to please themselves as to whether they will obey God or not. It is the commonly held view that assuming it is agreed that God has spoken to man, and promised a reward to those who obey Him, it is still for man to choose whether he will obey God or not, as one would choose his employer. In practice, of course, everyone does choose for himself, but that does not settle the question about the responsibility for so doing, this is clearly such that anyone coming within the call of the gospel and understanding what is required of him, disobeys and ignores the call at his peril. He is no longer one more of the number who live and die without understanding and therefore without responsibility. He is henceforth of those who have incurred the displeasure of God, and that is by no means an enviable position in which to be. Paul speaks of this requirement of God's in Acts 17:30,31:

"And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: because He hath appointed a day, in which He will judge the world in righteousness by that man whom He hath ordained: whereof He hath given assurance unto all men, in that He hath raised him from the dead".

So many seem to think the call to repentance is a one-way scheme. They seem to have the idea that if they condescend to respond they will receive the reward, but if they do not wish to obey they can please themselves, on the principle of those whom

the Psalmist represents as saying "Who is Lord over us?" In their estimation the Creator has no right to dictate what man shall and shall not do. They say He is unreasonable to insist upon obedience. They would allow Him to offer a reward to those who please Him, but they deny Him any right to punish those who spurn the offer. Whatever the inhabitants of the cities of Galilee who rejected Jesus thought was within their rights, the generation that had refused to believe the miracles was still living when the threatened judgment came upon them in the form of the Roman invasion. At that time the cities of Galilee no less than Jerusalem, came in for the slaughter and misery of those times, and historians testify to the severity of the punishment. How many of those who heard and rejected Jesus will be answerable to the Judgment Seat, and will receive formal denunciation and further punishment, we know not. The amount of enlightenment necessary to make a person responsible to the Judgment Seat is something not defined, and rests with the Lord Jesus who we know will decide all these things with absolute justice. But this is certain, that those among the Galileans who are so responsible will realise to the full the force of Christ's words "it shall be more tolerable for the land of Sodom in the day of judgment than for thee."

J.H.B.

(Concluding article to follow).

Reader! remember that it is to "those that look for him, Christ appears a second time to salvation". Watch, therefore, and keep your garments, lest you walk naked and men see your shame. — J.T.

Comfort By The Way

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.F.P.



Nearing The End

The Witness of the Air

“And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, “It is done” (Rev. 16:17). War in the air is gearing up for the greatest conflict of all time involving all nations; but ultimately it will clear the political aerial in order to make it fit for the permanent abode of Christ and the saints (1 Thess. 4:17).

The Symbol of The 20th Century

If you were asked to name a symbol which sums up the 20th century, what would you say?

U.S. President John Kennedy did it in one word in 1961 — “Space.” “Space is the symbol of the 20th century,” he said, as he announced America’s entry into the race with Russia to be first to put a man on the moon.

The 20th century was only three years old when the Wright brothers’ first flying machine put space between itself and the earth.

In less than 80 years, there has been a truly amazing development in commercial and military aircraft; space ships to the moon and return; space rockets to photograph and soil sample distant planets, and communication satellites.

Unknown to the Pioneers

Some years ago I was travelling by aircraft between Sydney and

Hobart at 800 k.p.h. about 8 kilometres above the earth.

I was reading brother Roberts’ 1896 *Diary of a Voyage to Australia, New Zealand and other Lands*. The following sentence met my eyes: “Flying machines are a dream.”

Brother Roberts was one of the most astute minds of the 19th century. His statement did not arise from prejudice.

He had noted how seagulls fly — intelligent direction of a multitude of processes. He wrote that this direction was not possible with “lifeless machinery.”

He knew not that 85 years later a small piece of “lifeless machinery” would make 60,000 calculations per second to guide the Columbia Space Shuttle into space and back to earth.

Had the possibility of that type of “lifeless machinery” been suggested, brother Roberts may not have considered flying machines an impossibility.

The Ingenious Century — 1848

It required a far more ingenious age — and that age came. Most men have always been devils since the fall in Eden, but never have they been such clever devils as they became in the Ingenious Century.

Today it is considered nothing for people to speak by telephone from continent to continent; to hear (and see) events as they happen in other parts of the earth; to fly by aircraft to distant lands.

Few pause to reflect that these are all developments of the Ingenious Century prior to the establishment of the State of Israel.

Here is the list:

- 1848 — telegrams
- 1876 — telephones
- 1903 — airplanes
- 1920 — broadcasting
- 1929 — radio-telephone to a ship at sea
- 1936 — television
- 1935-40 — radar
- 1948 — the State of Israel

The Ingenious Century has given us a different world! An incident from brother Thomas' life will illustrate.

In 1848 he travelled from New York to London — (about a month then, hours now), hoping that "a door of utterance" would be opened to him (and it was). But there was a further reason for his visit!

In *Elpis Israel* (1850 Preface) he wrote:

"He was the more induced to take this step by a desire to be nearer the scene of action, that he might avail himself of the more frequent and copious details furnished by the British than the American press, to the end that he might as speedily as possible obtain a comprehensive view of the crisis."

Today, it is simply the flick of a switch in New York without getting out of bed and — "*This is the*

B.B.C. London with 'World Round-up'."

Few pause to ponder at the incredible contradiction of these amazingly clever inventions used for the most trivial purposes.

Fewer still realise that these inventions are the apparatus whereby the crisis of the end has taken terrible form.

Transportation and communication has made the world a small place. The nations are unable to avoid a never-ceasing awareness of the crisis of the end, in its minute-by-minute presentation by the world media.

Peace Or War In The Air?

As stated, the 20th century was only 3 years old when the Wright brother put space between their flying machine and the earth.

In 1907 the U.S. Army Aeronautical Division was formed: 1 officer, 2 men, and no planes. In 1909 it received its first plane.

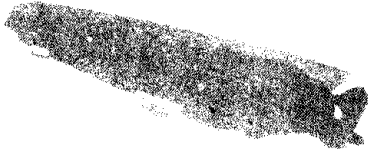
In 1911 the Wright brothers were guests of honor at the *National Geographic Society's* annual banquet.

In the presence of U.S. President Taft and distinguished guests, Major General Leonard Wood said:

"All of us soldiers look upon the aeroplane as a great addition to our warlike apparatus. We know that its use is going to be invaluable in future wars."

Three years later World War 1 crashed upon civilisation.

On August 3rd., 1914, Germany declared war on France, on the untrue pretext that French planes had bombed Karlsruhe and Nurnberg. Then, as General Wood had predicted, the airplane at once took its place.



WAR IN THE AIR! A light aeroplane of World War I defending Paris against a Zeppelin raid. A far cry from modern jet-planes

The National Geographic (Jan. 1918) featured "*The Future of the Airplane*," by Admiral Robert E. Peary, discoverer of the North Pole. He said:

"We are entering upon an era of air power — a stupendous era — which in the near future will be as superior to the greatest sea power of the present as the unlimited ocean of atmosphere now sweeping unbroken around the globe is greater than the land-bordered Atlantic or Pacific.

"Not only must America depend upon her air fleets to protect her from the attacks of hostile sea fleets, but from air raids upon her cities, for the rapid advance in the scene of aviation makes it only a question of time before we shall be vulnerable to attack from above, even though the enemy be separated from us by thousands of miles of ocean."

In 1928 the Ford Motor Company was producing all-metal planes. In an advertisement in *The National Geographic* entitled *Across the Fenceless Sky*, the Ford Co. said:

"Isn't it reasonable to expect that just as this federation of political states (the USA) has been bound together by steel rails and surfaced highways, so the nations

of the world will be brought into closer harmony when the skyways make possible smooth, safe transport from capital to capital....from the universities of one nation to the universities of another....from the industrial centers of one country to the markets of a neighbour?..."

It added:

"Who has not thrilled with thoughts of the golden pathways that lead across the fenceless sky?"

Was the airplane to be an ambassador of peace and goodwill amongst the nations, or the harbinger of death and destruction? Who would be right — Wood or Ford?

War In The Air

The intervening years between those days and ours have written out the answer in the blood of millions slain, lying twisted in the ruins of devastated capitals and industrial centres, or in the rusting hulks on the ocean floors.

The outstanding development in warfare during the first half of the 20th Century was the rise of aviation. Air warfare used the ap-

paratus of armed and armoured flying machines. At first they carried pistols (!), rifles and light machine guns.

Then heavier weapons, light aerial cannons and bombs. Later bombs up to the power of the Atom Bomb. Then missiles, atomic and hydrogen tipped.

Deadlier by the decade!

With its increased weaponry has increased the flying machine's strategic importance.

In World War 1 aerial power was only used in *support* of the massive ground battles.

In World War 2 it was a *major* factor in every campaign. Some battles were fought *entirely* in the air, such as the Battle of Britain.

World War 2 was startlingly abbreviated by air power delivering the Atom Bomb against Japan.

In the post-war era of "peace," spy planes flying at incredible heights, with unbelievably efficient cameras, photograph other countries' industrial, military and agricultural developments, and their mineral potentials.

Fear grips the heart of man throughout the earth because of war in the air, and the ominous possibilities of its further intensification.

A Future Potential

There has come in the past 78 years a new arena for warfare — to land and sea has been added the air.

War in the air is a dimension of warfare exclusive to the 20th century.

From a humble origin in 1903 it now fills the whole world with fear.

We recall that the second vial was "*poured upon the sea.*" The *ocean* fleets of ships of war of that vial, literally battled on the Mediterranean Sea and the Atlantic Ocean.

There was an understandable blend of literal and symbolic application.

As we contemplate the *air* fleets of flying machines battling in the skies above both land and sea, we behold a literal potential aspect of the seventh vial.

Brother Thomas' 1869 exposition clearly details the literal political activity and warfare of the first six vials.

Those judgments from the Lord Jesus Christ continue into the following 113 years to our time.

Brother Thomas wrote of the ferocity of warfare of the end period. The literal element of aerial warfare finds no place in his writings for the obvious reason that it was a non-existent form of warfare in his day.

We, however, from the vantage point of 1982 have the privilege of gazing with wonder at the unfolding drama of the end as it projects itself into the very air, as well as land and sea.

As we do this, "*Jerusalem Post*" Military Correspondent Hirsh Goodman reviews growing Arab airpower and comments:

"Israel's options for survival are becoming increasingly narrow."

The State of Israel looks at the skies — and fears! Needlessly, for soon from the skies will descend He who will be their salvation. We are nearing the end!

B. Philp, Hobart.

Expounding The Psalms (Psa. 27)

Yahweh: My Light And Salvation

We interrupted our exposition of the Psalms some time back to expound other pressing subjects of importance; and many readers have requested that we resume the series. We do so now with an introduction to Psalm 27.

Method

We suggest that the Psalms will disclose their treasures more completely if the student seeks the answers to four questions in regard to any one of them:

1. Who wrote the Psalm under consideration?

2. What is the historical background to it?

3. In what way does it predict or foreshadow the work of Messiah?

4. What is its inherent teaching, message and exhortation?

It is interesting and exciting to search out the answers. Whereas a casual reading of the Psalms may leave an impression of monotonous repetitiveness, the answers to these questions will make each Psalm unique, greatly adding to the interest of the book as a whole. They will provide the basis for a sound verse by verse consideration of any one of them, will give greater insight into historical incidents of the past to which they are related, or great details of prophecies which they may foreshadow.

Who Is The Author?

We are in no doubt as to the author of Psalm 27. It is listed as *A Psalm of David*. With that clue we must search his life to discover the possible circumstances in which it was written, and the subject to which it is related.

What Is The Background?

A superficial reading of the Psalm will reveal that it was composed at a time of great stress, when the overshadowing influence of Yahweh in protecting and delivering David had been experienced. Under those circumstances, delivered out of the depths of trouble and anguish that had afflicted him, David turned to Yahweh in thankfulness and praise.

We identify this Psalm at the time of David's sojourn in the Cave of Adullam, when Saul was intent upon his destruction. Why? It is clear, from v. 4, that he

was in exile at the time it was written; whilst other verses reveal that he was not only in fear of extreme danger, but that he also experienced isolation and loneliness, and was denied the comfort of those close to him:

"When my father and my mother forsake me, then Yahweh will take me up" (v. 10).

Is there any occasion in David's life when he was suddenly bereft of his parents? There was: when he took refuge in the Cave of Adullam, and he feared the vengeance of Saul. Earlier, he had sought escape by seeking refuge among the Philistines of Gath. But those of the Philistines who recognised him, reminded Achish of his previous exploits against them after slaying Goliath (1 Sam. 21:11). In extreme danger, he fled from the Philistines and sought refuge in the Cave.

At the same time, fearing reprisals against his parents, he "brought them before the king of Moab; and they dwelt with him all the while that David was in the hold" (1 Sam. 22:4). To us that seems the basis for the Psalmist's reference to his parents quoted above.

It will, of course, be objected that such an action on the part of David does not constitute a "forsaking" of him by his parents. But the word rendered "forsake" also can signify *to leave*. When his parents left him to sojourn in Moab, David was bereft of the companionship and comfort that they would have afforded him. There was none among his companions who could have adequately substituted for them in that regard; but there was One in heaven Who could do so. And to Him David turned in his time of need. And turned not in vain.

Hence the Psalm can become a comfort and a help to all who might find themselves in the same state as David. His example directs them to where they, too, can find help in time of need.

(To be continued).

HPM

A CHALLENGE TO JEHOVAH'S WITNESSES

This will be the theme of the next issue of *The Herald Of The Coming Age*. It will set forth the basic error propagated by the Watchtower Organisation, with positive Scriptural evidence refuting it. It will also contrast the errors of the sect with Bible truth. It is valuable to have copies of *Herald Of The Coming Age* available, and this issue will be of assistance if any members of the sect call upon you. Supplies will be forwarded to Ecclesias, and it is suggested that when the issue is available, readers apply to them for copies to pass on to their friends.

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This booklet expounds one of the most familiar passages of the Bible: the Lord's prayer. It analyses the prayer as such, and then examines its teaching as both precept and prophecy. It shows that only those who have a true conception of God, the Lord Jesus Christ, the restoration of Israel, and the establishment of the Kingdom of God, can use the prayer effectively. It is four pages larger than the normal booklet in this series. Ecclesias desiring copies with their address added to the back cover are requested to order it now.



THE RETURN OF CHRIST: THE WORLD'S ONLY HOPE

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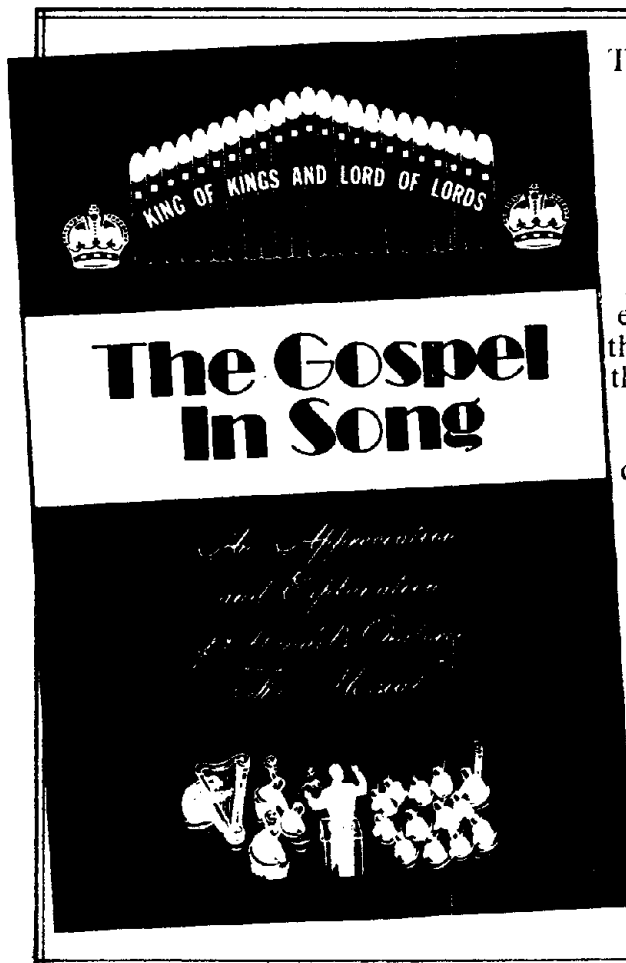
(Substantial cheques were presented to both Youth Aliyah and Wizo during our recent tour, and the opportunity taken to press home the reason of our interest in Israel, and our assurance that the coming of Messiah, the Lord Jesus Christ, is near at hand.)

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Handel's Oratorio *The Messiah* is normally presented throughout English-speaking countries during November-December. It presents an opportunity to bring home the truth to the world at large. An attractively designed colour leaflet is being prepared for letter-box distribution, and will be available during October. Ecclesiastics that may care to arrange a public address on the theme can have their advertisement inserted. By these means the true mission of the Lord Jesus Christ as the promised Messiah can be clearly and effectively set before the public. Orders should be forwarded to *Logos Publications*, 9 West Beach Rd., West Beach, South Australia 5024.



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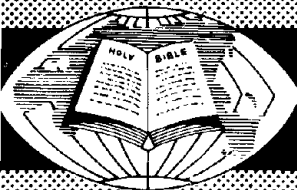
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Do what is right, be valiant for the Truth, teach it without compromise, and all lovers of the Truth will approve you; for all others, you need not care a rush!

— J. Thomas.



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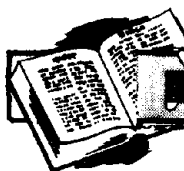
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A Talk With Readers

An Exhortation To Exhorting Brethren

We are living in difficult and dangerous days in regard to spiritual development. The general indifference to the authority of God by the world at large, the prevailing affluence by which even the unemployed receive assistance that would have been considered fabulous before the war, the lack of respect which is typical of the times, all have an impact upon Ecclesial conditions and attitudes. Personal convenience, rather than a dedicated service to the truth, often takes precedence; the desire for union without true unity results in the truth being compromised; and similar trends weaken the resolve to maintain standards that have been accepted in the past. More than ever before, the brotherhood requires the stimulus, comfort and encouragement which alone is to be found in the knowledge of the Truth.

Barnabas exhorted the brethren, that it is "through much tribulation we shall enter the Kingdom of God" (Acts 14:22). To that end, each one will be subjected to trial. Accordingly, every individual in an Ecclesia has his or her own problems of living, his or her personal fears, difficulties, heartaches. Yet all are bound by common ties of allegiance to Christ. The lives of all need constant readjustment to the great hope of the speedy return of the Lord. We all seek the same spiritual stimulus which is found around the Lord's Table: "Lord, to whom shall we go? for Thou hast the words of eternal life!"

A tremendous responsibility, therefore, rests upon those who minister to Ecclesias in exposition or exhortation. They have a responsibility to work for and under direction of Christ. Are any of his little ones to go away hungry? Shall they receive stones in place of bread, or husks for the life-giving grain? Are they to return from the meeting with a vague sense of insufficiency? Or shall there be that triumph of satisfaction that "it has been good for us to have been there"?

It depends in part upon those who take it upon themselves to minister as stated above. Only "in part", mind you, for a responsibility rests upon hearers as well as speakers. They need to mentally prepare and adjust themselves for the occasion. Their minds need to concentrate upon the matter in hand, and give thought and attention to the Scriptures read, the prayers offered, the words spoken.

Presiding, Reading and Exhorting brethren, however, should give special attention to the needs of the occasion. For the moment they become for us the medium of divine instruction. We need no new revelation, no additional truths apart from what the Word imparts. We do require to apply the vital spirit of that glorious truth which we already possess. It has been remarked that there is a certain type of Christadelphian speaker whose chief efforts seem to be in preparing his listeners to die. What we need are more exhorting brethren who will teach us first how to live; who will energise us with the will to serve our Lord to the fullest capacity of which we are able.

It is the great responsibility of the speaking brother to rightly divide the word of truth, so that some minds, perhaps not properly attuned to spiritual things, may become influenced to receive the message for their good. A true shepherd will lead the flock to Christ (John 10:1-2), not use the opportunity to retail some crotchet or theory without substance, nor to demonstrate what he knows irrespective as to the needs of his audience. Before the Table of the Lord we are all humbled in recognition of our failings, and all are in need of the help of

each other to reach to higher things in Christ. How comprehensive should be the address, so that its influence may embrace all aspects: doctrine, reproof, correction, encouragement, and instruction in righteousness (2 Tim. 3:16-17)! Truly a lengthy list. But the length of the address needs to be curtailed to the time appointed (Matt. 6:7), providing ample time for the mind to concentrate upon the Memorials, or to fully take in the exposition given. The speaker needs to discipline himself to that end, sacrificing superfluous words or ideas so as to avoid the mistake of extended comments. There is a limit to what one can absorb on such occasions.

Provided the speaker has gone to the only proper source of his subject matter, the Bible, we should be edified. It is "all Scripture" that is given for our instruction. It is the "message" we have come to hear, not the messenger. Let God's word be the foundation of all addresses from Christadelphian platforms and Ecclesias will be fed.

I write now, not from the platform to the audience, but from the congregation to the platform. Lecturing and exhorting brethren, Give us something to provide mental and spiritual succour in these sad and difficult days. The oldest, most experienced member in your audience, may be in dire need of encouragement, warmth, and a simple reminder of the basic principles of the life in Christ. Remind us of the great hope to which we stand related. Help us to "gird up the loins of our minds" by renewed assurances of the nearness of God. Give us a clearer vision of the glorious things which are reserved for those who love Him. Draw for us, with sharper distinction, the truths which we have embraced, in contrast to the darkness and the shadows from which we have emerged. Remind us that the signs proclaim in clear, clarion tones, that Christ is at the door, that the day of opportunity is fast drawing in.

During the course of fifty years service in the Truth, during which I have marked up every chapter in my Bible, I can still thrill to a clear, positive, forthright, enthusiastic public address based upon the promises

made to Abraham; or an exhortation that leads me, in simple language, to again consider the examples of faithful men and women whose lives are recorded in the Word. I also enjoy deeper expositions as well; but an address which gives evidence of lack of preparation, thought, or proper understanding, leaves me as cold as the biting winds of winter in Adelaide!

Let speakers remember that we are all pressured by daily cares and trials. Some of us may be getting hard: teach us loving thoughtfulness as revealed by the Lord. Some of us may be weary: encourage us with the knowledge that we are almost at journey's end. Some are losing faith; warm us with the fire that comes from the word. Remember, everyone is in great need of courage and endurance.

So give us something to enthuse over as we return from the meetings. You have it in your power to help us so that we may read God's oracles:

*"With earnest prayer and strong desire;
More richly on His Word to feed,
More strongly catch their living fire."*

A tremendous responsibility rests upon you as a speaker, and thoughtful, prayerful consideration should be given to your task. It is sometimes better to refuse appointments in order to give additional time to the preparation of those you do undertake. Some may have gone to the Memorial meeting anticipating comfort and encouragement, only to come away with a sense of disappointment because the speaker failed to rise to the responsibility resting on him as a minister of the Word.

In these days we need the bright, dynamic vision of the coming Kingdom held continually before us. We need reassurance (for we are only of "little faith") of the overspreading care of our heavenly Father for His children. When we are reminded of the circumstances and example of those saints who have faithfully endured tribulation, we are strengthened in our faith to endure chastisement, knowing it for our good. These were themes by which faithful men of old, the prophets and

apostles, educated their contemporaries. The same themes, can stimulate us today. They are grand subjects for exposition or exhortation.

However to draw out the substance of Scripture so as to edify others, demands great discipline of mind. Study, prayer, thought, practical application, are all aids to success. Mere academic knowledge is not sufficient. It needs to be blended with a measure of experience. Therefore, care needs to be exercised by the Ecclesia in allocating appointments; and preference needs to be given to those possessing these qualifications. Paul instructed Timothy not to appoint a "novice" lest, through inexperience, he be lifted up with pride, and so bring dishonour upon such an office. A novice is one who is undeveloped in spiritual matters. The original word denotes a newly planted tree, such as is not strong enough to bear the severity of storms, let alone provide shelter or protection for others; one that, though it may have potential, has not as yet struck its roots deep, and cannot effectively resist the fierceness of a cold blast. Such a one, suggests Paul, is likely to be so elated by the undeserved honour bestowed on him, by the appointment, or the commendation and flattery which unthinking brethren may pay him in their kindness, as to fall into condemnation through the conceit thus engendered. Paul's advice runs counter to the practise of some Ecclesias today, which extend their speaking lists to give as many as possible an opportunity to perform on their platforms, irrespective as to their ability or qualifications so to do. That was not the Apostolic method. Paul's epistles illustrate the serious problems that faced Ecclesias in his day, and from which we are not immune. Ecclesias then needed sound, experienced guidance from the platform to warn against heresy within, or worldly pressures from without; to rouse their members from a state of spiritual lethargy, or guide them into ways of righteousness. That remains a need today. A novice, in his inexperience, is not equipped to provide it. Brethren are required with a sound understanding of the Word in its depth; with a

fund of experience in practical issues of life, and with the facility (Paul terms it "apt to teach") to set it forth in the humility, and with the simplicity, modelled upon the example of Christ. There is no place for bumptiousness, nor pompousness nor the display of flesh from the platform. The example of Paul sets a sound pattern. He wrote: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal" (1 Cor. 13:6). In that wonderful chapter on Love, the greatest chapter ever written on the theme, Paul writes of himself. It is Paul's exposition of Paul, a little piece of his autobiography, that we read.

Compare it with the Paul we meet in Acts 9:1, where he is described as "breathing out threatenings and slaughter against the disciples of the Lord", and you have an example of a man who has mellowed and matured in the faith that took possession of his heart; and extended itself in loving, understanding sacrifice on behalf of others, so that his exhortations became a blend of Scripture and mature experience. They are the kind of addresses we need today, and the Ecclesias need men of maturity to deliver them. To that end they need to upgrade their platforms by encouraging young, inexperienced speakers to await development before precipitating them into such positions. Let them first serve a thorough apprenticeship to the Word, and learn sound instruction from the voice of experience, before taking a prominent place on the platform. This will prevent many mistakes being made. There is ample work in an Ecclesia to engage both young and old, apart from the platform. The Jews asked Christ the question: "What shall we do that we might work the works of God?" And the answer came: "This is the work of God that ye believe (develop faith) on him whom He hath sent" (John 6:29).

Platform work will not assure us of a place in the Kingdom, but the motivating power of a faith that finds its outworking in works that will enable us to conquer every problem, surmount every disability, and develop a character pleasing to Yahweh. To be an effective

teacher requires knowledge beyond a superficial acquaintance with Bible teaching; it requires ability to convey instruction and detect error, and courage to defend the interests of the Truth. Let teaching brethren aim to that end, and they will develop a maturity that will enable them to extend real help to any in need. Their words will be charged with power, to the benefit of those who hear them.

“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).

A. Mansfield
Editor.

Responsibility

The Reality of Sin

Sin is transgression of the law — God’s law. By what authority? By the Word of God which defines right and wrong in no uncertain terms.

Christ said “He that rejecteth me and receiveth not my word hath one that judgeth him — the word that I have spoken the same shall judge him in the last day” (John 12:48).

Consider the attitude of Joseph: the most interesting and lovable of Jacob’s sons. “How can I do this great wickedness and sin against God?” he asked when tempted (Gen. 39:9).

Apply that standard to the attitude of the world towards marriage, or extramarital relationships and ponder Christ’s words in Matt. 5:28; 19:9; and Mark 10:11-12.

The Scriptures are designed to

teach us *how holy God is and how terrible sin is*. Only “fools make a mock at sin” (Prov. 14:9), but sin takes this class to the grave and leaves them there for ever.

That is the truth Christ exhibited on the Cross. He showed God’s righteous judgment on sinful flesh, because the cause of sin was resident in the flesh nailed to the cross, even though he subdued and overcame it in thought, word and deed with the strength derived from his divine paternity, and the indwelling Scriptures of truth. It was his meat and drink to do his Father’s will. His greater strength brought greater trial and greater responsibility. We are not asked to bear all his afflictions, and by comparison ours is, as Paul says, a “light affliction” for a short time only (2 Cor. 4:17).

We have a choice as Israel did under Moses. He declared: “I set

before thee this day life and good and death and evil, therefore choose life." But most chose the way of death, as mankind still does today.

Paul declared of Moses that he made a choice early in his career: "Choosing rather to suffer affliction with the people of God than enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt, for he had respect unto the recompense of the reward" (Heb. 11:25-26).

He was the adopted son of the king of Egypt's daughter, but he refused the worldly heritage offered him. Moses' faith was manifested in works in all the trials of the wilderness journey. And what a journey it was! Israel as a nation were a stubborn and rebellious people, unthankful and ungrateful. Moses was 80 years of age when he led Israel out of Egypt. He died at the age of 120, though "his eye was not dim nor his natural forces abated". What faith and serenity must have been his among all the trials of the way. A weaker man of lesser faith would have failed. Moses suffered for his mistake when he failed to give God the glory in striking the rock. Though Yahweh forgave the sin Moses still suffered the consequences of his failure.

However, he will shortly stand on the hills he saw afar off, if he has not already done so. For if Yahweh raised him from the grave, and he literally appeared on the Mount of Transfiguration in company with Elijah and spoke of "the exodus Christ would accomplish at Jerusalem", he must

have been temporally raised for the purpose. All things are possible to God.

The Responsibility Of Knowledge

Israel's privileges increased its responsibility. Cupidity comes from knowledge as Paul wrote: "I had not known lust except the law had said thou shalt not covet" (Rom. 7:7).

How much knowledge makes a man responsible to resurrectional judgment is a question only God can answer, but baptism cannot be used as a dividing line. Baptism increases responsibility, for we make a vow to obey and dedicate our lives to the truth. Perhaps this is not always appreciated as it should be. We have many intelligent young people in our midst today, who are better instructed in the academics of the Truth than some of their elders; consequently they acquire responsibility earlier than past generations. However, they should realise fully the responsibility that is theirs when they put on Christ in baptism.

Christ's coming judgment will be against those who know not God and obey not the Gospel.

In a sense the whole world is guilty before God and to plead ignorance in the day of judgment may well be too late.

Under the law of Moses sins of ignorance (i.e. inadvertently straying) had to be atoned for (Lev. 4:22). It is a Scriptural principle that, "to him that knoweth to do good and doeth it not to him it is sin"; and, "whatsoever is not of faith is sin."

Jesus said to the Jews: "If ye were blind ye would have no sin

but now you say, We see, therefore your sin remaineth."

Leaders and teachers have an additional responsibility. As James says (*Diaglott* rendering): "Do not many of you become teachers knowing you will receive a severer judgment" (James 3:1).

Ignorance mitigates the offence but does not always absolve us from the consequences.

The world is amenable to judgment, but only a small proportion are amenable to Christ's Judgment Seat, because most are ignorant of the Truth.

Suffering The Consequences Of Sin

Wild and wicked living sometimes brings bodily infirmity. God may forgive, but our physical body may be beyond complete repair in this life. The rash driver who causes an accident as a result of foolishness, lies on his back for life, or makes his victim suffer. He has to bear the consequences, or the remorse for maiming others. Forgiveness does not ensure immunity from the consequences. Nevertheless, we have the assurance that "all things work together for good for those who love God". He will not fail to do His part.

Let us repeat: baptism is not the cut-off point between ignorance and responsibility.

The light of the Scriptures is there to guide, and as Solomon says, "The words of the wise are as goads given by one shepherd"

(Ecc. 12:11). Consider the appeal of Christ to Paul when the Apostle fell before the brightness and glory of the risen Christ: "It is hard for thee to kick against the pricks!"

To kick against the goads is to refuse to accept guidance divinely given in the Word.

The sharp points of the goad can guide, wound or bring death, just like the sword of the Spirit: the Word of God.

The Spirit-word is like that; it cannot always guide without wounding.

Nevertheless the faithful wounds of a friend can result in health and life. Having our eternal welfare at heart, let us accept them with good grace, that, deeply wounded by the Spirit's sword, we, like Paul, may finally be restored and granted life eternal. Paul who accepted the Divine rebuke will receive the crown of righteousness that fadeth not away. As the Lord says in *The Apocalypse*: "As many as I love, I rebuke and chasten."

Remember he shall have judgment without mercy that showeth no mercy.

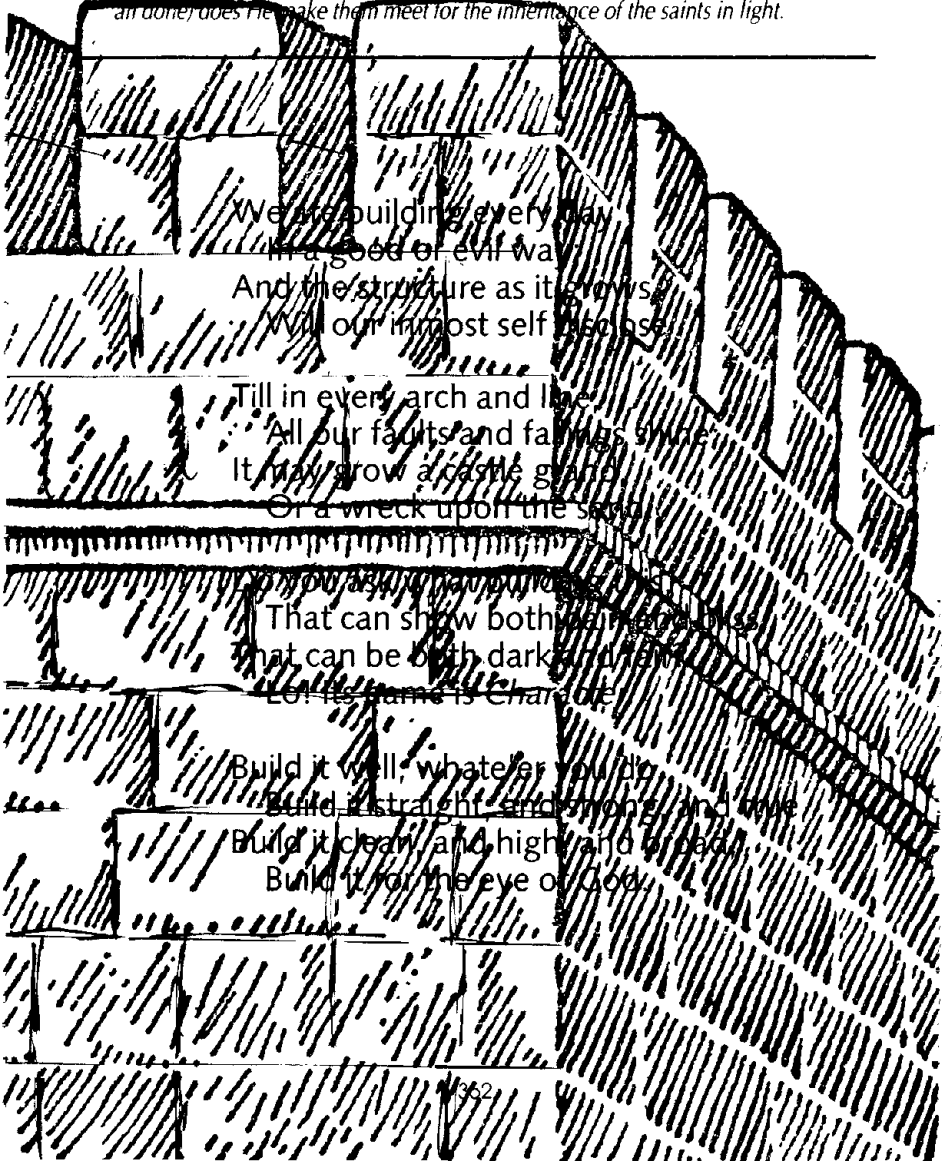
We are looking for the mercy of God unto eternal life, and we will all need a great deal of mercy. Yahweh chastens us for our profit that we might be partakers of His holiness and His nature. Let us accept the chastening in good grace, knowing that it is for our life: eternal life in his Kingdom.

— A.F.M. (NZ)

The world at present has no faith in the revealed purpose of God, and therefore it cannot recognise the signs of its hastening maturity, although they are of that world-wide and painful character as to challenge the attention of every thoughtful observer of human affairs.

Character

As God has constituted human nature, character cannot be developed without evil; patience and faithfulness and obedience cannot be brought out and put to the proof without injustice and the temporary triumph of evil. By such means, in these days of darkness, does God help His people to attain to His wisdom which is from above. In such rough but loving ways (as they will be seen to be when the work is an done) does He make them meet for the inheritance of the saints in light.



We are building every day
In a good or evil way
And the structure as it grows
Will our inmost self disclose

Till in every arch and line
All our faults and failings shine
It may grow a castle grand
Or a wreck upon the sand

That can show both pain and joy
That can be both dark and light
Lo! its name is Character

Build it well, whatever you do
Build it straight, and strong, and true
Build it clean, and high, and broad
Build it for the eye of God



Vindication of Bible Prophecy



A Tale Of Two Cities

This was the title of an outstanding book by Charles Dickens. The cities referred to were London and Paris towards the end of the 18th century. Both trembled on the brink of revolution, and Paris succumbed to it. France was plunged into a Revolution which was so devastating and widespread as to change the constitution of the Continent, laying the foundation for modern Europe and the events of the Time of the End.

Two Cities Of Destiny

The cities to which we refer are not London and Paris, however, but Tyre and Sidon. These two places have figured prominently as the Israeli forces have smashed their way north in an attempt to destroy the PLO. The headquarters of that Organisation were established in a Refugee Camp just south of Sidon, and north of ancient Zarephath, and what has happened in recent weeks illustrates the words of Ezekiel.

The fulfilment of prophecy shows that we do not base our faith on a fantasy when it is established on the Bible. It reveals that its predictions can be thoroughly relied upon.

In sequence, Ezekiel foretold the doom of Tyre, and the devastation of Sidon. Tyre would be utterly destroyed (Ezek. 26:1-28:19), whereas Sidon would remain, but subjected to a state of constant turmoil, attack and bloodshed (Ezek. 28:20-23).

He declared of Tyre: "thou (i.e. through thy punishment) shalt be a terror (to others), and never shalt thou be any more" (Ezek. 28:19), but of Sidon:

"I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side" (v. 23).

These predictions require the utter destruction of Tyre, but the continued existence of Sidon subject to war and bloodshed.

As the Israeli forces ruthlessly plunged north, Sidon felt the effect of their devastating attack. It was just another incident in over two thousand years of such experiences.

Tyre: A Place To Spread Nets

Ezekiel pronounced woe against Tyre because of its anti-semitic attitude. Tyre rejoiced in the humbling of Jerusalem by the Babylonians, seeing in it an opportunity to enrich itself: "I shall be replenished now she is laid waste" (Ezek. 26:2).

But the prophet declared:

"They shall destroy the walls of Tyrus, break down her towers, scrape her dust from her, and make her like the top of a rock" (v. 4).

The prophecy was partly fulfilled at the time, by the Babylonians who were endeavouring to establish a world dominion. The Tyrians were warned:

1. That Nebuchadnezzar, King of Babylon, would conquer Tyre (vv. 7-11).

2. That the city would be made desolate (v. 2).

3. That it would be thrown into the sea (v. 12).

4. That it would become a place to spread nets upon (v. 14).

5. That its maritime supremacy would cease forever (v. 17).

Every detail of this prophecy had complete and wonderful fulfilment.

Few people today know anything about Tyre, so completely was the prophecy fulfilled. But in B.C. 596 when it was uttered, Tyre was the foremost seapower of the ancient world. Strategically situated on the coast of the Mediterranean, in Lebanon, Tyrian ships dominated the seas for centuries.

Early in the sixth century B.C., however, Tyre incurred the wrath of Nebuchadnezzar and the rising power of Babylonia. Nebuchadnezzar determined that he would destroy the power of Tyre, and accordingly he marched against the city and besieged it. After a protracted siege that continued for some years, he breached the walls, and the city fell. When the Tyrians saw that resistance was futile, they transferred the bulk of their treasure to an island in their possession, half a mile from the seashore. The old city was deserted and from her new water-

enclosed fortress Tyre continued to defy her enemies.

Though the original city had been "made desolate" by Nebuchadnezzar as predicted by Ezekiel, the balance of the prophecy had not been fulfilled. Ezekiel (Ch. 26) had declared:

"They shall make a spoil of thy riches, and make a prey of thy merchandise; and they shall break down thy walls, and destroy thy pleasant houses; and they shall lay thy stones, thy timber, and thy dust in the midst of the water . . . I (God) will make thee like the top of a rock; thou shalt be a place to spread nets upon; thou shalt be built no more . . . I shall bring up the deep upon thee, and great waters shall cover thee" (vv. 12, 14, 19).

None of this was accomplished by Nebuchadnezzar, though he destroyed the original city. The prophecy spake of an unnamed power as "*they shall do it.*" History reveals that this was Alexander the Great and his Grecian warriors.

Meanwhile, for almost 250 years, the partly-ruined city of ancient Tyre remained on the mainland, whilst from the island fortress Tyrian power rose once more. Contrary to the requirements of the prophecy the stones, timber and dust of the ancient city had not been "thrown into the sea" as predicted, its site had not been made "bare like the top of a rock", nor had Tyrian power been irreparably broken. On the contrary, the riches of the world flowed through its gates to the east, and Tyrian influence rose once again to its previous eminence.

It must have seemed as though Ezekiel's prophecy had failed. But God is never in a hurry, and delay is but a challenge to faith. At last, Tyre made a fatal mis-

take. It opposed Alexander of Greece. In their island fortress, protected by their powerful navy, and surrounded by the blue waters of the Mediterranean, the Tyrians could afford to defy his land forces. But Alexander was determined that he would bring Tyre under his control. To do so he had to get at the island fortress, and that meant that he had to build a ramp connecting the mainland with the island across which his soldiers could march.

The stones, the walls, the pleasant houses of the ruins of the mainland city (the one Ezekiel said would be utterly destroyed and never rebuilt) provided him with a means to do this. He ordered that they be thrown "into the sea" (as Ezekiel had predicted) for this purpose. A clean sweep was made of the site, and not a remnant of the city remained. Nor was it ever rebuilt. God had decreed that this would be its fate, and His words were fulfilled to the very letter, though for 250 years every indication seemed to point to the contrary.

Today, the blue waters of the Mediterranean wash over the ruins of Tyre, which has literally become "a place to spread nets upon." Go to the site of ancient Tyre today, and it is possible to see Arab fishermen doing that which Ezekiel predicted they would do 2,500 years ago. Thomson, in his "Land and the Book," writes:

"The number of granite columns that lie in the sea is surprising. The eastern wall of the inner harbour is entirely founded upon them, and they are thickly spread over the bottom of the sea on every side. Tyre must have been a city of columns and temples par excellence....Should anyone ask incredulously, 'Where are the stones of an-

cient Tyre?'....they are found spread over the causeway of Alexander, in her choked up harbour, and at the bottom of the sea."

Alexander's attack was successful, and Tyrian seapower was destroyed. No longer did her fleet dominate the seas, no longer were her praises sung in the marts of the ancient world. As a nation she disappeared, never to rise again.

The causeway build by Alexander still connects Tyre's one-time island-fortress with the mainland, but so completely has every vestige of the original city disappeared, that its position can only be ascertained by the distance measured from the ruins of the fortress. The mighty city of ancient Tyre was completely erased.

But the amazing thing is the detail in which the Bible predicted all this, and the wonderful way in which each point was finally fulfilled. Fallible man cannot predict the future with such certainty and detail, but the Bible does. It shows that this wonderful book can be thoroughly relied upon, and confirms that those prophecies which speak of the second advent of Christ, and the setting up of the Kingdom of God on earth will come to pass, even though the fulfilment might appear improbable to mortal man.

A Temporary Revival

Tyre, though not the ancient city, rose again after the division of Alexander's empire, and enjoyed a measure of independence. This was confirmed under the Romans when, in B.C. 63, they dominated the area. Throughout the continued existence of the Roman Empire, Tyre remained influential and prosper-

ous. In A.D. 638 Tyre, along with the rest of Phoenicia, Syria and Palestine, was conquered by the Moslems, and Tyre remained in Islamic hands until 1124, when it was reconquered by the Crusaders. In 1291, the Crusaders abandoned nearby Acre, and Tyre was again taken by the Moslems. This time they destroyed it and left it in ruins. After a long period of nearly 1800 years, the prophecy of Ezekiel was finally completed.

Latter-Day Tyre

Ancient Tyre has gone, but modern Tyre remains. For prophecy speaks of a latter-day Tyre, which was to be humbled for a period of seventy years, and then again to rise to "commit fornication with all the kingdoms of the world" (Isa. 23:17). But the prophet is careful to point out that the site of this modern-day Tyre, will not be in its ancient position, but far to the west. The Tyrian power is commanded: "Pass ye over to Tarshish. . ." (Isa. 23:6), and there, today, in Britain, it is found.

Britain appears to be rising in the scale of nations today, perhaps an indication that her seventy years of humiliation is almost over. When that is completed, she shall again "turn to her hire" (v. 17), but ultimately she will be subjected to the authority of Christ, and "her merchandise and her hire shall be holiness to Yahweh" (v. 18).

This world is in for vast changes, beyond the capacity of men of flesh to comprehend.

The Doom of Sidon

In contrast to Tyre, which was to be destroyed (Ezek. 26:14), Sidon was to remain, but subjected to continuous trouble, war, and tumult. This requires her continuous existence throughout the ages — which has occurred "in her streets" (Ezek. 28:13).

The prophecy, therefore, was, and continues to be, fulfilled to the letter. Sidon was attacked by the Babylonians; the Persian yoke was next placed upon it, and when it rebelled, it was overthrown in vengeance. But it was soon rebuilt, and submitted to Alexander the Great. Then the Seleucids of Syria and the Ptolemies of Egypt occupied it. It came under the dominance of Rome, and later, was taken several times by the Crusaders and sacked. Saladin took it and dismantled it. The Franks reconquered it in 1197, only to see it quickly retaken by the Moslems and turned to ruins. It was rebuilt, and devastated again. The French restored it in 1253, the Mongols ravaged it in 1260, it became the scene of war between the Druze and Turks, but rose into prominence again during the 17th century. In turn it was attacked by the French, the Turks, and the British, as war after war devastated the area. At last, in 1946, two years prior to the State of Israel being established, Lebanon obtained her independence.

But the agony of Sidon remains. Why that is so, we hope to consider in a further article. P.M.

How perfectly "the sure word of prophecy" shines as "a light in a dark place" revealing the shape of things to come, and encouraging those who meanwhile labour.



LOGOS COMMUNICATION

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS
NEAR AND FAR

Welcome!

"Thank you for your letter which has taken a long time to reach me in England. All good things are worth waiting for, especially the coming of the Lord. What a joyful moment that will be! Meanwhile, your letter from Australia was a great joy to me. The Christadelphian Movement indeed is worldwide.

"Let me tell you something of myself. I am 68 years of age, and was in hospital for some weeks, during which the brethren from Walton, in Liverpool, helped me greatly. I cannot thank them enough, and also the Lord who first guided by steps to them. I am now in a Christadelphian Rest Home through their efforts.

"I will be pleased to hear from you and learn of the truth in Australia." — A.G.M. (U.K.).

(We are pleased to welcome you into the family of God from across the mighty deep. We share your desire for Christ's return. — Ed.).

Back Issues Of Expositor

"I have been studying *The Expositor* going through the verses very slowly but thoroughly, but I find that some of my copies are missing. I have not got from Gen. 30:28-33:17; nor Exod. 2:7-11:1.

"If you can supply me with these copies I shall be very grateful.

"We now have an

Ecclesia in Wichita Falls, Texas. We number 12 baptised members and 8 children. We have friends attending the public addresses, and we hope for some increase." — V.C. (USA).

(We do not have all back numbers of "The Expositor", but will forward to you what ones we can. We are currently revising "Genesis" and hope to issue in book form. We are pleased to learn that you have established an Ecclesia, and we would be happy to assist the extension of the Truth in your area. When a new Ecclesia commences, we normally supply it with 300 copies each issue of "Herald of the Coming Age" free of charge for one year — 6 issues. And we include a full page advertisement for the Ecclesia on the back cover. We will be pleased to extend this offer to your Ecclesia if it is desired — Ed.).

Released From Prison

"Greetings in the light of the Truth. It is with a feeling of great love for our Lord and His people, that I am now able to write this letter. The Truth is so precious, and provides such hope, that no man, having tasted the fruit thereof, can afford to miss out.

"I have recently been released from prison having completed three years for refusing Military Service. During that period, I was aided on my way by

the continued prayers and flow of letters and cards from those of like precious faith. I would also like to thank those responsible for sponsoring and forwarding *The Logos* each month. I spent many peaceful hours reading its pages. I will approach your local agent to arrange for its continuance.

"We in South Africa are only small in number, but we continue to fervently pray our heavenly Father to increase His family in the short time left to us to preach His Word." — E.P. (Sth. Africa).

(Times of testing and adversity are character-building. If faith is strong they will not hurt us, but develop us. The Apostles counted it joy that they were considered "worthy to suffer shame for his name" (Acts 5:41), and we can do likewise. Such discipline is good for us (see Heb. 12:6-11), and when accepted in a right spirit, as your letter indicates you do, can contribute to the obtaining of Eternal Life in the future. May that be both your lot and ours — Ed.).

From A Babe In Christ

"I thank you for your kind letter to hand. I am truly very fortunate that I have been guided in my study of that glorious Book, the Word of Yahweh, and directed to the writings of the pioneers: Brethren R. Roberts and J. Thomas.

When I consider how they worked in the Truth under trying conditions, I feel ashamed of my own feeble efforts.

"May Yahweh bless us in our endeavours to seek and please Him. If we meditate upon the wonderful truths revealed in His Book, and build our lives on them, we will have our paths illuminated unto the Kingdom. 'His word is a lamp to our feet, and a light to our path,' as David, the 'man after God's own heart' has said." — R.D. (W.A).

(To be brought up in a home that reverences Yahweh is a wonderful privilege in these days, Ruth. One for which we can "thank our God," as the hymn says. We recall the experiences of Moses, Samuel, Josiah and others who had guidance in youth, and manifested in maturity the fruits of the instruction they then received. Never let your zeal fade. Retain your zealous enthusiasm by constant reading and prayer. Be an example to the other members of your Ecclesia. And you will not only please your parents upon earth, but your heavenly Father and your elder Brother in heaven. May Yahweh bless you to that end — Ed.)

A Revival Needed

"I was glad to read your Editorial under the above heading some time back. It is the sort of advice today needed. I recently visited my son, and was introduced to a Baptist couple. From the standpoint of the world they appeared good living people, who maintained a high standard of living, refusing even to counte-

nance a TV in the home.

"They invited us to their meeting. It was very hard for me to tell them that God does not listen to pagan prayers, nor find pleasure in hymns that refer to heaven-going at death. I was once in Christendom, and know what is taught therein. Yet, as far as separateness is concerned, they would shame some Christadelphians.

"We spoke for some time, and they had no answer to the Scriptures I advanced. Now I am sending them some copies of *Herald Of The Coming Age*. They have a son who is a Baptist minister, and I have invited them to draw him into the discussion. Having done this, I leave the matter in the hands of the Lord.

"I cannot understand how one who is a Christadelphian could enter these pagan churches, to listen to fables. But I understand that you once visited the Vatican! To my way of thinking you should not have done so. We know that Christ will destroy it when he comes, not visit it! Rome killed the saints, and I look forward to destroying its images and edifices. By visiting it, as you did once, seems to me to approve what they do therein. I could not visit such a place cluttered with images, to listen to a pagan exhortation.

"Nevertheless, I enjoy *Logos*. Keep up the good work. I know you are a very busy man, and for that reason you do not have to answer this letter." — B.M. (USA).

(Unfortunately, heavy pressure of work prevents me answering most letters received; hence this "Com-

munications" column. I can appreciate you refusing to attend a Baptist Church to hearken to fables being taught in the name of Truth; and feel that your action is a witness to the things believed by you. It could result in your friends coming to a knowledge of the Truth, and we hope that it does. As to our visiting the Vatican, we did not do so to hearken to a pagan exhortation, nor to listen to a priest. We viewed it historically. With yourself, we look forward to the time of its destruction, and indeed, pray for the coming of that time. What we did, we did in the spirit manifested by Paul, who told the Athenians that he "beheld their devotions" and "found an altar with this inscription, To the Unknown God" (Acts 17:23).

On that basis, we commenced to preach. Paul did not visit such places for the purpose of worship, nor to listen to any pagan preaching, but historically, and to sadly reflect upon the blindness in worship that he beheld. A visit to the Vatican by myself, helped me to appreciate the great privilege that is mine in having a knowledge of the Truth, and rejoicing in the light. It is sad that people worship in vain, and we need to clearly and positively set before them the difference between light and darkness. Your comment regarding Christadelphians whose way of life does not measure up to the standards of your Baptist acquaintances is noted. Perhaps some kind but firm guidance would help them; and from your knowledge of Catholic pretensions, you are

equipped to describe the great privileges that the Truth in Christ present in comparison. Let us "fight the good fight of faith with all our might" — Ed.).

Eureka

"I first read *Eureka* when I was seventeen. I had had polio when I was eleven, and did not walk for some years. About the time I commenced to recover, I attended a Christadelphian lecture with my father and my younger brother. We were all Methodists at the time, but were disillusioned with the church, so that the teaching of the Christadelphians was like a breath of fresh air. My brother and I asked my father for permission to attend the Christadelphian Sunday School, and he gave his consent reluctantly. Under the tutelage of an outstanding teacher (a sister), we made rapid progress. Not being able to run and play, as other boys, I read avidly. By the time I was seventeen, I had read every Christadelphian book and pamphlet I could borrow. I then commenced to make a collection of these books, and it was now time for me to tackle *Eureka*. I purchased volume 1, and was thrilled with its contents. Soon I was able to secure Volume 2 and then Volume 3. That was nearly sixty years ago. I still have those well-worn Volumes. Comparing them, however, with this new Volume, I am pleased with it very much. It is a marvellous job of publishing. The type is bold and clear. Perhaps I appreciate it even more as my eyes are a problem. I must get the

other Volumes when they are published." — E.T. (USA).

(It is wonderful and encouraging how the Ways of Providence extend into our lives, to bring us under the influence of His word. What a privilege we have in the knowledge granted us. And what a thrill is "Eureka" to all who read and study it. I did so when young in the Truth, and found it a much easier treatise to understand than many so-called expositions of "The Revelation". The blessing promised those who read it with understanding (Rev. 1:3) is a very real and tangible thing — Ed.).

The Serpent

"Did the serpent deliberately and premeditatedly set out to deceive the woman, or did it, through the use of carnal reasoning, unwittingly create a lie?" — A.B. (NSW).

(The word "serpent" comes from a Hebrew root signifying "to hiss", and therefore noted for its voice, also "to perceive or observe", and therefore motivated by what it sees, rather than by faith. The word is translated "learned by experience" in Gen. 30:27, and signifies: "to gaze upon, view attentively, pray into, observe, talk, babble" etc. The serpent was an animal of flesh, and expressed a fleshly viewpoint. I do not think that it set out to deceive the woman, but rather, through carnal reasoning, unwittingly lied. If we allow the flesh to dominate us, if our decisions are governed by what we see, observe, or hear, we, too, will be guilty of wrong concepts, and could

be led to utter falsehood against the Truth as bad as those of the serpent. We suggest you consider the statements of Bro. Thomas in "Elpis Israel" pp. 80-90, and notice particularly the observation on p. 88: "What it had done, and not what it intended to do, was made the ground of the Serpent's condemnation . . . It was incapable of moral intention. It did not intend to deceive; but it did deceive; therefore, it was a deceiver. It did not intend to lie, but it did lie; therefore, it was a liar, and the father of a lie. It did not intend to cause the woman's death; but still it brought her under sentence of death; therefore, it was a murderer; and became the spiritual father of all international liars, deceivers, unbelievers, and man-killers, who are styled 'the Serpent's seed'." In those words you will probably find the answer to your question. — Ed.).

Litani River

"I noticed that *Eureka* vol. 2 is now being reprinted. In placing my order for the book, I have enclosed a banknote to the value of \$10. Should that amount be insufficient, please insert a note to that effect inside the book when it is mailed. It will be my pleasure to make up the deficiency.

"Can you assist by letting me know where, in the Bible, I can find a reference to the Litani River, which, I understand, is in the vicinity of the northern border of the State of Israel?" — A.J. (SA).

(The Litani River has its source in Syria, and flows throughout Lebanon

down the Bekaa Valley between the Lebanese and Anti-Lebanese ranges of mountains. It then flows west and into the Mediterranean some kilometres above the northern border of Israel, between Tyre and Sidon. No direct reference to the Litani River is found in Scripture. However, just north of it is Sarafand which is the modern name for Zarephath. This is a town that belonged to Sidon (1 Kings 17:9; Luke 4:26), where Elijah stayed during the famine with a widow (1 Kings 17:10), whose son he restored to life (1 Kings 17:17). Obadiah prophesied that Jewish exiles returning to the land would possess it (Obadiah 20). The Litani River forms a natural barrier which has figured prominently in the recent Israeli attack into Lebanon. The reference to Zarephath in Obadiah's prophecy is significant in view of current events — Ed.).

Youth Aliyah

"I should like to acknowledge with thanks the cheque in the amount of \$1,000.00 which you handed to Mr. Shimon Schmidt on behalf of the Christadelphian Friends of Youth Aliyah during your visit to the Ramat Hadassah Youth Village.

"Please accept again our appreciation for your continuous efforts in supporting us in the education and rehabilitation of needy Jewish youngsters.

"With our good wishes and looking forward to seeing you again in Israel soon." — Y.P. (Jerusalem, Israel).

(In addition to the above, cheques were paid

to the Ramat Hadassah Youth Village, and Wizo. The latter organisation cares for very young children. We appreciate the assistance of readers and Ecclesias in donating to this Fund, and so making the presentation of cheques possible. — Ed.).

From Kenya

"Words fail me to express adequately how deeply I was moved by the booklet: *Why We Believe Jesus Did Not Pre-exist*. It changed my concept of this subject. The Scriptures quoted therein expound beyond doubt that the Lord did not pre-exist. This has led me to a better understanding of the Bible.

"I thank you, too, for your invitation to obtain further literature as advertised in that book, and I would be pleased to receive it from you. I have enclosed the coupon, and hope to hear from you shortly." — J.P.O. (Kenya).

(The booklet requested above has been forwarded, and local brethren advised of the interest of this enquirer. — Ed.).

Wizo

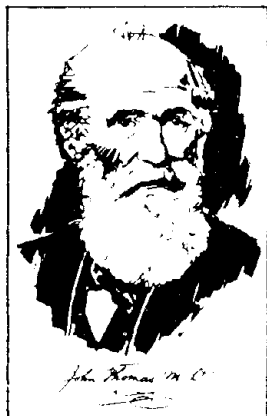
"We would like to acknowledge with thanks receipt of your donation \$500 which you handed over to Mrs. Friedel in Jerusalem and Nina Shayo in Tel Aviv (\$250 each), as well as the two parcels of children's garments.

"It is our pleasure to know that you and your group, the Christadelphians, were very much impressed by Wizo's work and that you do not forget to include a visit to our in-

stitutions in your itinerary no matter how tight your schedule is. I am only sorry that the visit was very short, but if it served the purpose then we have to be satisfied with what we get.

"Once again, many thanks for your support and kind thoughts. I regret very much that I could not meet you personally, but let us hope that we shall be able to do so next year." — N.M. (Tel Aviv, Israel).

(It was a great pleasure to visit the Wizo headquarters in Tel Aviv, and present Cheques from readers of "Logos" and Ecclesias, as well as presenting the very beautiful garments made with loving hands. This organisation is doing a very good work with the young babies under its care; and we bear in mind that whilst Russia will invade the land and leave much of it waste, a third of those therein will be converted to Christ — Zech. 13:9. Perhaps some of those babies will be among that number. Meanwhile, we pass on to those who have contributed this money and those garments, the grateful thanks of those who sacrifice their time and energy in the land, to render a service to the tiny tots under their care. It was our privilege to witness them engaged in some of the Passover Games, as we were there at that time of the year. We also took opportunity of expressing to the Israeli leader of Youth Aliyah and Wizo the reason for our interest in developments in the land and our hope of the imminent return of the Messiah, the Lord Jesus Christ — Ed.).



The Duty of Brethren As Christ's Bowmen

Brother Thomas' example of preaching the Truth. An article taken from "Herald of the Kingdom and Age to Come" for December 1858.

As to the duty of brethren in relation to the proclamation of the truth, we would remark that our own practice is an illustration of our conviction of their duty and privilege. We have been studying the Holy Scriptures for the past twenty five years, during all which time we have been running to and fro, and making known to the people what we found therein. We have visited the Old World and travelled through Britain thrice, addressing the people (sometimes by thousands) two hundred and seventy times, besides writing and publishing *Elpis Israel* while there. Since our return hither we have travelled extensively in America, ranging from Halifax to Mississippi; and of late years our circuits have been over four thousand miles per annum. Now what are we more than a brother in Edinburgh, Halifax, or Nottingham? Have we been "specially called and sent" to draw the bow? We have had no dream nor heard any voice which they have not heard. Did they then, ever hear that we

were called to do what they are privileged not to do? Have they not heard the voice of the Spirit as well as we, saying, "Let him that understandeth — *ho akouon* — say, come!" And they know that the Spirit saith, "He that hath an ear let him hear what the Spirit saith unto the Ecclesias." We confess that we cannot perceive that we are bound to wear ourselves out by much labour, while they are free to "fold their arms in complacent quietude," doing nothing. Though much may not be effected, yet as we do not know how much and when, it is our common duty to "contend earnestly for the faith once delivered to the Saints," and with as much energy as though we were going to hurl all the ecclesiastical potentates of gentiledom from their crumbling and tottering thrones. We do not believe in any of Christ's brethren purchasing exemption from this laborious duty. If they be rich, or flush of means, it is their privilege to give as well as do, if they be poor, to do and to receive, which is less

blessed than to give, that an equality may obtain.

Brethren, whether rich or poor, should all remember that when they are redeemed from the sins of the past in putting on the Christ-robe of righteousness through the obedience of faith, they are "a purchased people;" and that when so purchased, the purchaser bought all they possess; so that they are no longer their own, but the property of another. Now when a man purchases a servant, he does not buy him to sit all his days with a bushel on his head in complacent quietude. A *doulos* or slave, owns nothing, neither himself, not anything belonging to self before he became a slave. Such is the relation of brethren to Christ their Lord and Master. A complacently quiescent Christian is one who will never inherit the kingdom, though his faith be ever so orthodox, or his baptism ever so valid. He is an unprofitable concealer of his Master's property in a napkin. He is the napkin, and the property the truth he has received, and concealed within himself. Woe be to the christian brother who presents himself at the tribunal of Christ with nothing else to offer but a hidden truth. Ill starred will he be who can only say, "I received the truth and was immersed, and henceforth enjoyed myself in silence!" Quietude and silence are not the prerogatives of the Saints in this present evil world. Their duty is to "cry aloud and spare not; to lift up their voice like a trumpet and show the people their transgression, and the house of Jacob their sins." They have nothing to do with results and consequences —

let them make the truth known, and leave the rest to him who gives the increase. Every one can do something for the extension of the truth, if it be only trying to extend it among his acquaintance, and as an element of "the Bride" through whom the Spirit operates, "say come."

The Bride is the community of the Saints — a community anointed with, and the pillar and support of the truth. "The Spirit and the Bride say, come!" Is this done without means? Is it done by complacent quietude and silence? By each individual of the community exhausting his energies upon the secular affairs of life? Surely, if there is one thing more than another we have to guard against in this age, it is against being docketed as slothful, unprofitable, parsimonious, do-nothings — lavish of time, labor and riches in the service of the flesh; but covetous of all in the extension of the truth. It is the duty of the Bride to sustain the truth by the press and oral proclamation, individually and collectively. Let her voice be heard in reverberating echoes amid the hills and mountains of the world till the isles break forth in song, and forests clap their hands. True this consummation will not obtain till the grand master be apocalypsed; nevertheless, when he comes let him find us so doing.

The usefulness of *public* discussion depends very much upon the way it is conducted. The duty of the Bride is to proclaim, teach, convince gainsayers, and put to silence the ignorance of foolish men. She does not invite the crazy old man of the flesh to *discuss* the truth, if by "discuss" is meant to

ventilate, or fan it with the wind of his stupidity. We used to invite discussion until we found the general public incompetent to the work. Erratic geniuses would start up under pretence of discussing the subject before them, for no other purpose than to preach their own crotchets and vagaries. We take higher ground. We undertake to teach, not discuss with the ignorant; yet to answer any questions put for the purpose of obtaining information. An ignorant man cannot discuss any subject profitably to himself, and certainly only to the annoyance of those that hear him. No man can examine an object without light. The ignorant are in darkness, and can see nothing; so that to discuss with them is to throw pearls before swine, and give things holy unto dogs. The first thing to be done is to "declare the testimony of God;" then reason out the propositions contained therein so as that the blind may be made to see out of obscurity, and the deaf to hear the words of the book. Let them ask as many questions about the testimony as they please, and even show the fallacy of the reasoning if they can; but not to introduce their wild crotchets as they are too apt to do. In short, it requires tact, as well as talent and information, to conduct impromptu a public discussion with and in the presence of a promiscuous concourse of brains, ignorant of the whole subject in all its premises and conclusions, anterior to its special introduction by yourself.

In regard to "sacrifice" and "the year-day" principle of interpretation, we must defer their consideration till we return from

our visit to Virginia, on which we set out in about twenty four hours. They are two very interesting subjects, and important as interesting to the believer.

In our experience of men and things, we have found for the most part, that they make the most outcry about "hard" and "uncharitable writings," who have the most sympathy with error, or are least enlightened in the truth. Their faith and comprehension of the truth are so faint and feeble that they cannot discern the broad, distinctive line of demarcation, or great gulf rather, that divides Immanuel's ground from Satan's. When error is wounded, they wince and become hysterical at the sight of blood. We have not found such equally sensitive at the throes and agonizings of the truth; and as far as their efforts are concerned, it might be consumed of its own anguish so that their quietude and silence were not disturbed. But what do such out cries effect in this world? What mark do they leave upon their generation for good? Compare the results of our, hard uncharitable, course with their soft and oily displays; "by the fruit the tree is known." Many are now rejoicing in this truth by our means; but who ever hears of them or theirs? They are too soft and unctuous to hew the men of this perverse and wicked generation into a living image of the truth. The "style" of popular religious writing is too insipid — the little salt in it has too completely lost its savour — to be received without disgust. We write with "the spirit of faith" which endures no compromise with error in matter or style "I believed,"

says David "and therefore have I spoken;" "we also believe," says Paul, "and therefore speak;" to

which "Amen" is heartily acclaimed by the Editor.

J. Thomas

2. The Obligation To Grow In Knowledge

"It shall be more tolerable for the land of Sodom in the day of judgment than for thee". Although the iniquity of Sodom developed to such a state that God cleansed the earth of their presence, yet as beasts they perished. It will be a far more terrible thing to have known the Lord's will and yet have disobeyed it (2 Pet. 2:21).

The Truth Hidden From The "Wise"

In context with his statement that it would be "more tolerable for the land of Sodom, in the day of judgment" than for those cities that had witnessed his remarkable miracles, and heard his teaching (Matt. 11:21-24), the Lord thanked God for keeping the knowledge of the gospel from the wise and prudent, and revealing it unto babes (vv. 25-26). There are two distinct classes of the wise: those of whom it is testified that the "wise shall shine as the brightness of the firmament" (Dan. 12:3), and whose wisdom stems from their fear of Yahweh (Prov. 1:7), and those "wise in their own conceits". Clearly it was not of the former class of whom Christ spake when he declared that the "wisdom from

above" was hidden from their eyes. They hear the call to come out from the foolishness and wickedness of the present world, and hearing, they obey.

Those of whom Jesus speaks are the wise falsely so called — those who are wise in their own eyes and in the eyes of the present evil world.

Paul calls it "the wisdom of this world" that is "foolishness with God," and in another place he calls it "fleshly wisdom." It is the possessors of this latter type of wisdom from whom the saving truth is withheld. They are too taken up with their advanced learning. In their state of mind, theories of Higher Criticism and Evolution appeal to them, but the simplicity of the gospel can make no headway at all. Not that God has erected any impassable bar-

rier, for we know that He is "not willing that any should perish, but that all should come to repentance." True, the way is barred to them in their existing state of mind, as the words of Jesus imply, but the remedy is in their own hands and if any one of them set himself to seek God with all his heart, he will find help and not hindrance forthcoming. The barrier is man made and pride prevents them coming to God with the humility and childlike simplicity that He requires. Anyone trying to come to God with his mind filled with the ideas of the learned of this world will find the truth of Christ's words that the way of salvation is hidden from such, but it is not hidden from the opposite class that Jesus calls babes.

"Babes" Hear And Respect The Truth

In this connection we remember the words of Jesus in another place, where he says "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein." Time and again we can see it happen before our eyes, when a man with set ideas reads the Bible. He never makes any headway. Now, one of the most prominent characteristics of the mind of a child is its freedom from set ideas, it absorbs new ideas readily, and does not oppose the efforts of its instructor with prejudice. This is the mind that those who come to Christ must have. All theories of the learned must be put on one side, and with humility he must enquire "What must I do to be saved?"

How thankful we should be that brilliant accomplishments and a university education are not the necessary preliminaries to having a part in the promises. We may sometimes be a little discouraged these days at the lack of response to the gospel, and when we consider the number of those who do respond it is so evident that it is not a company of the noble, the wise, and the learned. We may wonder why we can see and grasp the plain teaching of the Bible which seems so clear and unmistakable, while all these learned gentlemen who appear to have so much better facilities to delve into these matters, flounder helplessly around. But it is not something to discourage us, rather it should be an additional proof to us that what we have is the truth. Paul commented on the same state of affairs in 1 Cor. 1:26-28:

"For ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty ... that no flesh should glory in His presence".

After we have heard the call to come out, and when we have obeyed, we must retain our likeness to children in one sense, and yet in another sense we must set about growing up. We must always keep our child-like faith in God and we must keep our minds always in a state of readiness to learn of Him never allowing pride enter into our minds. And yet, avoiding any slipping from our first pure and undivided love of the truth, we must grow up in our knowledge of God and His word.

We must not remain as we were when we first put on the saving Name. The Corinthians did this and they were reprov'd by Paul for their slackness and lack of interest. They had not been attending to their spiritual diet properly and a stunted growth had resulted. Through their lack of interest they were not able to pass on from the first principles to the weightier parts of the revelation of God, and so Paul called them children still in need of milk, when they should have grown up and been capable of absorbing meat (Heb. 5:12-6:3). This process of growing in the truth is one that goes on throughout our lives so that we have ever before us the dual task of becoming mature — workmen of ever increasing skill in rightly dividing the words of truth — and on the other hand remaining humble and always ready to learn of God.

Passing on to the last section of the chapter, we have the invitation of Jesus to all who will listen to come to him. After his denunciation of the wickedness and hardness of heart of those around him, Jesus once again gives the invitation to all to come to him, and particularly does he address those who labour and are heavy laden. It does not matter what troubles beset one, there is comfort in Christ. Whether we are distressed in mind or in body we know that all things work together for good to them that love him, and whatever our troubles are he knows about them and will help us if we approach him in prayer asking for help and guidance. We may not see how things are working together for good, but neither does

the workman in the shipyard toiling on some small detail part, but he has faith in the man in charge and presently he sees the finished work floating at anchor — the day has come when the designer's work has been proved. Even so, we are too close to the details these days, and perhaps the shaping of the individual parts of God's plan may seem not quite what we should have done. But then how can we judge these matters soundly; we are unable to step back far enough to get a real view of the whole scheme, and the present is apt to weigh far too heavily. This is where we, too, must have faith in the Designer putting our trust in Him until that great day when for the first time we shall see all the various parts assembled together as a whole in the Kingdom of God. In that day, we shall be able to look back, if we have been among those who have come to Christ and submitted ourselves to him, and we shall be able to appreciate the supreme wisdom of God. In the meantime, we must have faith in God, and this can only come from reading and meditating upon the things written in the Bible. We shall find in this faith something that the world can never have, and we shall see, in all the present evil, the yet comforting explanation of the events that are happening around us. But do we realise our favoured position as we should?

As Christ will not hinder any coming to him, and yet the vast majority erect an impassable barrier between him and themselves through their own attitude, so he has promised that those who come to him he will not cast out.

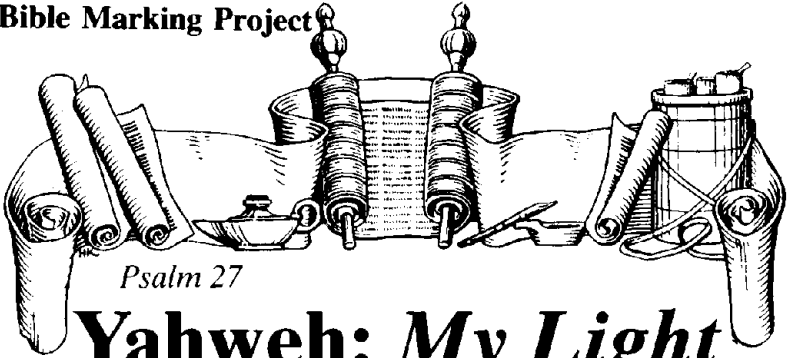
Unfortunately, many, in the day of judgment, will live to regret that during this life they behaved so unresponsibly that they have been spued out.

Let us not be guilty of such folly, and we shall find that we

have not placed our confidence in Christ in vain. We shall find in him comfort to sustain us in the trials and tribulations of this life, and in that which is to come, we shall have a reward beyond all our expectations.

J.H.B.

Bible Marking Project



Psalm 27

Yahweh: My Light And Salvation

In the darkness of the cave of Adullam, with fierce and bitter enemies on all sides intent upon his destruction, bereft even of parental consolation, David seeks encouragement from Yahweh. A key verse in the Psalm expresses his dependence upon his God: "I had fainted, unless I had believed to see the goodness of Yahweh, in the land of the living. Wait on Yahweh; be of good courage, and He shall strengthen thine heart" (vv. 13-14).

Setting Out The Psalm

The Psalm first expresses confidence in Yahweh. With His help, the bitter opposition of the Psalmist's enemies and foes will come to nothing (v. 2); in the face of war he will remain confident (v. 3). He has the faith to anticipate ultimate deliverance from every anxiety (v. 6). Therefore, the first section of the Psalm is given over to *Praise* (vv. 1-6).

In v. 7, David turns directly to Yahweh, and pleads his cause. He does that because of the severity of trouble pressing upon him. Bereft of his parents, and the bitter opposition of Saul putting his life at daily risk, he seeks divine comfort and help. Whilst still expressing his confidence in God, he asks for an enlarged understanding (v. 11), and for deliverance from his enemies (v. 12).

Therefore, this second section of the Psalm is given over to *Petition* (vv. 7-12).

But David also knows that endurance is also necessary; he must await Yahweh's time for deliverance. To dwell in a cave with 400 men, most of whom lacked the spiritual mind of David, imposed a great strain on him. His environment was one of tension and anxiety, in which tempers tended to fray, and fleshly motives dominate. The greatest discipline had to be exercised to unite those who had gathered with him, and to elevate them spiritually. For his companions came to him with all their problems:

"Every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men" (1 Sam. 22:2).

To control such a band made heavy demands on David. Much moral strength was needed to lead them; such self-control to mould them; great knowledge of God and His ways to educate them. All these attributes, and more, were necessary to create out of such raw material a group to do service to Yahweh. All of which is summed up in one need *patience* (vv. 13-14).

So we divide the Psalm into three sections:

Praise — vv. 1-6.

Petition — vv. 7-12.

Patience — vv. 13-14.

It Is A Messianic Psalm

The Lord excelled in those qualities. He, too, was surrounded by bitter enemies who would destroy him; he, too, had, and continues to have, a band of

nondescript followers who were, and are, in dire need of guidance and upbringing; but his praise of Yahweh, his reliance upon his heavenly Father, were always in evidence. He constantly sought to be strengthened in prayer, so petitions were daily his comfort and assurance. And he manifested superb patience in every circumstance. David's experiences foreshadowed those of the Lord, and both aid us in our worship of God. The Lord set the ideal; David shows how lesser men can strive towards that ideal in all their weaknesses. We set the perfection of Christ before us, and are encouraged, in our weakness, to mould our lives on the pattern provided by the experiences of lesser men such as David. Whilst the Lord was granted a potential far above our own, and therefore much more was expected of him, that was not the case with David. Whilst we cannot hope to attain unto the excellence of example shown by Christ, we can reach the level of a David.

The prayer of vv. 12-13 can apply equally to David or to Christ:

"False witnesses are risen up against me, and such as breathe out cruelty".

Christ endured much opposition throughout his ministry, but it came to a climax when he was brought before the Sanhedrin (see Matthew 26:59-60), and false witnesses were hired to openly accuse him of blasphemy.

VERSE BY VERSE EXPOSITION

Praise — vv. 1-6

David's problems press heavily upon him, and the future appears dark. In spite of that he views Yahweh as the source of

light, salvation and strength, and expresses his conviction that no matter how powerful are his enemies he will surmount them and ultimately dwell in the house of Yahweh. Therefore, whatever intermediate problems arise, he will be enabled to rise above them, and for that he praises Yahweh. David would endorse the words of Paul, "If God be for us, who can be against us!" (Rom. 8:31).

VERSE 1

"Yahweh is my light and my salvation" — Light is one of the great symbols for Yahweh (Psa. 4:6; 18:28; 36:9; 43:3; Mic. 7:8). His presence in Israel was tokened by the *shekinah* light in the Most Holy, and the cloud by day and fire by night over the encampment. Yahweh was to David as a Light shining in a dark place, dispelling the shadows, revealing all things in their true colours; bringing joy and cheer through its bright rays, and driving away the fears that lurk in the night. The Lord Jesus was the manifestation of that light (John 1:4; 8:12), and his true disciples are elevated into sons of light (Phil. 2:12-16; 1 Thess. 4:4-8). True fellowship with Yahweh and His son is dependent upon His followers walking in light (1 John 1:5).

Light destroys darkness, not vice versa, and one walking in light is able to see beyond the darkness that may hem others in.

But Yahweh was not only light to David, but also his salvation. He was proclaimed as such when he delivered Israel from the hands of Pharaoh by dividing the sea (Exod. 15:2). The name Jesus is a combination of *Yah* and *Shua* (salvation) and signifies *He Who shall be Salvation*. Il-

luminated by light through Christ, confident of salvation, one can afford to rejoice and praise Yahweh. See Psa. 118:14.

"Whom shall I fear" — This is an echo of Psalm 23:4: "Though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me". "If God be for us, who can be against us?" asked Paul (Rom. 8:31). The answer is that though we may have enemies, they will prove ineffectual in their attacks or hatred.

"Yahweh is the strength of my life; of whom shall I be afraid" — The RV mg. renders this as "*stronghold*". "The name of Yahweh is a strong tower; the righteous runneth into it and is safe" (Prov. 18:10). He is a defence against all assaults (Psa. 18:2; 31:2-3). How practically true this is in the issues of life! In times of trouble or dismay, communion with Yahweh will provide relief, lightening the heaviness of the way. The help received is not merely theoretical, but real and tangible. Disciples are sheltered from the full power of the blast, and are strengthened to overcome. And certainly there is the sense of comfort and assurance in sharing our troubles with God through prayer. Through that means and the example of faithful men and women of old, we learn that Yahweh permits trouble and pressure in order that we might develop character. Recognising the purpose of such things, we are more enabled to patiently endure, and in faith recognise that though these things may continue for "a night, joy cometh in the morning." Hence we can respond with David: "Of whom shall I be afraid?" HPM

(To be continued. More benefit will be derived from the above if all references are personally considered).

OUR HOPE

There is no ground for expecting any good time apart from Christ. We need no other than God has purposed in him. His mission contains every element of rescue from the morass of misery into which the world is slowly sinking. Who can break up and disband the crushing armies of the world, but he? Who can establish a strong and wise and just and kindly government, but he? Who can fuse mankind into one happy family, but he? If he punish the world first, it deserves it; for there must first be righteousness before there can be peace. If he destroy its institutions first, and enforce his own single authority on its unwilling populations, it is because it is good, for it cannot find well-being in its own ways. Six thousand years have tragically proved the inadequacy of every form of human government; it has all been a terrible failure. The divine remedy remains and will come — and that soon!

A Decision & A Destiny

Moses chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.

A Wise Choice

As a young man, Moses was surrounded with all the splendour and luxury of an Egyptian court, and he could have remained in that position all his life had he been so minded. But, as a matter of enlightened preference, he made choice of a companionship which did not promise a single element of personal comfort, because he had discernment enough to see afar off. The magnificent civilisation of the land of the Pharaohs he knew would pass entirely away, while God's own plan for the government and blessing of all families of the earth was connected with the oppressed and downtrodden people, whose woes excited his sympathy and gave final shape to his determination to fellowship their wrongs.

It is not every young man that is able to look at things in their ultimate vista before the eye of youth. If its immediate associations are agreeable and pleasant, there is, as a rule, no disposition to look far ahead. They read about its being as a shadow, or a flower, or a vapour, that appeareth for a very little while and then vanisheth away, but they fail to realise the truth of such comparisons, and they go on as if all was to last for ever. They know not what a transient scene it is, nor how short it really seems to an old man who is about to close his eyes in death. And Christ has told us plainly that we cannot make the most of our present existence in the sense of worldly enjoyment and have a part with him when it is past and gone. "If any man hate not his own life also, he cannot be my disciple."

Which is it to be? Is there any comparison when the facts are duly considered? And what are the facts? Take the present life — what is it? It's a momentary existence of care and toil and vanity in the majority of cases, do what you may — whether you accept Christ or reject him — whether you tread in the ways of righteousness or transgression (for

there's little splendour in the lot of most people). Under any circumstances it is a state of evil — a state of disappointment, an altogether unsatisfactory and vanishing condition. The breath may depart from our nostrils at any moment — the coffin may be brought to the door in less than a week's time from now, for no man has made a league with death, or entered into a covenant with the grave. And this is the life which Christ asks us to be ready to surrender for his sake if need be — that he may give us a life in which there will be no dangers to avoid, no uncertainties to harass, no sacrifices to make, no tribulations to endure!

A Glorious Reward

These, then, are some of the conditions on which the crown of righteousness is to be ultimately bestowed. No man can find the least fault with them. They are stern, but they are reasonable. They are simple, but they are divine. None of the rulers of the nations have ever yet accomplished an accession to the throne on any such grounds. They have not been called upon, as young men, to render obedience under dark and difficult circumstances preparatory to their exaltation to power. The consequence has been that mankind has been ruled by monarchs whose inherited splendour has rendered them blind to the miseries, and callous to the misfortunes of their species.

The world's future rulers are to be chosen from a class that has learned to weep with those that weep. Not many wise, or mighty, or noble are called to this high distinction, for, as a rule, these men have hearts of steel, and tenderness and commiseration are to them qualities unknown. God proposes to wrench the authority from their selfish grasp, and to put it into the hands of his tried and faithful servants who have had experience of the sore evil that is done under the sun, and who have acquired sympathy with suffering in all its varied forms. The Captain of their salvation himself was put through this preliminary acquaintance with evil, and made perfect through sufferings. His brethren of the first century were exhorted to consider him who endured such contradiction of sinners against himself, lest they should become weary and faint in their minds. No man is fit for the kingdom of God who is a stranger from first to last to the mental condition thus described. The result will be that there will finally be gathered together in the presence of Christ a great company from various generations, who will have this common bond of sympathy — that they have all passed through one form or another of adversity and trial by reason of their fidelity to the truth. There dawns this prospect upon the world of afflicted humanity — the joyful prospect of a government wielded by hands that will uplift themselves in deeds of help, and comfort, and blessing — that will never lose their vigour, nor forget their cunning, nor close against the cry of the distressed, but be ever directed with wisdom and beneficence equal to all possible emergencies that may arise.

— A.B.

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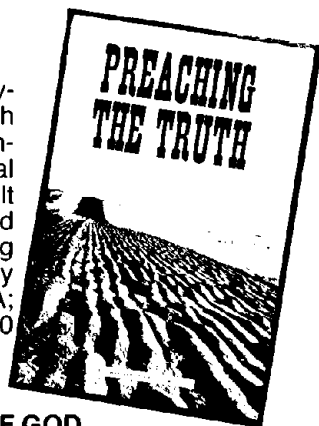
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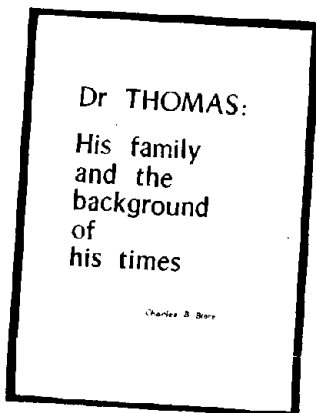
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His Life & The Background Of His Times

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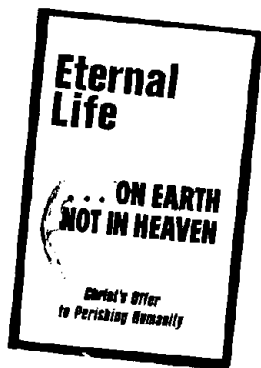
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