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

— J. Thomas.



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

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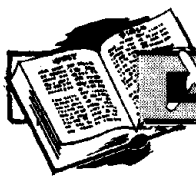
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Introduction To Volume Forty-nine

Responsibility

Yahweh has abounded towards us, and He asks us to abound towards Him "in every good word and work". Abounding people are precious in proportion to their scarcity. It is a joy to contemplate them; they are a stimulating influence wherever they are found. They "strengthen the weak hands, and confirm the feeble knees". They rejoice in the Lord, and joy in the God of their salvation, and have no confidence in the flesh. The work of the Truth is to multiply such from among the sons of men; and the object of *Logos* is to contribute to that end.

It is slow work and hard work to take them out of the world at all, but it is still a more difficult work to get them to turn from the carnal things of the mere natural man, on to the sublimer altitudes of the spirit-word which reveals everything to us in its true character. This, of course, includes ourselves. The Word reveals how short of the full image of Christ we are; and encourages us to aim for the spiritual maturity which is enjoined upon all the Father's children, as the basis of His final approbation. Paul exhorted: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. 15:58).

What Are Our Responsibilities As We Commence A New Volume?

WE RECOGNISE that our paramount responsibility is to Yahweh. He is our Creator, and from Him proceeds every good and perfect gift (James 1:17). Every breath we draw is His provision; our very being is sustained by His mercy; the fellowship that we have with those who join hand in hand with us stems from His grace. That being so, to Him then is our greatest re-

sponsibility, far greater than loyalty due to flesh and blood creatures of the dust, no matter who they may be. He desires that we manifest His glory in thought, word and action. Our loving duty is to so think, speak and act that He is magnified in our individual and ecclesial life. The Truth is of Him, and is His; therefore it is the Truth we desire to promote. What He did in making precious promises to Eve, Abraham and David, we recognise as something which He did for us as individuals (2 Peter 1:4); and we rejoice in those precious things, and love Him for His goodness, mercy and grace.

WE RECOGNISE our great responsibility to the Lord Jesus Christ, a responsibility begotten of the fact that the Father has done great things for us through His beloved Son, our Lord. As we honour the Son, we honour the Father also, and as the Son, he brings the Father closer to us than otherwise would be possible. The Lord Jesus is our elder brother. There is an intimate closeness arising from the days of his flesh, when he learnt to know compassion for his brethren through the things which he personally suffered, and was made the Head of the Body. He has been given the direct oversight of Ecclesial affairs, and as he himself testified to the brethren in Ephesus, he "walks in the midst of the ecclesias" (Rev. 2:1). The direction must come from the Head, and conscious of this overriding direction of Ecclesial affairs, we admit of no responsibility in Ecclesial affairs greater than our responsibility to the Lord Jesus Christ.

WE RECOGNISE that he has raised up a witness to the Truth in these last days, and that no act of human chance revived the Truth. Therefore we testify that the work of our late brother John Thomas, and the consolidation of that work in the labours of our brother Robert Roberts, is a work of Christ. Though these men were not spirit-endowed as Yahweh's workmen were in other ages, the work accomplished was as vital to us as was the work of Moses and Aaron to Israel in the Sinaitic wilderness. To those who scoff at this concept, we point to Korah, Dathan and Abiram, and warn lest the same fate befall their modern counterparts at the Sinaitic judgment seat of Christ. We labour to preserve the foundations laid by the pioneers of our Movement, and see the need for this as a special responsibility we have, not to flesh and blood, but to the Lord Jesus Christ.

WE RECOGNISE a responsibility to the Ecclesia. This calls for

unity and love among the brotherhood, and requires a stern, uncompromising stand against the teaching and attitude of those who would sow to the flesh, or detract from the purity of the doctrine. To those who sow to the spirit in hope of the glory of God, we owe a responsibility to preserve our magazine as a source of encouragement and comfort in the midst of difficult days, clearly setting forth the shining light of the Truth which comes to us from the Father and the Son.

WE RECOGNISE a responsibility to the world. Blind, ignorant, foolish sons of Adam, "why will ye perish?" It is not our task to convert the world, to heal its woes, or to provide social relief. The coming of the Lord alone will provide the power necessary for that mighty work. But, with the blessing of the Father, we will continue to do what we can to help "good and honest hearts" to find the way of life. We will, God willing, maintain our public testimony through the avenues of Gospel proclamation, and the distribution of literature to the world about us as heretofore.

WE RECOGNISE that we are few in number, and therefore welcome help from the faithful in Christ Jesus. This help, so freely given in so many ways, has been a refreshing experience in the dreary wilderness of life. The company of such brethren and sisters, either personally or by letter, enables us to experience the joy of fellowship in service, and strengthens us greatly in the task before us.

As we commence our forty-ninth volume (almost half a century in these labours), we hope, with the help of Yahweh, to maintain them throughout the coming year. The interplay of our responsibilities in the varying directions indicated above set the pattern to which we aim to conform, a pattern designed to the end that in all things Yahweh may be glorified through Jesus Christ. We are conscious of the weakness of our efforts as humans count weakness, both as to the number, the physical strength, and natural ability of those who constitute our working group, but we are equally conscious of the fact that where our work commends itself to Yahweh, He will use it to accomplish His will. We clearly see our task as simply to press on in the work we are doing, with singleness of eye, and no motive other than the meeting of the responsibilities we have acknowledged. No change in doctrinal policy will take place, for truth is not subject to caprice or fleshly direction, and we believe that our policy is

set by a conviction born of the knowledge of the Word itself.

We seek the co-operation of readers to that end. We hope they share with us the responsibilities outlined above, and co-operate (as they have to this point of time) in the labours attempted. Above all else, we look forward to the termination of these efforts in the return of the Lord in glory to relieve us of the responsibilities that meantime rest upon each one of us. Even so, come, Lord Jesus.

What are our responsibilities as we commence a new volume? WE RECOGNISE that our paramount responsibility is to Yahweh. He is our Creator, and from Him proceeds every good and perfect gift (James 1:17). Every breath we draw is His provision; our very being is sustained by His mercy; the fellowship that we have with those who join hand in hand with us stems from His grace. That being so, to Him then is our greatest responsibility, far greater than loyalty due to flesh and blood creatures of the dust, no matter who they may be. He desires that we manifest His glory in thought, word and action. Our loving duty is to so think, speak and act that He is magnified in our individual and ecclesial life. The Truth is of Him, and is His; therefore it is the Truth we desire to promote. What He did in making precious promises to Eve, Abraham and David, we recognise as something which He did for us as individuals (2 Peter 1:4); and we rejoice in those precious things, and love Him for His goodness, mercy and grace.

A Mansfield

Editor

The Spirit of Christ

The question of the spirit (mind or disposition) of Christ is of surpassing importance in view of Paul's statement that "If any man have not the spirit of Christ, he is none of his." The character of that spirit is clearly defined in his precepts. A man will soon discover it who earnestly addresses himself to the "doing of his commandments." He will find it is a spirit of meekness and submission to evil, and of kind doing under bad treatment. The man has not discovered it who thinks it admits of resentment, retaliation, evil-speaking, threatening, or resort to legal compulsions. Paul briefly sums it up in his own case: "being reviled, we bless; being defamed, we entreat; being persecuted, we suffer it." Of what unspeakable importance that this standard should be recognised and acted on in the ecclesias. James says: "the body without the spirit is dead;" what is the condition of a professed body of Christ without the spirit of Christ? The inspiration controversy brings this as well as other things under serious consideration. Can we doubt that this is a result intended by Him who controls all things?

— R.F.

"And it came to pass after this, that David enquired of Yahweh, saying, Shall I go up into any of the cities of Judah? And Yahweh said unto him: Go up" (2 Samuel 2)



Preparing For The Throne

Difficulties and trials are essential to the development of a character acceptable to God. Even men of faith, the recipients of special promises like Abraham and David, were perfected by such. Trials are designed to develop endurance in adversity, understanding sympathy towards the sufferings of others, and greater reliance upon God.

Trials In The Wilderness

The reactions of David to the trials leading to his elevation in Israel, illustrate his wonderful response to the test imposed on him by Yahweh.

When but a young lad, the son of Jesse was selected by God to be His anointed. Samuel, father of the nation, visited the lowly house in Bethlehem with his horn of oil, there to proclaim the honour granted to the humblest son of Jesse; to proclaim that this young lad would become king in Israel, the leader of Yahweh's people, the man who would bear His glory before the nation.

David possibly expected that his elevation would be soon and easy, and we can excuse those youthful anticipations. But as the years passed by, the attainment of that hope seemed increasingly remote. Instead of being tutored for

kingship by the present ruler, Saul, he was treated as a bitter enemy, and forced to become a vagabond, a fugitive, hated, feared, rejected. His feats of courage, resourcefulness and faith, such as resulted in his victory over Goliath in the valley of Elah, became passing incidents of popularity. Though many in Israel applauded his prowess, support for Saul remained strong throughout those years, particularly within the tribe of Benjamin, and in the north.

Then came years of extreme distress, as David was exiled into the wilderness. He was separated from his great friend, Jonathan, for whom he had a love surpassing that of women. He had to find refuge in isolation, experiencing the fear of terror, depression, loneliness, worry. He even witnessed his own followers

turn upon him. At Ziklag they threatened to stone him (1 Sam. 30:6).

How often, in those desolate wilderness days, must his mind have turned back to that moment when Samuel had anointed him, proclaiming his divine destiny as king! But how long was he to wait until it occurred? How often his life was in danger! At times, even those he helped turned against him (1 Sam. 23:1-12).

Though Yahweh had promised him the throne of His people, all he had were caves, deserts, Philistines, complaining associates, and the intrigues of Saul.

Trials In The Nation

But now Saul was dead! The tragedy of Gilboa left Israel without leader or king! How easy for David to exult over the fall of his great enemy, to eagerly seek power. But adversity had taught David a lesson. He was too great a man to give way to such things. His genuine sadness at the death of his enemy is one of the greatest poems of Scripture. The lament (2 Sam. 1) shows his huge heart, the genuineness of his attitude, and his deep emotion. There was no note of triumph in his words, no joy at the fall of a cruel enemy; only sadness at the circumstances. David revealed true greatness as a faithful man of Yahweh.

David did not reserve his praise of Saul until after his death. There is not one word of the lament which is not consistent with the speech and action of David throughout his experiences with Saul. Some people delay their praise too long. They keep back their affection until they write an

epitaph. It is better to make our love longer, and our epitaphs shorter!

But now David may have thought that the promised kingdom was immediately to be his! Saul was dead, Israel was leaderless, David was ready. Ought he not to have boldly approached Israel's leaders, and proclaim his right to the throne?

Not so! David had learned whilst dodging javelins in Saul's palace, fleeing from the king's army, hiding in the cave of Adullam with misfits and dissidents, or grovelling at the gates of Gath in Philistine territory, that in all the affairs of life, one needs to "commit his ways unto Yahweh", needs to seek the counsel of Yahweh. He learned to await Yahweh to direct his paths: "Shall I go up Whither shall I go up?" (2 Sam. 2:1).

Sometimes we are in a hurry for kingship. The promise of becoming the kings and priests of the future seems to be delayed overmuch. We, too, have a promise; we know our destiny; though Samuel has not been sent to us. But we may be forced into the wilderness for a time; to learn what it means to wait. Some cannot sustain it. They mock the promise with the words, "The Lord delayeth his coming." They act as if God will never act. But He will, and this we learn if we constantly "enquire of Yahweh."

Opposition

Even so, David was still seven years from the throne and kingdom. True, he was made king in Judah, but at the same time Abner (Saul's uncle) contrived to oppose David's designs, and to

hold rulership of Israel to the house of Saul. Meanwhile, David sent a message of comfort to the men of Jabesh-Gilead:

"Blessed be ye of Yahweh, that ye have shewed this kindness unto your lord, even unto Saul, and have buried him. And now Yahweh shew kindness and truth unto you: and I also will requite you this kindness because ye have done this thing" (vv. 5-6).

This was the first recorded act of David as king. What a lovely character is here revealed! These men were followers of Saul, a city that had honoured him. Its members had risked their lives to give the late king a proper burial as befitted his position. And David recognised the graciousness of their action, and desired to reward their courage. But his approach was not rewarded. His days of trial and testing were still to continue. It was not in Yahweh's purpose to remove this opposition for another seven years! Though Judah responded to David, the other tribes rejected him.

How similar to the Lord's own experiences. He came to his own, but his own received him not. Though some desired to make him king, for his disciples clave to him, others plotted against him. Though he was seen as king in Hebron, as chief within the ecclesia, two thousand years were to pass before he will be king over all Israel. And his enemies did not cease with the death of Judas though his messages of love and compassion were extended to all mankind.

Through these centuries, there have been the Abners, and Ishbosheths, who try to wrest power from the son of David and

his followers. Even today, the same contest is in evidence. We may follow the son of David, but we face many enemies. And the warfare will continue until Yahweh deems the end, and we enter the Kingdom.

Battling With Pride and Death

Meanwhile, we find in the struggle of life the bite of the serpent can still be powerful. So the chapter before us, commencing with David's enquiry of Yahweh, and his desire for the good of all Israel, concludes with a sanguine battle for fleshly power, the futile death of David's brave nephew, and the wasteful death of 400 warriors of Israel. The contest commences in verses 12-13 with two mighty warriors facing each other:

"And Abner the son of Ner, and the servants of Ishbosheth the son of Saul, went out from Mahanaim to Gibeon. And Joab the son of Zeruiah, and the servants of David went out and met together at the pool of Gibeon".

Both parties were courageous, determined men. Fiercely loyal to their leaders, they were skilful in their chosen path of life. They were men of flesh, not likely to ignore a challenge to their power. Devoid of a spiritual minds, they were, like Judas, in the ecclesia for their own purposes: pride, fleshly ambition, personal satisfaction, victorious prowess.

They met at the pool of Gibeon — a symbol of life that was soon to witness death. On each side the two armies gathered to participate in a diabolical "play," a championship match, which would emphasise the glory of flesh.

How sad — that whilst David in

Hebron awaited for Yahweh to direct his paths (v. 1), others set out to destroy themselves! At the present time, the greater David awaits the divine direction. He sits at the Father's right hand, waiting until his enemies be made his footstool. But often, his followers on earth, like Joab, do not have the patience of their Lord. They thirst for blood, they indulge in championship matches, and cause untold distress by their desire for glory and power. There have been too many Joabs and Abners within the ranks of the ecclesia throughout the years.

Then the "play" commenced!

"And they caught every one his fellow by the head, and thrust his sword in his fellow's side; so they fell down together" (vv. 13-16).

How sad, futile, unnecessary, was this ghastly game. It was an enactment of the folly of flesh, a repetition of the mind of murderous Cain. Both sides desired to gain the advantage, but none succeeded. And 24 warriors lay dead: a graphic portrayal of the struggle for life, without God! The vain battle of flesh accomplished nothing.

There have been many a worthwhile struggles in the past that have brought success. Jacob wrestled with an angel, and received a promise. David challenged Goliath, and saved his people. Christ struggled with death, and gained life. But these 24 men struggled and died, and gained nothing! It was a fight of flesh, not a fight of faith.

The Folly of Flesh

We can repeat the folly of those 24 men! We may try to succeed in a fight with no future: we may in-

volve ourselves in business, pleasure, social charities; we may fight for personal ambition, pride, power, prestige. But sooner or later, the struggle ceases without success, and we lay down with the 24!

The sadness and madness of the chapter does not end there. It continues with the story of youthful foolishness — the stupidity of an Asahel whose vigor outstripped his wisdom. He was of young years, the youngest son of Zeruiah. In his desire for prominence, he failed to take account of his inexperience. He chased the older, skilful, ruthless Abner, but lost his life in the process.

"And Abner said to him, Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his armour. But Asahel would not turn aside from following of him wherefore Abner smote him, and he fell down there and died in the same place."

Asahel didn't have the ability to complete his project. In his youthful exuberance, he desired to change the world. He thought he was more skilful than his older brothers. He "knew" how to succeed in battle: he "knew" how best to run the ecclesia! But, in fact, he lacked the ability that comes with experience. The Lord later remarked upon the need to ascertain that we have the wherewithal to complete the tasks to which we put our hands! A man who builds a tower must first count the cost; a king who makes war, must first marshal his army (Luke 14:26-33). But Asahel was unable to sustain himself before the stronger Abner. His untimely death brings the chapter to an end, with his un-named and unknown father (2 Sam. 2:32).

Figures Of History

What remarkable lessons the chapter discloses! The Davids, Joabs, Abners, Asahels and 24 unnamed warriors have repeated their story often since then.

The Davids, though few in number, have been able to extend sympathy and kindness to an enemy. Their understanding and mature humility have commended them to God. They have constantly "enquired of Yahweh"; manifesting the kind of character that befits kingship.

There have been the Joabs, more numerous, who have been ruthless, cruel, determined; who would destroy any to gain their ends; who might support David when it suited, and desert him with equal abandon.

There have been the Abners, valiant captains serving the flesh: those who have a mistaken loyalty for a dead cause — for Saul's throne ends in disgrace.

And the Asahels: the immature; those unable to appreciate their limitations; who try to usurp the position of others, with a zeal that lacks knowledge; who rush into work without recognising the need for development and experience.

Then the many "24" unnamed warriors! Dying in their stupidity, in a useless display of flesh, in the struggle of power for a vain cause. Not God-directed, not written in heaven — they remained "unnamed"!

But where was David throughout this chapter? He had been brought into the first stage of kingship, and acknowledged as ruler in Hebron. But he had yet to await another seven years before

he would be crowned the second time, and coronated over all the empire. So the Lord was proclaimed "king of Hebron" 1900 years ago. To his disciples he said: "Thou callest me Lord and Master, and so I am." He offers unity (the meaning of *Hebron*) to those who would dwell with him. Though the battle of flesh continues with the Joabs, Abners, Asahels and the Unnamed Warriors, it is better for us to stop in Hebron with David. Let others enjoy the fleshly combats for the vanity of power and influence — we will remain in unity and fellowship with the king!

Meanwhile

The "seven" thousand years of trouble and trial will soon be over. Our leader will emerge as King over all. He will come from "Hebron" to Jerusalem, and we will rejoice in the grand coronation of our friend and king. Meanwhile, we gather around the Table, which speaks of the elements of trial and suffering, and reminds us of the patient awaiting for the day of glory that shall come in Yahweh's good time. The warfare in which we are engaged is that of self. In that engagement there is hope of success: like Jacob with the angel; like David in the valley of Elah. Our Master demonstrates the method of that success, for, like David, he too, "enquired of Yahweh," and he found answer (Heb. 5:7).

We come before him each first day of the week, for there, on the Table is Yahweh's answer! "Whither shall we go up?" we ask! And the answer: "to Heb-

ron," to the ecclesia of David's servants, to this place wherein only is "unity" to be found: unity with the Father, Son and each other. Herein, will our warfare be battled. Let us rest heavily upon the God of David, Who remained with him until he had secured the

throne, and became king in Israel.

May the greater King soon bring this warfare to an end, and gather us in to rejoice in his mercy, lovingkindness, eternal power and peace.

G. E. Mansfield

A Series On The Apocalypse

1. The Simplicity Of The Apocalypse



Any who think the Apocalypse beyond them will find encouragement in this article. It is written to provide a simple key to its understanding. The Lord sent the Apocalypse to reveal, not confuse.

The Four Great Events

Four great events of the first century are relevant to the message of *The Apocalypse*. They are:

1. The victory of the Lord Jesus Christ over sin and death.
2. The preaching of the gospel by Paul to the Gentiles.
3. The first workings of "the mystery of iniquity."
4. The fall of Jerusalem.

All four events were ongoing developments in the purpose which started in Eden.

The victory of the Lord over sin and death was the outworking of the redemption promised to Adam and Eve in Eden.

The preaching of the gospel to the Gentiles by Paul made clear the hidden mystery in the prophets' utterances. This was

that the Gentiles should be made fellow-heirs by the work of Christ, and through the preaching of Paul.

The first workings of "the mystery of iniquity" had been foreshadowed from the gates of Eden in the murderous activity of Cain; later of Nimrod; later of the Babel-builders. The Psalms had prophesied of the coming of the "man of the Earth," and the prophets added their testimony.

The fall of Jerusalem in AD 70 was the unavoidable calamity as the operation of the law of the leprous house was applied. This required the dismantling of Jerusalem (Lev. 14:45). The law of false witness required the burning of the city as they had sought to burn the Lord Jesus Christ in

the flames of Gehenna (Deut. 19:16-19).

By the time John received *The Apocalypse*, the Lord Jesus had been 63 years at the right hand of the Father. Paul's work was completed, and the great apostle was dead. "The mystery of iniquity" was gaining ground in the ecclesias (2 Thess. 2:7). Jerusalem had perished 26 years previously at the hands of the Romans.

But Yahweh's purpose in Christ shall never fail, and so *The Apocalypse* plainly reveals the ultimate victory of the returned Christ over the national sin-powers; the manifestation of the royal-priests developed by the preaching of the gospel amongst the Gentiles; the destruction of "the mystery of iniquity" at the hands of the Lord at his second coming; and the rise of Jerusalem to its glorious promised pre-eminence and glory as the Throne of Yahweh in the earth.

The Simple Story

As *The Apocalypse* unfolds, we are reminded:

THAT the work of the Lord Jesus, wonderful as it was when he conquered sin and death, will not be complete until he has conquered "the works of sin."

THAT the ecclesia, whilst it faithfully endures suffering, is not called to suffering as its destiny, but to glory and power with Christ.

THAT the "mystery of iniquity" is doomed to utter extinction, when "the arm of the wicked and evil man is broken" in the day when "Yahweh is King for ever and ever, and the heathen have perished out of His land" (Psalm 10:15-16).

THAT though Salem, after the faithful times of Melchizedek, had fallen into apostasy by the time of Adoni-Zedek (Josh. 10:1); and though trodden down as Jebus, even as David had freed it for a day of glory, so the Greater David will bring

the greater day of glory when Jerusalem's treading down by Gentiles comes to an end for ever.

This is the simple — but wonderful story of the Apocalypse.

The Two Great Truths

The Apocalypse is related to the two greatest of all truths, God manifestation and Atonement.

The Lord Jesus reveals himself as "the Alpha and the Omega" (1:11). This is the language of God-manifestation. In Rev. 22:13-15 is seen the outworking of the great principles of God manifestation: mercy to those who walk in his steps; destruction to those who manifest the flesh.

He reveals himself as "the living one who was dead" (1:18). This is the language of Atonement. In 22:16-17 the victory over death is seen to flow from his Divine Sonship, as he who stands related to David by descent in flesh, is also the source from which David came.

The Apocalypse unfolds the two great themes as to how these two great truths will transform the earth. God will become "ALL IN ALL" and chapters 21 and 22 tell us how and when. The Lamb removes "THE CURSE", and the whole of chapters 2 to 20 are an elaboration of this, in 28 different references to the work of the Lamb.

The Two Paths

The on-going purpose of Yahweh divides the world at all times into two classes. One class is "the woman's seed", and the second class is "the serpent's seed" (Gen. 3:15). Between the two classes there is an unceasing

enmity — war between spirit and flesh. *The Apocalypse* traces these two separate paths that men have followed since the first appearing of the Lord.

The Father's Name is written in the forehead (14:1) of one class, and they follow the Lamb (v. 4). This is one of the paths.

The second class have *The Beast's Mark* in the forehead (13:16) and are excluded from the Lamb's book of life (v. 8). This is the other path.

Christ utters a solemn warning (22:11) that attitude determines destiny.

Widened from the individual to the group level, the Lord states the world's religions bring self-destruction by following the path of the flesh.

In 22:18-19 the Lord summarizes the whole of *The Apocalypse*. he says:

"For I corroborate (Gk. *summartureo*) that if any man adds God shall add to him the plagues if any man shall take away God shall take away his part out of the tree of life...."

The Apocalypse prophesied how men would take away and add to; and details the plagues which would come as a result. Reviewing his message in the last few words, the Lord says "I confirm all that has been said."

Therefore we conclude that the substitute invitations of the world's religions are self-destructive.

The Two Significant Sayings

The *Apocalypse* contains two significant sayings of the Lord. In 1:3 he says "Blessed (*happy* — Gk. *makarios*) is he that readeth..." The "*he*" equates with the "servants of Christ,"

those who have believed the gospel of the Kingdom — and this includes us.

In 22:10 the Lord says: "Seal not the sayings of the prophecy of this book."

So the *Apocalypse* is a private message from the Lord Jesus Christ to his ecclesia telling its members how his work of removing sin would be completed. It continues on where the gospel records leave off. It is intended to make happy people, and happy ecclesias.

"St" Jerome said "The *Apocalypse* has as many mysteries as words, or rather mysteries in every word." The Catholic Douay commentary on *The Apocalypse* says "It should not be forgotten, that the connection of sublime and prophetic ideas, which compose this work, has at all times been a labyrinth, in which the greatest geniuses have lost themselves, and a rock on which most commentators have split."

Contrast this with the words of Bro. Thomas in *Eureka*.

"The *Apocalypse* is a revelation for the sealed servants of the Deity alone. The *Apocalypse* is not for their enemies; hence the universal failure of all their attempts to expound it."

If you, and your ecclesia, are not *happily* waiting for the Lord, you are certainly not under the influence of the *Apocalypse*!

The Greatest Love-Letter Ever Written

We have *The Apocalypse* because the Lord loves his ecclesia, his waiting bride. It was the spiritually-sensitive John (the disciple "whom Jesus loved") who was privileged to receive the mes-

sage to circulate to the ecclesias.

Jesus had told the disciples beforehand of his impending death and resurrection (John 14:29) "that when it is come to pass, ye might believe." And what he did for them then, he does for us now, for John was given *The Apocalypse* so that we know before it come to pass regarding the long series of events which have led up to the coming of the Lord.

Jesus foreshadowed this, as the record in John 21:20-21 shows. Before Jesus ascended, he sat with seven of the disciples in the early morning light besides the sea of Galilee, and fed them bread and fish. He said, amongst other things, that John "would tarry till he came." And John did tarry, until as an old man, he received *The Apocalypse* sent from the Lord Jesus.

The Two Betrayers

It is significant that in the record of the events beside the sea of Galilee, John is referred to as the disciple who had asked Jesus in the upper room furnished, as to

the identity of the betrayer (John 21:20).

Why should that fact be singled out for special mention?

Because the one who was informed at the breaking of bread as to the identity of the betrayer, tarried until Christ came and revealed to him the details of the ecclesial falling-away which would reveal "the man of sin" — the ecclesia in apostasy for temporal gain.

Like Judas and his 30 pieces of silver, "the man of sin" has made temporal gain everything.

The man of sin who has sought and gained the political support of kings and emperors and the financial support of the masses who pay for the "forgiveness" of their sins. The man of sin who has waxed rich through trade and commerce with the wealth he has accumulated.

So to John was revealed the identity of both the betrayer in the apostolic band, and the betrayer who should arise out of the apostolic ecclesia and prevail until the day of Christ.

B. Philp sr. (Tas.).

The Apostle John

The Apostle John had no titles. He was neither "*Saint John*" nor "*John the Divine*". He was one of the saints in Christ Jesus; but not "Saint," as an ecclesiastical title of honor and distinction. He might as well have been styled *King John* or *Priest John*; for he was not only a saint, but a king and a priest for God. Ecclesiastical titles are of the pride of life, and not of God. They are assumptions of lordship over the saints; and strictly forbidden by their Prince. "Ye are all brethren; and the greater of you shall be servant" — Matt. 23:8, 11. *This is the spirit of Christ, who although the Teacher, and Lord, was as one who served. The reverse of this is the spirit of Antichrist. Wherever, therefore, men professing themselves to be Christians, exalt themselves, or allow themselves to be exalted to high ecclesiastical estate, there is "the mark of the beast," and there "the number of his name."* All this sort of thing was repudiated with contempt by the apostles, after they were converted and became as little children — Matt. 18:3. "Be of the same mind towards one another; not minding high things, but being conducted with the despised" — Rom. 12:16. This was the doctrine they inculcated, and practised; and in so doing though dead, still speak reprehending the unhallowed ambition of those who pretend to have succeeded them in all but their penury and woe — 1 Cor. 15:19; 2 Cor. 11:21-28.

He is Coming

He is coming, and the tidings
Are rolling wide and far,
As light flows out in gladness
From yon fair morning star.

He is coming, and the tidings
Sweep through the willing air,
With hope that ends for ever
Time's ages of despair.

Old earth from dreams of slumber
Wakes up and says, Amen;
Land and ocean bid Him welcome,
Flood and forest sing again.

He is coming, and the mountains
Of Judea shouts acclaim;
Jerusalem now awakens,
And joins in glad refrain.

He is coming, wastes of Horeb,
Awaken and rejoice;
Hills of Moab, cliffs of Edom,
Lift the long-silent voice!

He is coming, sea of Sodom
To heal the leprous brine,
To give back palm and myrtle
The olive and the vine.

He is coming, blighted Carmel,
To restore thy olive bowers;
He is coming faded Sharon,
To give thee back thy flowers.

Sons of Gentile-trodden Judah
Awake; behold he comes;
Landless and kingless exiles,
Re-seek your long-lost homes.

Back to your ancient valleys
Which your fathers loved so well
In their now crumbled cities
Let their children's children dwell.

Drink the last drop of wormwood
From your nation's bitter cup
The bitterest, but the latest —
Make haste, and drink it up

For He the true Messiah
Thine own anointed King.
He comes in love and glory,
Thy endless joy to bring.

Yes, He thy King is coming
To end thy woes and wrongs;
To give thee joy for mourning,
To turn thy sighs to songs;

To dry the tears of age;
To give thee, as of old,
The diadem of beauty,
The crown of living gold;

To lift thee from the sadness,
To set thee on the throne;
Messiah's chosen nation
His best beloved one.

The stain and dust of exile
To wipe from thy weary feet,
With songs of glorious triumph,
Thy glad return to greet.



LOGOS COMMUNICATION

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS
NEAR AND FAR

Mid-West Bible School (USA)

"The 21st Mid West Bible School may best be summed up in a note from a sister: "Wasn't it a good week!"

"Each morning brethren Ron Heath (U.K.), H. P. Mansfield (Australia), and Ted Plew (USA) provided a wide range of exhortational and expositional adult and upper teen-age education. At the same time, Canadian and American teachers kept young minds occupied with various features of the Word of God, and preparations for the usual Friday 'Children's Night' program. All activities were culminated with the Choral Group uplifting us with the first fourteen of our anthems. We are thankful to our heavenly Father for this annual blessing made possible through the willing minds and industrious hands of so many of our companions. The Truth is a precious thing indeed! Plans for 1983 (God willing) are tentatively under way. We have accepted the dates Hanover College has offered us: July 30 thru Aug. 7, 1983." — J.A.H. (USA).

(The Hanover College provides outstanding comfortable quarters and excellent facilities for the Bible School. A pleasant and profitable week was spent in company of those of like precious faith. It is

hoped that Bro. J. Martin of Australia will visit the Schools next year — Ed.).

Elpis Israel Class

"You will be pleased to learn that Sister Campbell of the East London Ecclesia, South Africa, reports that an *Elpis Israel* class has been commenced with eight members." — L.L. (WA).

(We do rejoice in that news, for we believe that "Elpis Israel" is the book for the times. It not only expresses the Truth clearly and correctly, but does so in a virile manner that is stimulating to those who study it. We pray for the success of the class. Incidentally, "eight members" is a significant number, for there were eight members saved in the days of Noah! We look forward to more being saved in these days, and hope for the imminent coming of the Lord to establish his power in the earth. — Ed.).

Brother W.D.A. Thomas

"We draw your attention to the falling asleep of Brother W. D. A. Thomas with whom you have had correspondence. He was a most zealous worker in Gospel Proclamation, and a keen student of the Word. His sister wife told us that almost his last words were speaking the Truth to his nurse!" — S.C. (UK).

(Brother Thomas' zeal

for the truth was outstanding. He was constantly acquiring literature for distribution, and his enthusiasm in proclaiming the Gospel was contagious. He used every means to further his knowledge, as a result of which some, today, are rejoicing in the Truth. He manifested the attitude of Noah in proclaiming the message of salvation whilst also "condemning the world" — Heb. 11:7. He now rests awaiting his Lord whom he served assiduously, and who will reward according to faith, works and mercy. Thus the Truth defies even death. In the face of death, how important that we follow the example of Paul: "We look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal" — 2 Cor. 4:18. Through the eye of faith we can view the invisible! — Ed.).

Obituary Notice

Bro. S. Cherry has forwarded us the following newspaper notice:

Thomas, W. D. A., who loved and served his Creator and rejoiced in the Hope of Israel, now rests from his labours, awaiting the return of Jesus Christ to this earth to raise him from among the dead. A much beloved husband, father and grandfather.

A Witness To Brother

Thomas

"I am a lecturer in the Dept. of Civil Engineering in a Nigerian University. Whilst in England, I became a student of the Bible for three years (1978-81). Through my contact with the Christadelphians there, and with assistance from Mr. W.D.A. Thomas, learned some of the truths as set out in the Bible, as opposed to the church doctrines I had been taught before I went to Britain.

"Back home in Nigeria, I have continued to study the Bible, holding occasional discussion with people with whom I come into contact. As a result of such meetings, I had made requests for booklets from Mr. Thomas. During one such occasion, Mr. Thomas asked me to write to you, asking that booklets available be mailed to me in bulk for distribution. He said I should inform you that he had directed me to you. Sir, if this request be granted, I would be glad to receive all grades of publications, except books for sale. I have deliberately excluded materials for sale because the economic situation of my country has forced the Government to place restrictions on foreign exchange. This, therefore, means that money for books sold may not be easily transmitted to you in Australia.

"May I also take this opportunity to ask your assistance in one area. During discussions with Trinitarians, John 1:1-14 is usually quoted in an effort to show that the Lord Jesus is God and part of a Trinity. However, such persons usually find difficulty explaining how the Holy Spirit is God.

LOGOS

Please, if you can find time, send me something on John 1:1-14. What I have always done is to show them other passages in John which refer to the Lord Jesus as the Son of God, and not 'God the Son'. Presently, I am corresponding with the Apostolic Faith Church in Oregon. I wrote to headquarters, showing how their doctrine of the Trinity is wrong. My correspondence was rejected on the grounds that it was the result of the 'work of the enemy', and so I was excommunicated. I was sent a tract entitled: *The Trinity: A Mystery And Reality*. I have now commenced a reply, answering the tract paragraph by paragraph. In the end, I intend including extracts from the Christadelphian booklet: *God is One Not Three*. Sir, as I have found, most people are finding it difficult to reject the old doctrines which they have been taught from childhood days. Sincere greetings to you". — E.H.A. (Nigeria).

(It is remarkable that in one mail we received brother Cherry's communication advising us of the death of Bro. W. Thomas (see above), and the very next mail included the above letter! The ways of Providence are remarkable. We have answered the letter, and forwarded supplies of literature for distribution as from readers of "Logos". We have offered our services to the writer in his pursuit of Truth, and trust that the seed sown in the life-time of that ardent Gospel extension worker, Bro. W. D. A. Thomas, may result in further fruit to the glory of Yahweh's name, in the

age to come. If we cast our bread upon the waters, it will return after many days. — Ed.)

Banjo-playing To Preach The Truth

"We are puzzled by your reference to what you disparagingly term 'banjo' playing as a means of praising God and drawing sinners to the Truth. We presume you mean guitar playing as banjos are hardly to be seen nowadays.

"The guitar, the very word coming direct from the Hebrew as the proto-guitar originated in Gath around 1800 B.C., and its rhythmic music, are far closer to the sound of Yahweh's praise in Biblical times than that of the European instruments like the piano or the wheezy reed organ.

"Different cultures and generations express the joy of praise with different instruments and musical styles. Why should it only be in the rather unmusical and gloomy sounds of Scottish metrical Psalms or Bach?

"And surely, is there anything wrong with a meeting being 'bright'? Is anyone really going to be attracted to the Truth if we are miserable and dull about it? — R.W. (Jamaica).

(We do not mind meetings being bright, but we hate to see them merely light. To our mind, the swinging of a sentimental song to the strumming of a banjo or guitar lacks both dignity and purpose. Hymn singing is an aspect of praise to God, and should be performed by His sons and daughters with Him in mind. Most often hymns are prayers,

and should be sung with dignity and feeling and not merely to attract flesh. I do not know what you mean by the "rather unmusical and gloomy sounds of Scottish metrical Psalms or Bach." I find the first expressive and satisfactory to my feelings of reverence for God; and whilst some might not like the solemn compositions of Bach, I find them dramatic and impressive. You claim that the word for guitar comes direct from the Hebrew, and originated in Gath around 1800 B.C. I would need further details to check out your statement; but meanwhile I point out that Gath was the headquarters of the antiseemite Philistines, the city of Goliath the great enemy of the Truth! "Tell it not in Gath!" declared David in song (2 Sam. 1:20). And he explains why: "Lest the daughters of the Philistines rejoice, lest those outside of the covenant triumph".

The modernistic presentation of the truth, making our meetings light and bright to please outsiders, may well cause the "daughters of modern Philistines" to rejoice, but it will not express that note of urgent warning that is so necessary in these Noahic times, for tragedy faced the world of today. Our experience has been that the Truth best takes root where it is proclaimed in a clear, forthright, simple manner. We need to warn the public that it is rapidly nearing the "time of trouble such as never was" (Dan. 12:1), and there is urgent need for those with hearing ears to take hold of the saving truth of the Gospel. Remember, Christ declared that he comes in Noahic times to attract

when the Truth will not greatly appeal to the majority. I hardly imagine that Noah would waste his time strumming a banjo or guitar to attract people, in view of the urgency of the impending Flood. There is need to awaken the public to the crisis facing it, as "in the days of Noah". If you would like to take this matter up further with us please do so. — Ed.).

Literature Required

"You may not know me personally, though you may know me through my former address. I am a member of the Ecclesia in Enugu, and my address is as above. I need some issues of *Herald of the Coming Age* for distribution, and would be pleased if you can help me." — G.O. (Nigeria).

(We are currently forwarding supplies of "Herald of the Coming Age" free of charge to Bro. E. Eze of Aba E.C.S., leaving it to him to re-allocate the copies where needed. If you contact him he will supply you. If he does not have sufficient quantities, we can increase the number to him. If recipients in Nigeria show interest, we forward the information on to Bro. Eze for personal attention. If these arrangements are not satisfactory, please advise us. — Ed.).

A Moving Experience

"I am writing to thank you for the copies of *Logos* you have forwarded me following my baptism. I have just finished reading the Magazine and the *Good Company* which accompanied it, and I must say that I enjoyed them both very much.

"I am not very old, just seventeen, and I often find parts of Scripture difficult to understand. Your Magazines have helped a lot.

"Most members of my Ecclesia are quite old, but they are fervent in their love of God, and I received encouragement from them on my baptism. I was then the newest and youngest member. Since then we have had a further baptism which I found even more moving than my own: a man I previously did not know was baptised, and he looked so happy and grateful when he came out of the water, that I felt like crying.

"Thank you for your help, and may God give you the strength to continue with your labours. God bless you." — F.E. (U.K.).

(Thank you for a lovely letter. And never let your interest in the Bible, or your emotional enthusiasm in the Ecclesia lapse. Though you are so young in years and in the Truth, you can be a help to the older members, for your enthusiasm and your keenness can stimulate them as well. When I was your age, I always kept a notebook by my side when reading the Bible. Any passages I found particularly difficult to understand went into the notebook, and I searched out an answer: either from the writings of the pioneers, or from reliable brethren of my acquaintance. It made the reading of the Bible so much more interesting, though, for a time, you will appreciate I had many notebooks! But over the years they have lessened — though I still

keep up this practise. So never lose your interest in the Bible, and if I can help you at all, write to me again. — Ed.).

The Gospel And Hebrew

"In *Phanerostis* p. 20 there appears the comment: 'Christ spake in Hebrew (Acts 26:14), and there is strong evidence to suggest that the original gospels were written in that tongue.'

"In view of that comment, the following is significant:

"Modern scholarship tells us the originals of the four Gospels, and of other parts of the N.T. were published in Greek. This is disputed by the Church of the east, and by some noted western scholars. It is obvious that the N.T. writers drew from an Aramaic (similar to Hebrew) source. In the 5th century, the Peshitta version in its present form, held universal acclaim in all of the east. That is the Syriac or Aramaic form. It is claimed that the Scriptures were originally received in Aramaic originals, the language spoken by the Lord Jesus himself. The Peshitta text has come down from Biblical days without any change or revision. Josephus used Hebrew and Aramaic words indiscriminately, and the language was commonly used in Christ's day (the languages are very closely related). The Septuagint was never officially read by the Jews in Palestine. They condemned it and proclaimed a period of mourning because of defects in it. The Lord Jesus used a text which came from an older Hebrew original. His quo-

tations from the O.T. agree with the Peshitta Version and disagree with the Greek. Greek was not commonly used in Palestine. Josephus' book on the Jewish Wars was written in Aramaic. He claims that a number of his friends tried to learn Greek, and hardly any of them succeeded. He states that he took great pains to learn the Greek language, but found it difficult to pronounce with exactness because he was so used to his own tongue. He declares that people of his nation were not encouraged to learn Greek. It was forbidden by the Jewish Rabbis.

"The Epistles were translated into Greek for the use of Greek converts; then into Latin, and so on. Dr. Joshua Block, head of the Dept. of Semitic Languages and Literature, N.Y. University declares: 'Owing to its great antiquity (The Peshitta) is one of the most valuable documents in revealing the original text of the Bible.' — B.R. (NZ).

(It seems obvious that the Lord would have conversed in Hebrew or Aramaic, and that the original Gospels were in that language. That being so, there is no doubt that he would have used the divine name. — Ed.).

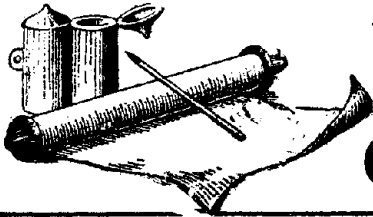
Question Answered

"Could you please explain Mark 9:42-50 for me? I was baptised many years ago, but every time I read this passage I am confused. Please help me." — R.H. (USA).

(Christ declared, "If thy hand, or foot, offend thee, cut it off." The hand is the

member that extends itself to work on behalf of the body, the feet carry it from place to place. The Lord's advice is that if the "labour of our hands" or our activity are opposed to the will of God, discontinue in so doing, or, figuratively "cut off" your hand or foot. In v. 47 he applies the same reasoning to the eye. If we use our eyes for viewing that which will lead us from the Kingdom, cease to do so — figuratively pluck out your eye, act as though blind. To do otherwise is to jeopardise your position in the Kingdom. The word "hell" (v. 45) is "gehenna" and relates to the rubbish destructor that was kept burning in the valley outside of Jerusalem. All refuse, including the bodies of criminals, were flung into this place to be consumed. And it was kept constantly burning. Again, this is the language of figure, and relates to the adverse judgment of the future age. The reference is cited from Isaiah 66:24 which, as the context shows, refers to the judgment of the future age.

The language, therefore, is figurative and should be interpreted in that way. It is better to restrict one's actions, or what one permits, and make sure of the Kingdom of God, than to be self-indulgent, and lose the inheritance therein. A person who appears before Christ "halt" or partially "blind", that is having restricted his actions, walk, or sight now, will enter into life through being found in that state. As the closing words of the chapter state, Christ requires a life of sacrifice, salted with salt. — Ed.).



The Old and New Covenants

In December 1857, a correspondent wrote to Brother Thomas asking the following questions: Some anxiety prevails among us here respecting the Covenants — *Whether we are now living under the Old or the New?* If under the Old, is not the Sabbath of the fourth commandment still obligatory upon us? If we Gentiles are not under the old, *how do we get under the new?* Have the days come as yet when the covenant mentioned in Jer. 31:31, is made with Israel and Judah? These subjects have weighed heavily on my mind for some time back. I cannot see that we are yet under the old covenant which was made with Israel when they were brought out of Egypt; and yet I do not fully understand how we enter into, or are brought under the new.

The Two Covenants

Primarily and generally, there are Two Covenants — the Abrahamic and the Mosaic. These are styled “Old” and “New,” not with reference to the order of their record on the page of history; but in relation to the time of their *coming into force*. The Mosaic, styled in Jer. 31:31, “the Covenant which I make with Israel’s fathers, when I took them by the hand to bring them out of the land of Egypt” — this was instituted at Sinai 430 years after the *typical*-confirmation of the promises to Abraham — Gal. 3:17; Gen. 15:18. The Mosaic continued in force for sixteen centuries, a period that brings us down to the time of Jesus and the Apostles. About six hundred years before their day, the Spirit of Christ in the angel Gabriel informed Daniel, as recorded in ch. 9 of his book, that Messiah the Prince should confirm a Covenant; and in the last half of the seventieth week of years from a certain

decree, should cause to cease from sacrificing and offering. This teaches that Messiah was to effect a change respecting the Law as the result of his confirmation of a covenant, and consequently another covenant than the Mosaic.

This being the purpose of God, the apostolic writings record the fulfilment; Paul, who had made greater progress in the Jews’ religion than any of his contemporaries, who were more learned in Judaism than any Rabbi now living; and consequently Paul, even if he were not a Christian, is better authority in constitutional questions concerning the Hebrew Commonwealth than all Rabbis of our day — this same constitutional Jewish lawyer — Paul saith that the Mosaic covenant had been made old by the promise of a new one; and that in his time it was ready to vanish away — Heb. 8:13. Furthermore, he tells us Jesus Christ was a minister of the circumcision of the truth of God,

to confirm the promises made unto the fathers." — Romans 15:8. These promises are the truth of God; and Jesus Christ was the confirmer thereof as Gabriel had foretold to Daniel. But, *when did he confirm this new covenant?*

This question is answered in the words of Jesus recorded in Luke 22:29,30, and elsewhere, saying, "And I am covenanted for you, as my Father covenants for me a kingdom: that ye may eat and drink at my table in my kingdom, and sit upon thrones ruling the twelve tribes of Israel." "I am covenanted" — *diatithemai*, yes; yes; and in so doing, he said, "This is my blood of the New Covenant, being poured out for many for remission of sins." — Matt. 26:28. "I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father;" and therefore it was not *felo de se* — John 10:17.

Confirmation of the New Covenant

Now, having accomplished this deace and taken up his life again in rising from the dead, the Covenant with Abraham was *antitypically* confirmed. The antitypical Isaac was offered up; and received again by the Father by resurrection from the dead. This offering of Isaac's seed, the Christ, was the death of the Mediatorial Testator of the New Covenant; "for where a testament or covenant is there must also of necessity be the death of

the testator." If there had been no covenant, new or old, there would have been no occasion for the death of Isaac's Seed. The Abrahamic covenant, then, is called New, because it did not come into force till the resurrection of Jesus, which happened in the vanishing period, "the last days" or 'end of the' Mosaic "Aion."

This covenant confirmed by Jesus as its Mediator, (Heb. 12:24) is the covenant to be made with Judah and Israel, according to Jeremiah, Ezekiel, and other prophets. It has not yet been made with Israel and Judah, that is, they have not been brought into the bond, or a delivering of the covenant — Ezek. 20:33-37. At the period of confirmation it was offered to Israel and Judah's brotherhood; but they rejected it with scorn, because it was offered in the Name of Jesus. This brotherhood which then existed in the Commonwealth of Judah is represented in Zech. 11:14, as a staff in Yahweh's hand, named "Bands". They were in the *bands* of the Old Covenant which bound them together as one nation. Now, the prophet teaches in this place, that the cutting asunder of the staff, *beauty*, or the cutting off of Messiah the Prince in whom no fault was found, would be the disruption of an existing covenant (ver. 10); and that after this, the other staff, *Bands*, should be cut asunder, indicating the dissolution of the commonwealth of Israel and Judah. This came to pass accordingly in the Apostles' days, when Jerusalem was destroyed by the Little Horn. This was the epoch of breaking the old covenant, not of making the new, with

Israel and Judah. When the new is made with them, the law of Yahweh will be in their inward parts and written in their hearts; and all Israelites will know Him from the least of them to the greatest. This is yet to come to pass.

Sabbatarianism

The Old Covenant was never given to the Gentiles. A man of another nation never came under it, unless he became an adopted citizen of the Hebrew Commonwealth. The Gentiles were not even called by the gospel until Beauty was cut asunder, or the Mosaic covenant was broken "*with all the people*". There is no obligation on Gentiles to keep the Jewish Sabbath. There is no one on earth, Jew or Gentile, that keeps it according to law; and any other observance of it only brings into condemnation. Gentile Sabbatarianism is a fig-leaf of the apron devised by the Old Man of the Flesh for the concealment of his shame. His teaching concerning it is mere twaddle.

Individual and National Acceptance of the New Covenant

The New, or Abrahamic, Covenant having been brought into force by the death of Jesus, Gentiles are invited to avail themselves of it, though for the time being Israelites reject it. The last eighteen hundred years has been a period of *individual acceptance* of the Abrahamic Covenant, and of *national rejection* of it. Multitudes of individuals have embraced it joyfully, and at the hazard of property, liberty, and life; but not a single nation has re-

ceived it. It offers to individuals remission of sins, and inheritance among the sanctified through faith that leads unto Jesus Christ. In other words, it confers the right of life for ever and of dominion over the nations in Messiah's Aion, commonly called "*The Millennium*."

When the day of Christ's power arrives the Israelitish nation will be willing and glad to receive it even from the Nazarine they now so cordially despise. Many other nations will also receive it; and rejoice with Israel in its blessing. This is the testimony of Moses as well as of all the prophets and apostles. But they do not, and will not, accept it in the absence of Jesus from the earth. They will therefore be *subjects* not *rulers*, mortals not immortals, people not princes, in the Age to Come.

"How do we Gentiles get under the New Covenant?" Individually? Yes. The answer to this question is, "By taking hold of it." But what does taking hold of the covenant consist in? In believing the things concerning the kingdom of God, and the name of Jesus Christ: and then being immersed into the Name of the Father, and of the Son, and of the Holy Spirit — Acts 8:12; Matt. 28:20. In other words, believe the exceeding great and precious promises covenanted to the fathers Abraham, Isaac, Jacob, and David; and confirmed by the offering of the body of Jesus Christ; and having this faith, put on Christ by baptism into him — for in Hebrews, Paul says, "By the New, or Second, Will (covenant or testament) we are sanctified through the offering of

Jesus Christ once." *We are sanctified by the Abrahamic Covenant, which is made sanctifying by Jesus, the seed of Abraham, its mediatorial testator, having dedicated it by his blood. Ignorance of the promises covenanted to the fathers, excludes from this covenant — sanctification, without which there is no salvation. "Alienated from God's life," says Paul, "through the ignorance that is in them." — Heb. 10:9, 10. Let those who cannot get beyond the*

faith and trembling of the demons, who as well as they believed that Jesus was the Christ the Son of God, think on these things. Read James 2:19; Mark 1:24,34.

With the hope that sufficient has been adduced to relieve our correspondent of her difficulty, we conclude, wishing her and her friends a glorious participation in the consolation, in the expectation of which she patiently endures.

J. Thomas.

Impending National Judgments



Israel's Defiance

"Nations are political organizations of men: to make a full end of such is to dissolve and abolish all national bodies founded and built up by the violence and craftiness of the wicked. A full end is to be made of all the nations whither Yahweh has scattered the Jews. This declaration is fatal to the independence and political existence of the United States, as well as that of all nationalities. The Second and Third Angels, which are identical with the Rainbow Angel of the tenth chapter, in the great and terrible day of atonement, execute this divine purpose of reducing mankind to a common and universal brotherhood; and of subjecting them to the imperial and regal sovereignty of Jesus and his Brethren. The Israelitish Nationality, however, is not destroyed. In this day of judgment, Israelites are 'corrected in measure,' and the rebellious among them destroyed: but a remnant will survive the refining process of this terrible day, and its constituents will every man return to his possessions in the land of the Holy One of Israel. Because, therefore, for the sake of his name, 'all they that devour Jacob shall be devoured; and all his adversaries, every one of them, shall go into captivity (ch. 13:10); and they that spoil him shall be a spoil, and all that prey upon him will I give for a prey. For I will restore health unto Jacob, and I will heal him of his wounds; because they call Zion an Outcast, saying, This is Zion, whom no man seeketh after. In the latter days Israel shall consider it' — Jer. 30." — Eureka vol. 3, p. 414

A Recompense On Tyre and Sidon

Without doubt, Israel's incur-

sion into Lebanon still stands as a notable sign of Christ's imminent return. Joel's words are outstand-

ingly significant in that regard. Having listed the restoration of Judah and Jerusalem as preliminary to the gathering of nations to the valley of Jehoshaphat, the vision of the prophet took in the destiny of Tyre and Zidon which, in the past, have played their part in opposing and persecuting Yahweh's people (Joel 3:4-6). Israel will be restored, declared the prophet (v. 7), and Tyre and Zidon will receive suitable recompense for their past antisemitic actions (vv. 4-5).

The Israeli blitz into Beirut has partly fulfilled that. The PLO has been scattered, and the area south of Lebanon to Zarephath (adjacent to Sidon) has been occupied (Obadiah 20). The Begin Government has announced it will refuse to vacate the southern section of Lebanon until a proper peace treaty has been signed; which means that basically it will continue to dominate that area at least.

What amazed many people was the attitude of the Arab nations. Not a finger was raised to assist the PLO. In fact, there appeared to be a tacit approval of the action of Israel! Certain it is that Syria, with all its Soviet munitions of war was unable to help effectively. To the great embarrassment of Russia, her weapons proved no match against those of Israel. According to a report published in *The Australian*:

"In Tel Aviv, the Israeli Prime Minister, Mr. Begin, charged that a United States plot to oust him from power was afoot and said Israel was concealing from Washington intelligence breakthroughs on Soviet tanks, MIG fighters and missiles.

"In an interview with the Israeli armed forces magazine, *Bamahane*, released yes-

terday, Mr. Begin, in revealing the alleged US plot, said: 'We know what's inside the (Soviet) T-72 tanks. We downed a (Soviet-built) MIG-25 and put its parts together. We devised a method to knock out surface-to-air missiles without losing even one plane.'

"He claimed that neither the Americans nor NATO had such technology.

"Israel had not yet shared the information gathered in its invasion of Lebanon.

"Mr. Begin said among the three intelligence break-throughs made during Israel's invasion of Lebanon was a unique Israel technique to cripple ground-to-air missile batteries.

"I am sure that one day we will share these three secrets with the Americans, and this will be a great contribution to the US', he said."

At the time of the end, prophecy requires Israel to "dwell safely" (Ezekiel 38:11). The word is rendered in the margin as *confidently*, and certainly that is the case today.

Where Are Israel's Friends?

But though Israel may dwell "confidently" her "friends" are conspicuous by their absence. They support Israel because they are compelled to do so. As the Israelis used to say openly: "USA needs us more than we need them!" The success of the Israelis in Lebanon has silenced the Soviet for the time being, but the time will come, and even now has begun, when the prophecy of Jeremiah will be fulfilled: "All thy lovers have forgotten thee; they seek thee not" (Jer. 30:14). In many parts of the world today, the old Gentile antisemitism is on the increase. Even Prime-Minister Fraser of Australia added his voice to the growing cacaphony and "bitterly attacked Israel over her invasion of Lebanon" (*Adelaide Advertiser*).

The defiance of tiny Israel in

the face of such a worldwide attitude is amazing. And also irritating to the Western World. In the face of the M.E. peace plan proclaimed by President Reagan, Begin of Israel announced the intention of his government to establish further settlements in the West Bank. This called forth an Editorial by the *Adelaide Advertiser* entitled *Begin Must Listen!* in which was stated:

"Further, Israel's intention to establish new settlements in the West Bank and the Gaza Strip, immediately after the US call for a freeze on all such settlements, amounts to a declaration that Israel has A GOD-GIVEN RIGHT TO decide her own boundaries and is prepared to fight off (or to try to bluff) allcomers, including the US, to maintain that right."

In fact, Israel has a God-given right to those areas. And more than those areas. The King of Israel will extend his power over the Promised Land from the Euphrates to the Nile, and such nations as Lebanon, Syria and Jordan will be swallowed up in the Israel of the Millennium.

Meanwhile, Begin's charter is the Bible. The founder of his political party, the late V. Jabotinsky, broke with Weizmann on that principle. He claimed that Israel should possess all the territory both east and west of the Jordan, as occupied by the ancient nation, and he was not prepared to submit to the "parting of the land" (see Joel 3:2; Dan. 11:39) as was done by the UNO in 1947 as a basis for the establishment of the Jewish State.

Begin will not establish Israel on the east of the Jordan, but Christ will. Despite Israel's lack of lovers and friends at the time of the end, Yahweh declared through Jeremiah:

"And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith Yahweh" (Jer. 30:28).

That is in context with the statement that "all thy lovers have forsaken thee". It will be then that Yahweh, manifested through the "good shepherd", shall regather the flock in its fullness. Jeremiah declared: "Hear ye the word of Yahweh, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock" (Jer. 31:10).

Meanwhile, let us make sure that we are not found among those "lovers" who have forgotten Israel, but among those whose prayers on their behalf come up as a memorial before Yahweh. His name guarantees the redemption of Israel (Exod. 3:14). He delights in the worship of those who "pray for the peace of Jerusalem" (Psalm 122:6-7). It is a characteristic of true brethren of Christ, the spiritual "watchmen on the walls", that they "never hold their peace day nor night" in praying for its peace. So the prophet was caused to proclaim:

"Ye that make mention of Yahweh, keep not silence, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth" (Isa. 62:6-7).

With Paul, true brethren manifest deep feelings for the welfare of Yahweh's people, even though Israelis may be in ignorance of their Messiah. Their "hearts' desire, and prayer to God for Israel is," that the nation may be saved (Rom. 10:1).

Do Not Confuse Sin As Sickness

Meanwhile, the world morally is going from bad to worse. "As it was in the days of Lot", warned the Lord, so it will be at the coming of the Son of Man. Sodom's name is synonymous with depravity, and the sin of Sodom is in evidence today.

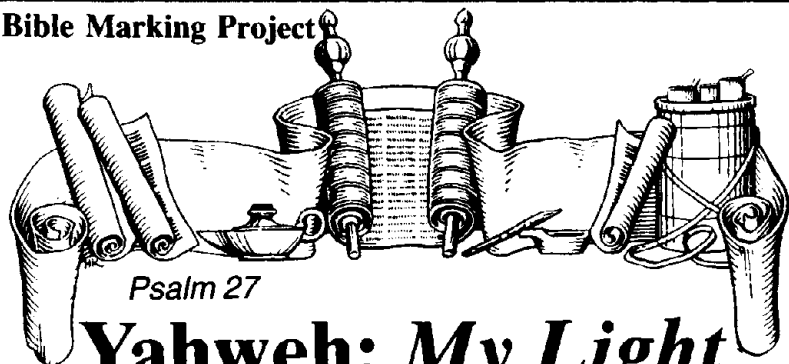
The *Adelaide News* recently listed a number of men holding responsible British governmental positions who have become noted for their immorality. The recent review of a book edited by a sociologist, stated that it claims that modern legislation, based upon what is or who is "normal", may be established upon the wrong criteria. The vast majority of people gamble, swear, buy various grades of pornographic literature and drink alcohol. In short, the books sees it normal and natural for man to sin (Mark 7:21). This is true, for "there is none good but One, that is God" (Matt. 19:17).

Unfortunately the grosser forms of sin today are not recognised as such. They are excused as forms of sickness, and therefore to be pitied more than condemned. The Bible does not view it that way. Because of its sin, Sodom was destroyed by earthquake and fire and a similar judgment through Armageddon will level and purge present society. True believers will never confuse sin as sickness, but will recognise and

condemn it for what it is. Unfortunately there is a tendency on the part of some who are inexperienced in the Truth to imagine that the cures of sociologists will save society. The only thing that will save it is the outpouring of divine judgment through Christ, for "when Thy judgments are in the earth, the inhabitants thereof will learn righteousness" (Isa. 26:9). Meanwhile, true saints are a race apart. They "are a chosen generation, a royal priesthood, an holy nation, a peculiar people"; that they might "shew forth the virtues of Him who hath called them out of darkness into His marvellous light" (1 Pet. 2:9). Because they "run not to the same excess of riot" as their contemporaries, but "abstain from fleshly lusts", they are viewed as "uncommon" (1 Pet. 2:9; 4:4). But their restraint is an investment for the future. The world is not only sunk in sin, but is a desperately unhappy and futureless society. True wisdom, true happiness even now is found in the morality of the Word, whilst at the same time leading to life eternal. How privileged we are, in this age of wickedness, frustration, and approaching international tragedy to be able to rest upon its promises, and anticipating with joy the future, find in its pages "promise of the life that now is, as well as that which is to come".

W.M. (Woodville).

The tempestuous portents in every quarter of the political sky are arresting even secular attention. The anger of the nations increases and intensifies in the very heart of the question which marks the termination of Gentile ascendancy, viz., the claims of the Papal power to be lord over all. Euphrates the while is shrinking in its bed; the Frog-power is the source of European disturbance at all the political centres; Gog looms steadily on the Northern horizon with increasing stature and quiet fixed attention; the Jews rise from the thralldom of ages; those who are looking for the Lord increase with every month. The signs are all distinct; the tableau is complete.



Psalm 27

Yahweh: My Light And Salvation

We divide the Psalm into three sub-headings: Praise (vv. 1-6); Petition (vv. 7-12); and Patience (vv. 13-14); and continue our verse by verse notes from our last number at v. 2.

VERSE 2

“When the wicked, even mine enemies and my foes” — He identified his enemies as the wicked because he was on Yahweh’s side. We have seen that David’s experiences foreshadowed those of the Lord; and it was only the wicked who set themselves against him as his enemies. If we do what is right, if we ever strive to fulfil the will of Yahweh and remain loyal to His word, we will be opposed only by the wicked. That was the case with David in this instance, and with Christ on all occasions.

“Came upon me to eat up my flesh, they stumbled and fell” — He likened the wicked to wild beasts stalking their prey, eager to devour him. But instead of succeeding, they stumbled and fell. Solomon declared: “The path of the just is as the shining light, that shineth more and more unto the perfect day. The way of the wicked is as darkness; they *know not at what they stumble*” (Prov. 4:18-19). The world of today “that lieth in wickedness” stumbles its way through the darkness. For its ministers, it is a time of “distress of nations with perplexity”, and they know not how to extricate themselves therefrom. But the just see clearly through to the Kingdom. In times of personal trouble the man of faith is not without hope. David and Christ walked in light, though sur-

rounded by the forces of darkness. That fact gave them confidence when others were overwhelmed with doubt.

VERSE 3

“Though an host should encamp against me” — Saul was intending to do just that, as David knew. In the cave Adullam, in the strength of Yahweh, he prepared for any eventuality (1 Sam. 22:1-2,20-23).

“My heart shall not fear” — His trust was in Yahweh.

“Though war should rise against me” — It was a time of great uncertainty for David, when, at any time, he could be involved in war with Saul.

“In this will I be confident” — This statement was made in the exuberance of a great faith. No matter how deadly the danger, David refused to give way to fear. His light and salvation was in Yahweh (v. 1). He displayed confidence in Yahweh, such as sheep do in the protection and guidance of a true Shepherd (Psa. 80:1).

VERSE 4

“One thing have I desired of Yahweh, that will I seek after” — This verse is expressive of the very roots of David’s faith: his desire for an inheritance in the Kingdom of the future. The RV renders “de-

sired" as *asked*. The Hebrew *sha'al* signifies to *inquire, request*, and even *demand*. The subject of this demand, which found expression in David's prayers, was an inheritance in the Temple of the age to come. His keen interest in this is expressed in Psalm 132. The desire to see it erected motivated him to suggest to Nathan that he should do so (2 Sam. 7). He not only "desired" or "asked" that Yahweh fulfil His promise in that regard, but also "sought" it by doing what he could in regard to it.

His action is to be emulated. It is not enough to "desire" a place in the Kingdom, nor even to ask for it; we need to seek it by doing all that we can in regard to it. "Seek ye first the Kingdom of God and His righteousness," taught Christ (Matt. 6:33). "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Matt. 7:8). Earnest request, and dedicated search to attain it should be given to such an objective.

"That I may dwell in the house of Yahweh all the days of my life" — The term "house of Yahweh" can relate to both literal or figurative Temples (cp. 1 Pet. 2:5-6). To dwell in such a house is to assume the status of a priest. But both David and Christ were of Judah "of which tribe Moses spake nothing concerning priesthood" (Heb. 7:14). Hence, in giving expression to this hope, David anticipated a "change of priesthood" (Heb. 7:12) apart from that of Levi. He looked for one "after the similitude of Melchisedec", and "after the power of an endless life" (Heb. 7:15-16). Did David know anything about such a priesthood? He did, indeed! It is the subject of his prophetic and Messianic Psalm on that theme (Psa. 110); and Christ's use of it reveals that David completely understood its implications (see Matt. 22:41-46). What a glorious theme now opens out in the Psalm before us in the expressions used by David to be fulfilled through Christ.

"To behold the beauty of Yahweh, and to enquire in His Temple" — The term "*beauty of Yahweh*" is from the Hebrew *no'am*, and relates not to the external shining forth of glory but to inward beauty. The word itself signifies that which is *pleasant or gracious*, and therefore denotes the divine likeness of character. The word is used again in Psa. 90:17: "Let the beauty of Yahweh our God be upon us"; that is, let us reflect the divine like-

ness. Of the Lord it is written: "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth" (John 1:14). That is what David desired to behold. The Lord told the Apostles: "Many prophets and righteous men have desired to see those things which ye see, and have not seen them" (Matt. 13:17). What they saw, was what David desired to see, and what he shall yet see: "The beauty of Yahweh".

But he desired to behold it "in His Temple". And there it will be revealed, for, predicted Isaiah: "Thine eyes shall see the king in his beauty" (Isa. 33:17). Here, however, a different word is used, one expressive of external glory.

David also desired to "enquire" in His Temple. To do that is to enjoy sweet communion therein. The word rendered "enquire," *baqar*, signifies according to Strong, to *plough, to break forth*, hence to *inspect, admire, care for, consider*. The RV margin renders: "*Consider His temple*". The idea is expressed in Psa. 48:12-13: "Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following." In his Temple prophecy, Ezekiel describes how that regenerated Israel will be invited to "measure the pattern" and consider the house as a whole (Ezek. 43:10-11). Like the Tabernacle and Temple of the past, the Temple of the future will reveal spiritual principles as well as provide a literal place at which to worship. Some of those spiritual principles are expressed in the last two chapters of *The Apocalypse*. David, in the Psalm before us, expressed his desire to see them depicted in the literal Temple of the future.

One Hebrew scholar, *Wellhausen*, claims that with different pointing, the same Hebrew word can be rendered "*in the morning*". This is a very attractive thought, pointing forward to the Millennial dawn when the Sun of Righteousness shall shine forth in full glory (Mal. 4:1-2). The Millennium will not commence before the Temple is ready for service, and at that time, "in the morning", the "beauty of Yahweh" will inhabit it, and the full wonder of its spiritual significance will be apparent.

VERSE 5

"For in the time of trouble he shall hide me in His pavilion" — In this line, David reverted to the confidence he had

already expressed in v. 3. His desire, as stated in v. 4, will be realised. He had felt the hand of Yahweh in his life to that point of time, and was confident of doing so in the future. Figuratively, to be hidden in Yahweh's pavilion, or His shelter (see Psa. 31:20; 57:1; 119:114; Prov. 18:10; John 17:11) is to enjoy the protection of His fellowship.

"In the secret of His tabernacle shall He hide me" — His tabernacle, or tent, is a temporary structure awaiting the permanency of the future. There is great comfort and security in the "secret" of Yahweh's fellowship. See Ps. 31:20; 91:2. Christ told the Apostles to "abide in him" (John 15:4-7). To the world there is little security in so doing; but men of faith recognise its strength and value. It is a sure and effective shelter from the storms of life.

"He shall set me up upon a rock" — On a high rock, inaccessible to danger or attack. See Ps. 18:2. We build on such a rock by both hearing and doing the instructions of the Lord; otherwise we build on sand (Matt. 7:24-27). David was confident that he would be elevated out of danger's harm.

VERSE 6

"And now shall mine head be lifted up above mine enemies round about me" — The ultimate outcome of fellowship with Yahweh is depicted: triumph over the forces that sought to destroy David, or would seek to destroy those like him in succeeding ages. The enemies of such (being the "wicked" of v. 2) will be

put down, and faith inevitably vindicated. David's experiences in life illustrated the truth of the words expressed by God (see 2 Sam. 7:9), but the final consolation awaits the future.

"Therefore will I offer in his tabernacle sacrifices of joy" — Though, at the time, a refugee in the Cave of Adullam, and beset by powerful enemies that ruthlessly sought his destruction, David had sufficient faith to know that he would be delivered. He vowed to offer his sacrifices with "shouts of joy", as the margin renders the verse. He promised to worship with joyful enthusiasm, that all may recognise what Yahweh had done for him.

"I will sing, yea, I will sing praises unto Yahweh" — How well David fulfilled his vow is recorded in the Psalms. He, the sweet Psalmist of Israel, expressed himself unto Yahweh in songs of joy and enthusiasm. They are songs that many since have been able to make their own, and so rejoice before Him (1 Thess. 5:17-18), "in psalms and hymns and spiritual songs, singing and making melody in their hearts to the Lord" (Eph. 5:19).

What a wonderful example David set for those who were with him in the Cave of Adullam. Instead of being depressed by his reverses and the problems facing him, he expressed in words of praise his confidence in Yahweh, his hope for the future, and the conviction that he would triumph over his difficulties, and "sing praises unto Yahweh".

On that note, this section of the Psalm concludes.

HPM

The World's Need

It is night, it is dark. All things are out of course. Human life is not what it ought to be, and cannot be what it ought to be, under the conditions that prevail. Who will alter those conditions? Who can give us the conditions that are needed? What are they? We need God to take the world in charge. We need the bungling incapacities of man to be put on one side, and all power and authority vested in one government of his direct appointment — a government that cannot err, and that cannot be resisted, and that cannot be removed. Give us such a government, and you give us the sun, at whose bright presence, darkness will soon fly away. The reign of such a government will change the life of the world in a single generation. Such a government is coming. "God hath appointed a day in which He will judge the world in righteousness by that man whom He hath ordained, whereof He hath given assurance unto all men in that He hath raised him from the dead."

The Perfect Pattern

“Christ also suffered for us, leaving us an example, that ye should follow his steps” (1 Pet. 2:21).

Our Copybook

Greek scholars tells us that there is only one example of the word *hupogrammos* in the New Testament but it is an example with a vivid picture behind it. Peter says of Jesus that He left us an example (*hupogrammos*) that we should follow His steps (1 Peter 2:21).

The word *hupogrammos* is a word which has to do with the way in which Greek boys were taught to write. The common writing material in New Testament times was papyrus which was manufactured from a reed which mainly grew on the banks of the Nile. It was usually produced in sheets 10 x 8 inches, but was too expensive for boys to practise writing on. So, the schoolboy's exercise book then was usually a wax tablet. This was a very shallow box filled with soft wax. The writing was done with a stylus which was pointed at one end and flat at the other. The pointed end was used to write, and the flat end to smooth over the wax so it could be used again. The writing master drew the lines and set the piece the boys had to copy, and in some cases even traced the words lightly and guided the boy's hand with his own until he learned the right movement.

So Peter is saying that just as the schoolboy learns to write by copying the perfect “copper-plate” example, we must learn as scholars in the school of life, and can only live acceptably to God by copying the perfect pattern of Jesus Christ.

When the Ethiopian was reading Isa. 53 as recorded in Acts 8, Philip said to him “Understandest thou what thou readest?” and the man said, “How can I except some man should guide me. Then Philip preached unto him Jesus Christ and the result was belief and baptism. So the man went on his way rejoicing.

Patterns of Conduct

God has raised up men throughout the ages who, in dark and difficult times, have proved to be true patterns and guides for those searching for truth. Jesus rebuked the leaders of his days and called them “blind guides”, “blind leaders of the blind” who led their followers into the ditch.

The Apostle Paul was a chosen vessel to lead people in the way of life. He exhorted, “Be ye followers of me as I am of Christ”. Again, “In me, Jesus Christ showed forth all longsuffering, for a *pattern* to them which should believe, on him to life everlasting.

ing." He called upon Timothy to be "an *example* of the believers, in word, conversation, love, spirit, faith and purity" (1 Tim. 4:12).

The Jews observed that the Lord spoke as one "having authority and not as the scribes" (Matt. 7:29). There was no might or maybe in His teaching; for all was forthright, clear, sure and true. He proclaimed truth plainly, and denounced error fearlessly. And his authority, his wisdom, his power came from God, his Father in heaven. He declared: "I can of my own self do nothing."

The Divine Pattern

So his Father sent him forth as the pattern, the example. He declared: "This is My beloved Son, in whom I am well pleased; hear ye him!" (Matt. 17:5). As the second Adam he succeeded where the first failed, because His meat and drink was to do His Father's will. Our lives must be moulded on his. Jesus displayed the moral perfection of the Father to the fallen sons of men. He was and is the image of the invisible God first in character and afterwards in nature. It pleased the Father that in him should all fulness dwell.

Supreme in the Father's purpose, angels, authorities and power are now subject unto him. As he declared, "All power (under God) is given to me in heaven and in earth." He gave his disciples authority to teach as instruments in calling from out of the nations a people for God's Name. The end in view is a kingdom on the earth in which God's authority will prevail over man's, so that ultimately His glory shall

fill the earth as the waters do the sea.

False teachers who today lead astray from the truth will then be removed. They will be replaced by true guides. Isaiah predicts that people shall hear the voices of such directing them in ways of righteousness: "This is the way, walk ye in it" (Isa. 30:21).

Concerning Christ's authority, Bro. C. C. Walker says in *Witness for Christ*:

"Authority is as necessary in the body politic of human society as in the human body itself. There is no schism in the human body, and neither will there be in human society when the purpose of God is completed upon earth. No member of the human body challenges the authority of the head; but in the body politic of human society such harmony does not yet obtain. Consequently, there is a state of chaos largely manifested where there ought to be order and peace. "I would have you know," says an apostle, "that the head of every man is Christ and the head of Christ is God." And again, "Ye are Christ's and Christ is God's. Christ is God's Head of human kind, whom He has given to the earth that His will may be done therein as it is in heaven. The Lord shall be King over all the earth; in that day shall there be one Lord, and his name One" (Zech. 14:9).

Irresistible Authority

In the days of his flesh, Christ was God manifested in the flesh. "God was in Christ, reconciling the world unto himself." Hence we see in Christ a manifestation at once human and altogether

superhuman, a phenomenon challenging the attention of all his contemporaries, provoking on the one hand the greatest admiration and the humblest obedience, and on the other the greatest antipathy and the most determined opposition. All noted, and none could successfully challenge the "authority". Even when his enemies cut him off by death, it was not "success", for he was raised from the dead, and they were overwhelmed in ruin for their sins.

We see his "authority" on many occasions; he spoke "God's words" and wrought "God's works" as he said. Who can deny it? "I will put my words in his mouth," said God by Moses. "Grace is poured into thy lips," says the prophetic psalm of "the King" (Psa. 45). "The spirit of the Lord shall rest upon him," says the prophet Isaiah (11:2). "The Lord God hath given me the tongue of the learned." (Isa. 54:4). Such are some of the promises concerning him. And when he spoke he bore out the character. In the Sermon on the Mount his repeated formula: "Ye have heard that it was said but I say unto you" challenges attention to the dignity of the speaker as being greater than that of Moses and the prophets. Naturally, "the people were astonished at his doctrine, for he taught them as one having authority, and not as the scribes."

And when he worked, his works bore out his words and attested his "authority" even more than his "gracious words". Thus, in Capernaum, word and work agreed when he forgave a man's

sins and healed his disease. "Son, be of good cheer; thy sins be forgiven thee." On this occasion, the enmity of the scribe was not openly revealed, but Jesus, knowing their hearts, asked, "Whether is easier to say, Thy sins be forgiven thee; or to say, Arise and walk." And he added, "But that ye may know that the Son of man hath power (*exousia*, authority) on earth to forgive sins Arise, take up thy bed and go to thy house." And the man arose and departed. And the people "marvelled and glorified God which had given such power (*exousia*) unto men."

This was a practical illustration of the authority which is yet to be exercised by him on a much larger scale, and of which he spoke, saying, "The Father hath given the Son authority to execute judgment also, because he is a Son of man" (John 5:27, R.V.m.). And in this place the context couples the power of salvation with that of "damnation". God says, "I kill, and I make alive." And it belongs to Christ by God's gift to kill and to make alive in the day of judgment. Where is there room for this idea in this present evil world? So-called Christian nations kill at their own pleasure; but to make alive is beyond them. And they cannot even kill in the ultimate sense, as Christ told his disciples (Matt. 10:28).

True Submission

There is much profession in Christendom of admiration for Christ and of subjection to Christ's authority; but as a matter of fact the latter is scarcely to be found. Actions speak louder than words, and men could not act as

they do if there were any adequate realization of the authority of Christ. What then is to be done? Is God's King always to be disobeyed upon earth? Is Christ's "authority" always to be withstood and defied? By no means. There is a time for divine interference.

In the days of his flesh Christ once took a strong line of action (the cleansing of the temple) that provoked the angry question: "By what authority doest thou these things? and who gave thee this authority?" But he did not then avenge the insult with drastic proof of the "authority". It was not the time. So he simply left them on the horns of a dilemma about the "authority" (baptism) of John, and pronounced their doom in a parable, and went on to the death appointed for him. But "upon whomsoever the Stone shall fall, it will grind him to powder." This was the last word of that memorable encounter (Matt. 23:44). The Stone is now about to fall, and the "authority" of Christ to be revealed to an astonished world.

Final Glory

"All power is given unto him in heaven and earth." The fulfil-

ment during the last eighteen hundred years of his last Revelation from heaven is the proof of it while as yet he is invisible; but few indeed perceive it. But he will come in the glory of the Father, with his holy angels, and convince the world once for all. And yet, even then, it is not "the end," for he must "put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." One final challenge of humanity against God (Rev. 20:7-10), a thing so true to "nature" and so opposed to "philosophy" as to mark its premonition as divine, and then the "authority" of Christ is established for ever. The Stone has "become a great mountain, and filled the earth." Mankind has become angelic society, and there is no more discord among its redeemed multitudes than there is in a perfectly healthy human body in the subjection of the members to the head. Such a hope is worth living for. Such a hope is worth striving for on the part of the "called". Not all who name the name of the Lord now will attain unto it; but those only who, like their Lord, "do the will of the Father which is in heaven."

A. F. Milne

Our Responsibilities

The greater our privilege, the greater our responsibility. Called, not as servants, but as friends, we are required not to abuse this relation to Christ by any laxity in duty, but to hold ourselves more scrupulously bound to be obedient in all things. Religious people, so called, are ready enough to remember that they have been freed from the bondage of Moses, but not so ready to take on the yoke of Christ, and submit to a law which governs motive, thought, and speech, as well as outward behaviour. In a sense, Christ's claims are heavier than the law of Moses, but they press chiefly on the heart, and when the heart is filled with love, it does not feel their burden, but rejoices in them, as in a "law of liberty."

“Return To Sender”

With this first issue of Volume 49, *Logos* once again goes forth to many countries in six continents, there to greet brethren and sisters of many different nationalities, but of one common faith.

May *Logos* be given a warm welcome in your home, and may its message provide a measure of joy to you in your walk to the Kingdom soon to come.

Occasionally, *Logos* comes back endorsed “Return To Sender.” We know why in some cases, but resist the temptation to record anecdotes.

Rather, we ask you a question — “Having *you* ever received some item in the mail which you have sent back unopened and endorsed ‘Return to sender’? If so, was it —

* something mailed Cash on Delivery from a merchant from whom you have ordered nothing?

* impatience with the sender?

* indifference to the presumed contents?

* no time to be interested in someone else’s endeavours?

* not intended for you?

In A.D. 96 the Lord Jesus Christ wrote us all a letter. He called it *The Apocalypse*, or *The Revelation*. As we are all “the servants of God” it was meant for us.

It became the subject of a miracle — preserved in the hands of our enemies, so that it still existed when the time came when we were born and old enough to read it.

With the full measure of our strength, we purpose in heart to keep the fact of its existence constantly before brethren and sisters, and maintain a loud and clear testimony to its truths.

We believe there is no greater way of serving our Lord than this. He has something to say — let us hearken.

Ignoring what the Lord has written to us is no different from a practical viewpoint to mentally stamping it “Return to sender” and sending it back unopened.

So far as *Logos* is concerned, we will never be party to stamping that letter “Return to sender.”

To help brethren and sisters to rejoice in the Lord’s letter, we will press on with the reprinting of *Eureka* which opens *The Apocalypse* to each successive generation of Christadelphians.

There will be much else we will do, if the Lord prospers the intentions, but nothing can exceed this activity in importance.

In addition, a series of studies in *the Apocalypse* commence in this issue and continue through this volume, provided the Lord’s intention as stated in Rev. 16:15 is not put into effect by him.

In 1869 Brother Thomas wrote in the Preface to the 3rd volume of *Eureka*:—

“I claim no ‘divine and miraculous inspiration;’ yet, I maintain that whatever failures

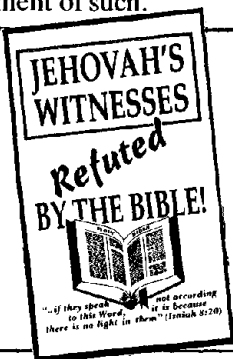
others may learnedly have accomplished, the exposition I have given in these three volumes, however 'ridiculous' and 'arrogant' it may be considered to affirm it, cannot be set aside by a fair and candid appeal to the testimony of Jesus, political geography, and the truth of history when I consider the difficulties surmounted in the development of this Exposition, I may truly affirm that the power of the Deity has performed the work the work is now finished by 'the power' aforesaid, through my instrumentality — a work concerning which it may be said, in the words of an old Roman exile, 'This generation may not appreciate it, but one in the future will'."

Let the generation of the 1980s exemplify this attitude, and by the practical appreciation, reap an everlasting benefit.

After all, the Lord Jesus Christ is our Saviour. He speaks to us in *the Apocalypse*. We will be nearer to him if we stay close to his message.

— Logos Committee

As this is the first number of our new volume, subscription rates are now due. We would appreciate the co-operation of readers in early payment of such.



HERALD OF THE COMING AGE

Supplies of this issue are now available, and many Ecclesias will shortly be receiving their quantity. It would be useful to obtain copies and pass on to acquaintances, or to have on hand to give to members of the Sect whenever they may call. A leaflet advertising the booklet will shortly also be available. Further supplies may be purchased from Logos Publications or agents.

DR. THOMAS:

His Life & The Background Of His Times

Compiled By Charles B. Blore

This book has been produced after much research into the background of the family of Brother John Thomas. Little has previously been known of the early life and history of the Doctor, and this booklet outlines many interesting details pertaining to his life, including a compilation of a "family tree" which dates back to the 18th century. From a reading of this book can be built up a picture of the man who did so much for the establishment of the Truth.

A 40pp booklet with soft cover. Price \$1.50 Aust. 70p England.

Dr THOMAS:

His family
and the
background
of
his times

Charles B. Blore

THE VISIBLE HAND OF GOD

Supplies of this excellent exposition by Brother Roberts on the nature and purpose of miracles in the Bible are available from Logos Publications or agents. Prices are as follows: \$3.50 Aust.; \$4.40 N.Z. & Canada; \$3.50 USA; R.3.60 Sth. Africa; £2.25 U.K. Please add local postage.

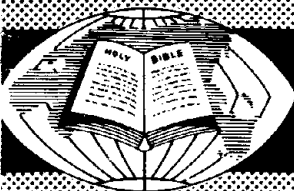
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Do what is right, be valiant for the Truth, teach it without compromise, and all lovers of the Truth will approve you; for all others, you need not care a rush!

— J. Thomas.



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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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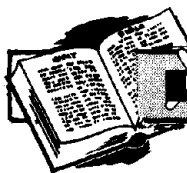
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Editorial

On Being Discreet

Why is it that immorality is increasing so rapidly throughout the world? The answer is, because the world is so absorbed with the theme. It is publicised so freely, spoken about so openly, reported in the press so much in detail, paraded so boldly, and exhibited so shamelessly as to cause the public to give undue thought to it.

And this is dangerous, because "the thought of foolishness is sin" (Prov. 24:9), and an undisciplined mind given over to such things can lead to experimenting therein. That, indeed, is the way of the world.

In contrast to such publicity which fills the mind with knowledge of evil, Paul exhorted: "Whatsoever things are true, honest, just, pure, lovely, of good report, virtuous, praiseworthy, *think on these things*" (Phil. 4:8). When the mind is filled with such things as are governed by the Word, the less likely is one to go astray. The Lord defeated temptation by a "thus it is written". Instead of dwelling upon the object of desire he concentrated upon Scriptures that set forth true principles honouring to the Father, so that the "thoughts of foolishness" found no entrance to his mind. Sin begins in the mind, and because the flesh is prone to evil, it needs very little to stimulate it. The Bible teaches that "it is not in man that walketh to direct his steps" (Jer. 10:23). Again: "The heart is deceitful above all things, and desperately wicked; who can know it?" (Jer. 17:9). If we desire to conquer sin we must make the mind the battle-ground of the contest, for "the thinking of the spirit" is alone capable of controlling the flesh (Rom. 8:6). It will cause one to "yield his members as instruments of righteousness unto God" (Rom. 6:13), and so overcome sin in the flesh. The warfare is not easy, as the doctrine of the Atonement should teach us. We educate candidates for baptism in the fact that the flesh is evil and prone to sin; but we often ignore the implications of that teaching. It is basic to truth that a

person's actions will reflect the quality of his thoughts for good or evil.

We therefore raise a note of warning against what we believe is becoming all too frequent among us: that which is often announced as a frank talk for young people. Let us be warned by the state of the world. There is greater prominence given to sex education or "growing up" than ever before, with marriage counsellors (especially amateurs) two a penny. Yet the incidence of youth and marital troubles is greater than ever before. Surely that reveals the uselessness of such instruction or talks.

Why? Because the matters discussed in public or ventilated in mixed gatherings are such that should be heard only in private, and mainly between parents and children. And even there, the greatest care needs to be observed, and the greatest discretion used. Sometimes, the least said about certain matters the better. Very often, nature is its own guide in such things, and with a little assistance will provide its own education.

Fifty years ago, little was said publicly on this theme, and that with great discretion and delicacy. Certainly, the world was a more modest and moral place in which to live. There was no over-stressing of problems, and hence no great awareness or preoccupation with them. Today they are forced upon young minds, and not always in the best taste. Every newspaper and magazine dabbles in the subject, and even the Education System takes hold of it with clumsy hands. Children are taught how to avoid the results of sin, rather than being educated in the sinfulness of certain acts. Fifty years ago, most young people could have recorded the history of their sex lives on the back of a small postcard. The subject was not permitted to dominate as it does today. There were more important things to think of and do, and maturity was permitted to develop gradually as nature intended. There was greater discretion, more modest restraint and a natural reluctance to openly discuss matters that were considered sacredly personal, and closely intimate; and therefore a matter of family guidance.

That is not the case today when nudity and crudity (some camouflage it by describing it as frankness and open-mindedness) are flaunted, and interest in this once largely ignored subject is stimulated by the most daring verbal descriptions and displays.

It will not help our young people by imitating the world in this folly. In spite of what some might say, great harm can follow the public ventilation of this theme in general gatherings. It is, of course, a subject that is attractive to the flesh and therefore popular, but such meetings can cause great harm. We state this because some among us are imitating the world by setting themselves up as specialists in the guidance of youth, but, we believe, are far from helping those they genuinely seek to assist. A couple of such meetings were recently described to us. The speakers were prominent brethren of Ecclesial international repute. Some who attended were deeply disturbed and concerned at the comments made and the frankness with which such subjects were referred to, concerning which Paul wrote: "It should not be once named among saints" (Eph. 5:3). The sincerity of the brethren concerned is not in doubt, and because their comments were lightened with a dash of humour, the meetings were deemed enjoyable by some of the less thoughtful. For ourselves, we warn against that type of meeting. Young people are not helped by being told of the incidence of certain forms of immorality in various parts of the world, nor the licence which some allow themselves. A brother of repute expressing himself on such subjects too freely is more calculated to justify young people discussing these matters among themselves than to warning against so doing. And thought and discussion on the part of young and immature people can lead to experimentation.

It is becoming increasingly popular to give light, entertaining, conversational and "frank" talks on this theme, and brethren are often encouraged by parents to do so because they feel their inadequacy to handle their children. But no parent is inadequate to instruct his or her children in these matters: they only imagine they are. Indeed, it is lack of communication that is the root cause of most problems. Let parents provide such in all matters that are deemed necessary, and they will find that family relationships will grow warmer as a result. They do not need to be skilful in frank talks of embarrassing intimacy, but they do need to be warm in encouraging their children in the Word, and inviting open conversation or discussion of all subjects. Then, as the children grow up, each member of the family is more likely to show greater companionableness to each other. The children will view themselves as units in a household which is bound closely

together in affection and love.

There are many inexperienced brethren, who having read the "Open Forum" column in a newspaper, or the latest book on "Growing Up", seek to pass on to others the worldly philosophy therein expressed, rounded off with a few Scriptural references. This becomes popular because it is entertaining, and does not need much thought. But, like many other subjects that appeal to the flesh, it is not particularly profitable nor good for the young and inexperienced. In fact, such discourses attempt to invade the sphere of responsibility that should be occupied by parents. If parents feel unable to cope and so seek the assistance of another brother or sister, as often is the case, let it be done in private and with discretion, bearing in mind the particular personal need of the one concerned; not in open, mixed meeting which can become a hurtful embarrassment to young and old.

So we would advise that Ecclesias are best keeping away from encouraging or permitting talks to young people which launch into the subject of sex. It is a theme for home or personal discussion and education. I know it is unpopular to write thus; but I also know what I have heard and observed. And I know what the Scriptures say as a guide to that end. There is danger in overstressing the problems of life. To read the sensational articles on this theme in *Time* or *Newsweek* is to obtain a distorted view of life, one out of perspective. To fill the mind with such statistics of evil does not help avoid it, but tends to encourage it, because acts of immorality then appear to be the norm. The world at large capitalises upon public interest in onetime forbidden subjects: and it is next to useless to warn young people to avoid them, because they are continually faced with them. The best idea is to divert the mind from such themes into more profitable avenues of thought. Frequently, at Bible Schools, I have been allotted themes such as "Practical Guidance For Young People", but have ended up by providing an exposition of Hebrews 11 — or some such subject. Instead of dire but negative warnings against evils without, I have instructed in the positive principles of a faith that so motivated men and women of old as to enable them to surmount all problems that faced them.

That is the Scriptural method.

One of the basic causes of modern-day problems for young people is a sense of insecurity in the home. This is created or

worsened by much that is reported in the press, and the forms of counselling for youth and the married that are a popular feature of modern journalism. The effect is illustrated by a comment a young person made about popular songs: "In all of these someone is either falling in love or out of love. No one ever seems to stay put." The problem of moral insecurity is a real one, and we believe that such meetings as we have mentioned above will increase it in young people. The impression is given that everything is so difficult; evil is so prevalent; wrongdoing is so common — there is no stability anywhere. So some worry unnecessarily, and view life with fear. There is no need of that. Given sufficient faith, and the help of the home, and young people can face the future with surety. Instead of frank talks on "Growing Up", let our speakers and instructors concentrate upon stimulating faith, by filling the minds of their audience with vivid expositions of the Word, and their audiences will be strengthened to overcome. In this, the home can play an important part. The challenge is to make it a centre of warmth based upon the truth, where love, happiness, sound guidance and firm but understanding discipline creates confidence in each member, and the world is excluded therefrom. Then, founded on the basis of the Truth, the future can be faced with every confidence and joyful anticipation. "This is the victory that overcometh the world, even our faith" (1 John 5:4). The strengthening of faith provided an answer to problems of the past, and it can provide the answer to problems of the present whether for young or old. Let us stimulate faith and ultimate victory will be ours.

THE FACTS OF LIFE

The story that follows is about four people named Everybody, Somebody, Anybody, and Nobody. There was an important job to be done and Everybody was asked to do it. Everybody was sure that Somebody would do it. Anybody could have done it, but Nobody did it. Somebody got angry about that because it was Everybody's job. Everybody thought Anybody could do it, but Nobody realized that Everybody blamed Somebody when Nobody accused Anybody.

The Virtue of Swimming



Against The Tide

If you are a real follower of Christ, you have probably sometimes felt very much alone. The whole world seems to be going in the opposite direction, and you are like a fish swimming against the current. The temptation has probably come to you to quit. Why not follow the crowd? It would be much easier. At such a time, brother or sister, take heart. Consider all those before you who must have felt somewhat similarly, and be encouraged by their example.

Noah's Example

Remember Noah. Just how must he have felt? Almost the only righteous man in a wicked and perverse world (Gen. 6:9-11; 7:1). What ridicule he must have faced. What daily scoffing as he laboured to build the ark at God's command. But there came a day when Noah's faith and courage were vindicated. The door of the ark was shut. Noah and his family were safe inside, but those who had taunted and mocked could mock no more for the flood came and destroyed them all, as Jesus reminds us in Luke 17:27, adding "even thus shall it be in the day when (Christ) the Son of man is revealed". The earth is filled with violence now as it was then.

When you feel under ridicule, all alone in the world, don't forget Noah. His way was right. If you are on the Lord's side, then your way will prove to be right too.

Elijah's Example

Consider Elijah. A day came in his life when he was ready to quit. He had experienced a great victory on Mt. Carmel, and the God Who answered by fire, had revealed Himself as the only true God — Yahweh Elohim of Israel — before the assembled people of Israel. Then, at the threat of a woman, Elijah "went for his life" (1 Kings 19:3). But Yahweh, in a great display of mighty power, reminded Elijah that He is always in control (v. 11). As the angel passed before Elijah a furious wind rent the mountains and break in pieces the rocks before him. Then came an earthquake followed by a fire. But it was through the "still small voice" that Elijah learned that there were yet seven thousand men in Israel who had not bowed the knee to Baal, as the Apostle Paul tells us in Rom. 11:1-5.

If you are tempted to quit, remember Elijah. Remember the God of the wind, earthquake and fire is always in absolute control even over atomic power. Remember the still small voice, and the 7000 who had not bowed the knee to Baal in false worship.

Christ's Example

There is a lesson here for us. Sometimes when we feel so alone, in fact we have friends whom we have never heard of. We need to be like David who said: "I foresaw Yahweh always before my face. He is at my hand and I shall not be moved." The Great Shepherd of the sheep is always at hand to guide, console and cheer, and He does temper the wind and storm for His lambs. Christ himself was faced with the Devil's suggestion that he could have the crown without the Cross: "All these Kingdoms are yours for the taking; just bow down and acknowledge me" (Matt. 4:8-9). Jesus met each temptation with the same defence. *It is written*. He said, "Get thee hence, Satan", and the Devil departed biding his time.

Remember God's own Son "who was tempted in all points like we are yet without sin". He offers you the strength to overcome. Hold fast to the truth that you have — let no man take your crown (Rev. 3:11).

The true Christadelphian spirit is expressed in these qualities: candour, moral courage, intellectual honesty, scrupulous accuracy, chivalrous fairness, acceptance of facts, disinterested collaboration, unconquerable hopefulness and perseverance, manly

renunciation of popularity and easy honours, love of bracing labour and strengthening solitude.

Jesus prayed of and for his Ecclesia.

He said "I do not pray that Thou shouldest take them out of the world but that Thou shouldest keep them from evil". "As Thou didst send me into the world, so I have sent them into the world" (John 17:15,18).

His brethren must coexist with society! They are very much in the world in the physical sense. But they have "dual citizenship": they also represent the family of God and His soon-coming Kingdom (Phil. 3:20). They are to witness for Christ (2 Cor. 5:20). They are "members of the household of God" (Eph. 2:19). As such, they must be conscious at all times of the responsibility to rightly represent God and His way of life. In a world of spiritual darkness, true believers are the only real "light"!

A Challenge

The apostle Peter explained, quite dramatically, their responsibility in society: "But you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvellous light" (1 Peter 2:9).

A "chosen race"! A "Royal priesthood"! God's own people!

Can you grasp the import of those words? Can you discern the burden of responsibility that Peter's statement places on each individual believer? On you personally?

True Christianity is not a game for religious hobbyists! It is not a "weekend religion."

Genuine Christianity is a way of life. It is a pattern of conduct. It is an attitude towards life that involves actions and belief. In *Acts* it is often just simply styled *the way*.

Priscilla and Aquila, leading members in the early ecclesia, explained "*the Way of God more accurately*" to the great speaker Apollos (*Acts* 18:26).

Speaking of his persecution of the Ecclesia prior to conversion, Paul said: "I persecuted *this Way*

to the death...." (*Acts* 22:4).

In his teachings, Jesus expounded that way of life in great detail. He spoke of "good works" as being the key element in being a light to the world (*Matt.* 5:14-16). It must be displayed in a faithful adherence to Christ in the things he taught, and the obedience he commanded. Then feelings of loneliness will be replaced by the consciousness of warm fellowship with him. The Gospel is the power of God unto salvation. But we must permit that power to move us.

— A.F.M. (New Zealand)

A Series On The Apocalypse

2. What The Apocalypse Is About



This article presents a brief outline of the range of matters found in the Apocalypse. It helps us understand in a simple way why the subject matter appears to suddenly change as the message opens out.

The Outline

In A.D. 96 the Lord Jesus Christ revealed 3,000 years of future events. The first 2,000 years covered the rise and fall of the power of darkness; the third 1,000 years 'the day of Christ' — the Kingdom!

The whole story contains three themes:

1. the kingdom;
2. the political enemy of Christ;
3. the religious enemy of Christ.

We are shown glimpses of the Kingdom: sin restrained for 1,000

years — the nations happy — the redeemed rejoicing — songs of praise ascending to Yahweh and to Christ in Jerusalem in the day of glory — death abolished — glory for eternity.

We are shown Christ's political enemy. This is Rome — the Roman Empire of the Caesars. We see the help it receives from its friends, and the way Christ defeats them.

Again we are shown Christ's religious enemy. We will find this to be Rome — the Rome of the

Popes. We see the help she receives from her friends, and the way Christ defeats her.

The Wisdom of Signs

The story is told by "signs" or symbolic language (Rev. 1:1).

There was a vital reason for this. The message from the Lord was preserved through long periods of Europe's history by the very system it condemns. Had it been given in plain language, the Church of Rome would have endeavoured to completely destroy it.

For example, in Rev. 13:11 we are informed of "the two-horned beast." As we will show in a later article, this was the symbol for the political alliance between the Popes of Rome and the Austrian Emperors known in history as "The Holy Roman Empire."

The Catholic Douay commentary says the two-horned beast is "*Anti-Christ's false prophet and magician in Anti-Christ's time, who will do great wonders and signs.*"

It further says "the man of sin" (2 Thess. 2:3) is "*the wicked and great Anti-Christ, who will come before the end of the world.*"

"The temple" he sits in (2 Thess. 2:4) is said by the Catholic commentary to possibly be "*that of Jerusalem, which some think he will rebuild.*"

So the Church sees "the two-horned beast" as a magician helping an Anti-Christ who will rebuild the Temple in Jerusalem at the end of the world!

Had Rev. 13:11 said in plain language what the two-horned beast of the earth would be, would the Church have allowed

this identification of itself to survive?

But because the Church of Rome had an incorrect understanding of the symbolic language it could live comfortably with *The Apocalypse*, not believing for one moment that *The Apocalypse* condemned it.

The use of symbols achieved this.

The Meaning of the Signs

Signs or symbols are not hard to understand as we come to them in detail.

The Lord Jesus Christ did not intend that the use of symbols should confuse his ecclesia, and the hidden secret can be plainly understood by the least mentally-endowed brother or sister.

Our knowledge of Scripture and prophecy as a whole is our sure guide. Here are a few examples:

* *heaven* = political rulership (Isa. 34:5; Luke 21:26).

* *lamb* = Jesus the Saviour (Gen. 22:8-14; John 1:36).

* *animals* = human kingdoms (Dan. 8:20-21; 1 Pet. 5:8).

* *rivers* = nations where the literal rivers are (Isa. 18:27).

* *mountains* = political powers (Jer. 51:25).

* *woman* = apostasy (Ezek. 23:4).

* *woman* = those who abide in Yahweh's wisdom; the bride of Christ. (Prov. 9:1; Eph. 5:31-32).

The symbols of *The Apocalypse* present no difficulty to those who know the Truth.

A Brief Review

The following is intended as a brief review of the Lord's message. Later articles will enlarge upon chapter 6 and onwards.

In this review we are not con-

cerned with details or proof of statements. This will come later.

Ch. 1 — He Leads The Way

The Lord Jesus Christ introduces himself (1:8) in this manner:

"I am Alpha (first) and Omega (last), the beginning and the ending, saith the Lord, which is and which was, and which is to come, the Almighty."

This is a title of *intention*. What the Lord Jesus was in A.D. 96 he intended many more to become.

Whom did he have in mind? In v. 12, he stands in the midst of the seven golden lampstands which are (v. 20), "*the seven ecclesias.*" He identifies himself with the ecclesia; that is where his interest is.

How will he make them like himself? In v. 17 he declares he was dead, but is now alive for eternity, and "*has the keys of the grave and of death.*" He shows us the way! What he has accomplished in himself, he can, and will, do for us also!

Chps. 2 & 3 — He Watches!

The Lord Jesus indicates he watches the ecclesias. He reminds that he is just. Faithfulness will be rewarded, but indifference is noted, and will be punished. Reformation, where necessary, is urged.

The exhortations are to help us to be in the Kingdom. For elaboration, consult *Apocalypse Epitomised* pp. 41-64, *Exhortations from Heaven* or *Eureka Volume 1*.

Chps. 4 & 5 — He Prevails!

The restored throne of David becomes the new political force in

"the (Gentile) heavens." A Lamb approaches One upon the throne, and we hear the significant hymns of the Kingdom as the redeemed praise Yahweh and the Lord Jesus Christ, and sing of redemption received.

The One upon the throne represents Yahweh manifested in Spirit — the glorified Lord Jesus Christ.

The Lamb represents Yahweh manifested in flesh — the one slain for the sin of the world.

It is a vision. In the Kingdom *the real scene* will be different in *appearance*, but not in *significance*. John Baptist saw a man beside Jordan and said: "Behold *the Lamb of God.*" It will certainly be as simple for us in the Kingdom to behold in the glorified Lord the two aspects of his work — Lamb and King.

Chps. 6-11 — He Controls!

We are introduced to the political events of Europe as these brought the fall of the Roman Empire in both pagan and 'Christianised' phases.

Chapter 6 outlines events from the time *The Apocalypse* was given to John, down to A.D. 324, a period of about 228 years.

It tells of the progress of the preaching of the faith; the bloodshed, famine and death experienced by the pagan Empire; the persecution of our brethren, and finally, the overthrow of the Pagan religion by the Emperor Constantine.

The story is unfolded by the breaking of wax *seals* on the record, each newly unfolded section revealing a further development.

Chapter 7 shows how the work of the Truth prevails and produces a multitude of redeemed. The comfort in this truth should enable us to rejoice that the power of evil will never prevail in the final outworking of all things.

Chapter 8 introduces *trumpets*. The blowing of trumpets is a symbolic way of telling us of the events from A.D. 395-476 which caused the *Western Roman Empire* to be destroyed by the northern European tribes.

Chapter 9 continues with *trumpets*, but the scene changes to the *Eastern Roman Empire*, centred in Constantinople. The judgments came from Arabia, commencing with Mahomet in A.D. 622 and continuing until A.D. 1453, when the Turks captured Constantinople, and the Eastern Roman Empire ended.

Chapter 10 breaks away from the historical sequence to give a picture of Christ and the redeemed bringing peace to a conquered world. This is introduced at this point of the Lord's message to show that it will not forever be one system of falsehood replacing another, but that it will finally reveal — THE KINGDOM.

Chapter 11 changes the scene to the West, to give an overlay of an aspect not previously elaborated. It reverts to A.D. 324, and traces the suffering of the witnessing ecclesia at the hands of the Catholic system right down to A.D. 1793 when the Papacy lost the support of the French Kings.

The dual aspect of the political witness against Rome during those years, by men not of the Truth, is also found here.

This section of the Lord's mes-

sage concludes with a majestic trumpet blast which again directs us to the time when the Kingdom is established.

Chapters 12-16 — The Papacy's Rise and Decline

We are now introduced to the religious events of Europe as the apostate section of the ecclesia becomes the State-Church of the Roman Empire. This leads on to the Church filling the power vacuum left by the fall of the Empire in the West.

It traces the events which all combine to reduce the power of the Papacy, cause Turkey to decline, and create the State of Israel in our own days.

Chapter 12 details the rise of the Church to power in the time of Constantine, and the manner in which this new State-Church turned its fury upon the true ecclesia. This fury was greater than anything the Pagan Empire ever unleashed against the followers of Christ.

Chapter 13 covers the period A.D. 554-1805. It covers the rise of the Papacy, and the development of its political power bases.

The "beast of the sea" in this chapter is the loose arrangement of Papal influence over the Kings of the dismembered Western Roman Empire. At that time, the Church derived its main political support from the Eastern Roman Emperor in Constantinople.

But as the Emperor suffered from increased Mahomedan pressure against him, the Papacy turned more to the West.

The Papacy formed a close alliance with the Frankish Kings and later the Austrian Emperors.

The “*Holy Roman Empire*” as it was falsely called, was the combination of the power of the Popes and the Austrian Emperors. These tyrants are symbolised as “the beast of the earth”.

Chapter 14 refreshes us with the knowledge of the Father’s plan. He sends His Son the second time; the redeemed are with him in Zion; they have rid the land of the Gogian invader. The flow of events is detailed as the nations are called on to submit to Zion; and campaigns are waged against those nations which refuse to submit.

Chapter 15 gives us a further view of the redeemed rejoicing in the day of victory, and leads into chapter 16 which reveals the events from the French Revolution (A.D. 1789) down to our own day.

These events are detailed under the symbol of bowls (vials) of judgment poured out upon various nations of Europe to cut away the power of the Papacy, in the destruction of the Holy Roman Empire.

The temporal power of the Pope as a monarch over territory was lost in 1868. Although the Papacy regained the appearance of power as a monarch in 1929, when a Fascist Dictator, Mussolini, gave him the tiny Vatican territory in Rome, the Church never regained the power of open persecution of the ecclesia.

In this part of the Lord’s message we come to the setting up of the State of Israel — an event of our own times, which indicates that the Lord is soon to come again, for he says he will return

during these events.

Chps. 17-22 — Rome Destroyed and Zion Triumphant

In chapter 17 the history and destruction of the harlot Roman system is detailed, whilst chap. 18 records the actual destruction of the city of Rome at the hands of the Lord.

The glorious contrast is chap. 19 which speaks of the virtuous woman — the bride of Christ — and the marriage.

The warfare in this section is the work of the Bridegroom making the inheritance secure for his bride.

Chapter 20 details the Millennial triumph, and final judgment at the end of the 1,000 years. It shows how sin and death are finally totally excluded from the earth.

Chapter 21-22:6 touches upon the Eternal triumph of the endless ages to come.

In chapter 22:7-21 are the final words of the Lord from heaven.

Brief Overall Summary

Ch. 1: The Divine Purpose in the Yahweh Name.

Ch. 2-3: How to be in the Kingdom.

Ch. 4: The day of glory certain.

Ch. 5: How Christ opens the way for us.

Ch. 6: The pagan world gives place to false ‘Christianity.’

Ch. 7: In the respite, multitudes believe.

Ch. 8: The Roman Emperor’s power wanes — in the West.

Ch. 9: The Roman Emperor’s power wanes — in the East.

Ch. 10: But not simply to other error — but to Christ’s ultimate reign.

Ch. 11: The ecclesia’s experiences at the hands of the papacy.

Ch. 12: The papacy’s power waxes strong.

Ch. 13: The papacy assumes political strength.

Ch. 14: Christ will destroy the political

and religious strength of the papacy.

Ch. 15: There will be intense judgments leading to the victory of the saints.

Ch. 16: Judgments on the apostasy and the Beast — east and west.

Ch. 17: The twists and turns of the history of the papacy.

Ch. 18: Rome destroyed.

Ch. 19: The victory of Christ.

Ch. 20: The true Millennial glory.

Ch. 21: The immortal ages.

Ch. 22: Christ's final message.

1,886 Years of History

1,886 years of history have run their course since the Lord gave the message to our brother John. It has been a time when there has been no further direct communication from heaven, for the Lord has given us sufficient for our need.

Soon the long silence will be broken, as present events will shortly precipitate the Lord upon the guilty nations of the earth.

Most of the waiting time of the Apocalypse has now passed.

The vials come towards their end. The *thunders* (Rev. 10:3) will soon roll across the heavens, and in the words of brother Thomas in *Eureka*:

"The utterances of the thunders will be written upon the historic page by the valiant and mighty deeds of all the saints."

This is the coming reality in our own lives. Let us then be ready for the great day soon to dawn.

Bruce Philp sr., (Tas.).

Seventh Day Adventists Sued Over Pastoral Post

Carole Rayburn, a clinical psychologist, decided to embark on a new career by attending a seminary to become a professional associate in pastoral care.

She graduated from Andrews Seventh Day Adventist Seminary (USA), but the church hierarchy refused to accept her as such.

Now she has filed suit in the federal court charging her church with discriminating against her as a woman, and because of her association with a black Bible-study group while she attended the seminary.

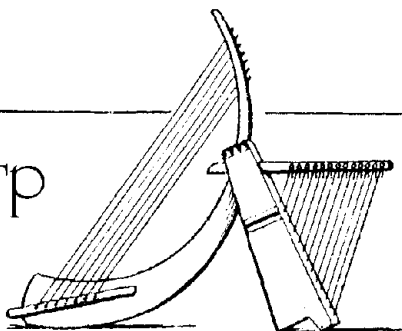
The suit also charges the General Conference the Potomac Conference of the Seventh Day Adventist Church with failing to employ women on an equal basis with men, in positions not requiring ordination.

She also filed a complaint with the federal Equal Employment Opportunity Commission.

She had decided to enter the seminary even though the Seventh Day Adventist Church does not ordain women as ministers. However, the Church does appoint women to positions associated in "pastoral care", and she had hopes of attaining unto one such.

The incident was recorded in *The Evening Sun* (Baltimore, US), and is indicative of the trend of women's liberation, so called. The aspirations of the movement are in defiance of the teaching of Yahweh, and are actually degrading of womanhood. On this theme, Bro. Thomas has some wise words in *Elpis Israel*; see, for example, his comments under the heading: *The Foundation Of The World*. The status of women in relation to man in the normal avenues of life illustrate the status of the Ecclesia in relation to the Lord Jesus Christ. The subjection of the former is one of understanding and love, whereas the aspirations of Women's Liberation tends to destroy that very femininity which is among a woman's greatest assets. How could a woman set forth the principles of the Word faithfully when they so clearly teach her subordinate position when it comes to public preaching of the Word? Paul declares: "Let the women keep silence in the Ecclesias; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law" (1 Cor. 14:34).

The Broken Harp of Judah

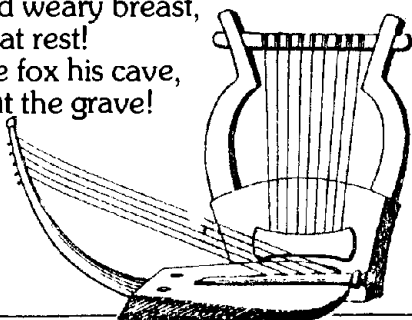


It is claimed today that Israel has the fourth most powerful army in the world. Certainly the tiny nation displays a confidence out of proportion to its size, thus dramatically fulfilling Bible prophecy (Ezekiel 38:11). How different to the state of Israel a little over a century ago. Then the poet Byron wrote the following lines, which are inscribed at the gate of the Jewish Cemetery in Glasgow:

**Oh! weep for those that weep by Babel's stream,
Whose shrines are desolate, whose land is a dream;
Weep for the harp of Judah's broken shell;
Mourn where their God hath dwelt, the Godless dwell!**

**And where shall Israel lave their bleeding feet?
And when shall Zion's song again seem sweet?
And Judah's melody once more rejoice
The hearts that leap'd before its heavenly voice?**

**Tribes of the wandering foot and weary breast,
How shall we flee away and be at rest!
The wild dove hath her nest, the fox his cave,
Mankind their country, Israel but the grave!**



We live in exciting times when the fulfilment of prophecy, particularly in the Middle East, testifies that Christ is at the door:

"When Yahweh shall build up Zion, He shall appear in His glory This shall be written for the generation to come: and the people which shall be created shall praise Yahweh" (Psalm 102:16-18).



LOGOS COMMUNICATION

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS
NEAR AND FAR

Like Wind-Blown Leaves?

"As the Bible says, some people are like leaves, tossed to and fro of the wind. Their foundations are not in the Scriptures, but guided by the sayings and doings of mortal man. It behoves us to examine ourselves and take heed" — A.B. (U.K.)

(Wise counsel. — Ed.)

An Exhortation To Exhorting Brethren

"I read with interest your recent editorial regarding the role of young brethren in our community.

"Could I as a young and relatively inexperienced brother offer some comments and perhaps some alternative solutions to this question?

"Firstly, the exclusion of all young brethren from speaking duties is a luxury only available to large ecclesias. Some have made rules such as 'no-one on the Sunday platform under age 30' — for many smaller ecclesias such a rule would mean either severely curtailing their activities, or imposing an unbearable burden on a few senior brethren.

"Secondly, it is clear that young brethren with vigour, enthusiasm and a fresh outlook can make a substantial contribution to all areas of ecclesial work, including the exposition and preaching of the Word from the plat-

form. Would we refuse to use the *Bible Companion* because Bro. Roberts originally prepared it at age 16? Would we exclude *Christendom Astray* from our bookshelves because he first delivered the twelve lectures at age 22?

"There seems sometimes to be an assumption that all young brethren that all young brethren are filled with an overwhelming desire to gain a place on the platform as a means of self aggrandisement. If there is such a motive, could not at least part of the fault lie with those who depict platform duties as an exclusive zone, reserved for an elite group of brethren?

"More importantly, the scriptural justification for this elitism seems to be lacking. Paul certainly requires that "bishops" in the ecclesia should be men of mature spiritual experience (not necessarily the same thing as chronological age!). However Paul's comments are directed to the appointment of overseers of the ecclesia; a position more akin to a modern day Arranging Brother than a speaking brother. The novices he refers to are those newly planted in the Truth, not all brethren under a certain age.

"In any case, Paul is writing these things to the young man Timothy. Certainly the rashness and inexperience of youth can cause problems. But Paul's advice to Timothy

is not 'young men should be seen and not heard' but rather 'do your best in all your duties, and conduct yourself in a manner that will give no man cause to despise your youth'.

"Surely it is better to harness and encourage the enthusiasm of youth rather than to educate our young people into merely a passive role in the ecclesias? Can we not see that the young are moved by a sense of duty, not pride, when they see a job to be done and try to do it?

"The exhortation to Timothy was to become a skilled workman who had no need to be ashamed because he knew how to handle the tools of his trade. We serve our apprenticeship in the ecclesia where knowledge gained 'in the classroom' is balanced with practical experience gained 'on the job' under the supervision of qualified tradesmen. Let us beware of turning the ecclesia into an institute of higher education where young people gain more and more theoretical knowledge without ever graduating to a place in the workforce in the 'real world'.

"Can we then suggest an alternative practical step which ecclesias should take? Those who can afford the luxury of limiting the platform to a select few should encourage the migration of their surplus workers to those

less fortunate ecclesias where 'the harvest is great and the labourers few'. We realise that this is a radical step, contrary to past practice, but where would the Ephesian ecclesia have stood if young Timothy had decided to move to Jerusalem to become just another passive listener at the feet of the apostles? Where would Israel have been if young David had not gone against Goliath while all the mature, experienced soldiers quaked in their boots? They each saw a need, a duty to God and to their brethren. They saw a need, so they worked, regardless of those who would discourage their efforts.

"What more can we say? Only perhaps to bring to mind a young man in his early twenties who began to edit a magazine....."

"Your brother in God's service, D.D." (Tas).

(If you read our article again, you will notice the following governing statement (p. 357): "Care needs to be exercised by the Ecclesia in allocating appointments; and preference needs to be given to those possessing these qualifications." Of course, if there are only young brethren in an ecclesia the work must proceed in their hands. But preference and deference need to be given to those older in years, and more experienced in practice. Brother Roberts was isolated in Huddersfield when he wrote "Christendom Astray"; and he, later, expressed his regret at the way in which his inexperience brought errors of judgment.

I know of none who "depict platform duties as

an exclusive zone, reserved for an elite group of brethren", but I do know that those whom Yahweh selected to perform a certain duty, such as Moses, David, Paul or the Lord himself, underwent adequate preparation for such. Moses, for example, endured many long years in apprenticeship for his task of leading Israel out of Egypt, and it is wise for young brethren to resist the appeal to take on certain work until they are ready for it. You mention Timothy, but before Paul wrote his Epistle to him, he had been several years in the Truth, had been specially instructed by Paul for the work before him, and had been with him as assistant on his travels throughout Macedonia, Thessalonica, Corinth and for a considerable time in Ephesus. He acted as Paul's assistant, and so gained valuable experience for the time when he would take up his duties independently of the great Apostle.

We acknowledge what you say concerning Timothy, but if he, as a young and inexperienced brother, had exerted himself to fill a platform position at the expense of older, more experienced brethren, would he not have given cause to others "to despise his youth"?

We have never suggested that young people should assume a merely "passive role" in an Ecclesia. On the contrary, we pointed out that there is ample work for them to do; and when youth and experience are harnessed together to the work it is more likely to be successful.

You also make refer-

ence to Ecclesias that can "afford the luxury of limiting the platform to a select few", and you suggest that they should encourage the migration of their surplus workers to those less fortunate Ecclesias where "the harvest is great and the labourers few". Let me first say that I know of no Ecclesia that has surplus workers. I know of some in Ecclesias, who fret under the work given them, and others who imagine they can grace a platform when they are not really ready for it. But the platform is not the only area of labour, nor is it the most important. The greatest work set us to do is to glorify Yahweh through the motivation of the Truth, and this can be a more compelling witness to the Gospel than any other. "By this shall all men know that ye are my disciples: if ye have love one to another" (John 13:35; 17:21). In my early years, I belonged to an Ecclesia of 500 members, and of that number, the Ecclesia by vote selected seven only to take their place on the platform as lecturing brethren. The result was that young brethren sought to improve themselves in understanding and platform deportment in order to eventually and more effectively take their place thereon. I was asked to stand for lecturing some years before I was prepared to do so, because I felt the need for greater knowledge of the Word, and I was busy in an "Elpis Israel" Class and GES activities. I never lacked work to do, and neither did any others who had a desire for it. Looking back, I do not think that those in charge of the

Ecclesia would have performed a valuable service if they had encouraged me to go elsewhere (even though, later, some may have desired it!!) and so given the responsibility for the education and development that I needed to "a less fortunate Ecclesia" (!). Because, of course, I gained invaluable experience through the help and discipline of those then over me. That experience has assisted me since to help many others, including small Ecclesias and brethren in isolation. In fact, when I felt that I had sufficiently developed, I threw in my lot with smaller Ecclesias and groups.

It is to be regretted that often young brethren (and older ones, too) on removing to a new centre bury themselves in a large Ecclesia, instead of seeking out one that is in need of help. Any Ecclesia (and especially small ones) will profit by the enthusiastic co-operation of members, whose very presence is warmly encouraging. In that regard, the most effective exhorting brethren I have ever met have been those whose lives demonstrated their faith, some of whom never graced the platform as appointed speakers. They were however profitable to listen to in normal conversations.

As to your last paragraph, I, unfortunately, know of a young man who had the temerity, in his early twenties, to commence a magazine. But Yahweh was good to him, for he had the advantage of the supervision of older, more experienced, and faithful brethren who were forthright enough to speak their minds, and to exer-

cise the discipline that he needed. That young man was extremely blessed in that, for there were others who sought to profit from his youth and inexperience, and to use the avenue he seemed to provide to pedal ideas subversive of the Truth. That young man was also blessed in that in his early twenties he had closely studied the Word for a number of years with the aid of Elpis Israel and other works. He found platform work, but in the Mutual Improvement Class; he expressed himself on the Word, but in the Elpis Israel class. It is the remembrance of those early days that played a part in writing as I did in the Editorial to which you refer.

Meanwhile, your letter is deeply appreciated. Let me encourage you to the work of the Truth. As you correctly state, the knowledge of the Word, and the ability to expound it, when harnessed to the vigour of young men (see I John 2:13) is of great value to Ecclesias these days. I would encourage you to apply yourselves to the work set you to do. — Ed.)

Elpis Israel Class

"Loving greetings from the Port Augusta section of the Spencer Gulf Ecclesia. We have pleasure in forwarding you details of our Elpis Israel Class, which we commenced recently with five members. We hope the class will grow. We have heard of the benefits of Elpis Israel and felt that such a study would assist us to progress in the Truth.

"We would like to mention that we have secured the assistance of Bro. W

Excell to help us in the Study. It will be held, God willing, at the home of Bro. G. Nitschko, 10 Mellor St., Port Augusta. Brother Excell will be accompanied by his mother, Sis. Florence Parsons on his visits to us. As we, God willing, progress through Elpis Israel we will forward further reports". — G.J.N. (Pt. Augusta, S.A.).

("Elpis Israel" Classes have greatly assisted in developing the Truth in Australia. Although some 134 years have passed since the book was first published its outline of prophecy is as relevant as ever, whilst it is sound in doctrine. But an additional compelling feature of "Elpis Israel", is the virility in which Brother Thomas expresses himself. This is both warming and stimulating, and we are confident that you will spiritually progress with the aid of this book. We are happy to provide space for the publishing of such reports....Ed.)

Bible Lands' Tour.

"We would like to express our thanks to you for a really wonderful tour of the Land, and the other countries associated therewith. This second tour for us has certainly consolidated many events in our minds, and I personally felt that the tour of Greece was a marvellous experience — particularly in view of our current Sunday School lessons.

"Our reading and study of the Word has been very much enriched by having visited the very places mentioned, and by your enlightening comments on those sites. Your help during certain difficult

moments for us personally, was deeply appreciated. So once again, many thanks to you and to our heavenly Father for a safe and excellent tour of *The Glorious Land*. — T. & J. B. (NSW).

(That tour was one of the nicest I have conducted, and your presence helped considerably, particularly in view of so many younger members. It is a great privilege to visit the lands of the Bible. As you write, it helps to provide a greater mental concept of the wonderful incidents that took place during Biblical times. We are now looking forward to visiting it again shortly, but this time at the coming of the Lord. — Ed.)

Appreciation

"This is just a note to extend our thanks and gratitude for your labours in organising and leading the tour of Bible Lands this year.

"We greatly appreciated the tour through lands familiar in name but so remote in distance from home and therefore unappreciated in reality. My sister wife and I had never been overseas previously, and I am sure we benefited greatly in visiting countries which are very different to our own.

"The poverty of India, the baseness of modern Egypt, the entrenchment of the apostasy in Greece, and Israel with hostile neighbours on every hand shows that the whole world needs the coming of Christ. May his coming be soon.

"The tour was certainly enlightening particularly from the viewpoint of the Scriptures. Whilst many

aspects of Israel were as I had imagined, there were many others which were a great surprise to me.

"The land is much more fertile than I had imagined. I suppose the people have made it blossom to some degree, but there is a natural fertility which as Yahweh has said would make it a land flowing with milk and honey. It was a thrill to drive through the land in the length of it and in the breadth of it.

"Recognising the relative positions of one site to another will undoubtedly help us to appreciate the scriptures and to be recharged by their power more effectively.

"My sister wife and I both extend our deepest gratitude to you and your sister wife for making a tour of Bible Lands possible." — R. & L. B. (NSW).

(Having completed the tour, the next best thing is to complete your diary of it. By that means you can consolidate your travels, and then, anytime you want to go on tour again, you can do so at a much cheaper rate than we charged — by reading your diary! — Ed.)

The Seventh Vial

"I enjoyed Bro. B. Philp's article entitled *The Witness Of The Air*, but I see several problems in his suggestions. If Christ returns during the Sixth Vial, how can we be in the seventh (Rev. 16:15)? If the Seventh Vial is poured out by the immortal saints, how can it be pouring out now? See *Eureka* vol. 2, p. 734.

"I can see several possible answers to these prob-

lems. In regard to the first, we know that the vials are concurrent in part, and if we are in the Seventh Vial now, the Sixth is certainly still running its course, and during it Christ will come.

"In regard to the second problem, the saints can still pour the Seventh Vial into the political aerial at the end or consummation of the period indicated, in which case those things we have witnessed during the present century are, for all their fury, but an incipient fulfilment of what the saints will yet accomplish during the epoch of the seven thunders." — S.S. (Vic.).

(Our firm belief is that the outpouring of the Sixth Vial is still continuing, and that the Seventh has not yet begun. It is obvious that each vial makes preparation for the next. For example, the First Vial, which describes the impact of the French Revolution, was necessary for the development of the Second Vial. Preparations for the naval battles that took place during the period of the latter were under way during the period of the former, but it would have been a mistake to conclude that the Second Vial had then commenced. The Seventh Vial is poured "into the air" and not from the air on to the earth. This means that the whole political aerial will be affected by its fury. Despite the problems of the present, the "time of trouble" that will then develop, will exceed anything the modern world has never ever experienced (Daniel 12:1). Moreover, it will be worldwide in its scope (Jer. 25:33).



Consider Your Ways!

“This is the case also with many who profess that they are not of the world, but whose practice belies their profession. They talk glibly about the advent, but they are neither in the faith, nor do they know what it is. Such are ‘naked,’ and have no garments to keep; and all their professed looking for Jesus is not the ‘watching’ of the text before us. But they who are truly ‘watching and keeping their garments’ are blessed in that they see ‘the Sign of the Son of Man in the heaven,’ by which they are warned to trim their lamps with ‘the knowledge of the Deity’s will, in all wisdom and spiritual understanding,’ that, when his arrival is announced, they may go forth to meet him with all confidence and joy. They are ‘blessed’ in being able thus to stand before the Judgment Seat of Christ, in the wilderness of Teman; but more blessed still will they be when the account they are able truthfully to render of themselves is accepted and approved; and they are pronounced by the Judge to be the blessed of his Father (Matt. 25:34); and are exalted to be sharers with him in his joy — Matt. 25:21. In this exaltation they will have attained to that perfect blessedness to which they were called in the gospel of invitation to ‘the marriage supper of the Lamb’ (Rev. 19:9). Being adopted, by the transforming power of the Spirit, as constituents of the Perfect Man, they are ‘blessed and holy;’ not blessed only, but holy likewise. ‘Be ye holy in all manner of conduct: because it is written, Be ye holy, for I am holy.’ This was their character in the days of their flesh; but, being now participants of the Perfect Man, they are the holy, in the sense of the incorruptible and immortal ‘Firstfruits’ of the resurrection. On them, the Second Death will have no power; but they shall be priests of the Deity and the Christ, and shall reign with him a thousand years (Ch. 10:6).” — Eureka Vol. 3

The World’s Moment of Destiny

The world is swiftly moving to-

wards its great moment of destiny. Troubled by economic tur-

moil, wars, civil violence, increasing crime and immorality, throwing off all laws of restraint, it has "corrupted God's way upon the earth", and is fit only for destruction (Gen. 6:14).

The pressure of this environment has its impact also upon Christadelphians to an extent previously unprecedented in modern times.

But, as in the days of Noah and Lot, God is not unmindful of these circumstances. He views with approval those who attempt to "walk with Him" as did faithful men and women of old (Gen. 5:22; 6:9), whilst with ardent love and longing, they look for the appearing of the Lord Jesus Christ (2 Tim. 4:8). As Bro. Thomas wrote in the Preface of *Elpis Israel*:

"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 obedience of faith, and the perfection thereof in 'fruits meet for repentance'."

A Burdensome Stone

Zechariah, recording the words of Yahweh describing the days immediately prior to Armageddon, declared:

"In that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it" (Zech. 12:3).

The expression denotes a stone so heavy that the combined strength of all nations is unable to lift it; and, in attempting a task beyond their ability, are cut in pieces as it falls upon them. The prophet's words are relevant to present circumstances. The fu-

ture of Israel is becoming a burden beyond the strength of the nations to handle. It is also significant, that the prophet pictures all nations combined for that purpose, for that is precisely what is taking place in UN. As the "underdog" Israel once enjoyed world sympathy. Now, claimed by a BBC commentator as having the world's fourth most powerful military forces, it has lost that sympathy. In Israel's attempt to eradicate the PLO it is viewed as an aggressor, and has attracted a wave of international protest. The UN General Assembly demanded that Israel withdraw all her forces from Lebanon, a demand endorsed generally by prevailing world opinion. The resolution received the support of 127 nations, including Australia, with only the US and Israel voting against it. But Israel is still in Lebanon!

Since then the burden has become even more difficult and exasperating, so that even the US is acting coldly towards Israel. Indeed, most of its diplomatic work seems to be involved in controlling its M.E. ally; in other words, vainly attempting to lift the "burden". *Newsweek* reports:

"The Administration is under pressure from its closest friends in the Arab world (Egypt and Saudi Arabia) to restrain Israel."

But Begin knows what he wants, and has the courage and determination to defy both friends and enemies to obtain it. And in doing so, helps to fulfil Bible prophecy. We should thank him for the sign of the Coming he helps to develop!

Israel has disobeyed at least two resolutions in recent years. In

1979 the UN berated Israel for annexing Jerusalem and making it its capital. The Israelis were given until November to withdraw their headquarters back to Tel Aviv. But they still claim Jerusalem as their capital.

These events show that even Israel is unable to lift the "burden" of Jerusalem. Indeed, there is only One capable of doing that. And Isaiah predicts the relief that shall then come:

"Thus saith the Lord Yahweh, and thy God that pleadeth the cause of His people, Behold I have taken out of thine hand the cup of trembling, even the dregs of the cup of My fury; thou shalt drink it no more again; but I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over; and thou hast laid thy body as the ground, and as the street, to them that went over" (Isa. 51:22-23).

And then, in the next chapter, there follows the glorious sequel:

"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion" (vv. 1-2).

Though all nations "make a tumult" and will soon say, "Come, and let us cut them off from being a nation; that the name of Israel may no more be in remembrance" (Psa. 83:4), Yahweh has promised: "All they that devour thee shall be devoured the fierce anger of Yahweh shall not return until He hath done it, and until He have performed the intents of His heart: in the latter days ye shall consider it" (Jer. 30:16,24).

We are greatly privileged that we know these things, and are able to discern in the drama of the

Middle East the unfolding purpose of Yahweh leading to the return of the Lord.

Wars of Perplexity

In the course of an address to the UN, Mrs. Thatcher told delegates:

"Since the atom bomb was dropped on Nagasaki, there has been 140 wars in which 10 million people have died though nuclear weapons have not been used."

How greater would have been the devastation and death if nuclear weapons had been used! It is a frightful record, and a witness to man's inability to rule effectively, that since World War II, a period of 37 years, there have been no less than 140 wars, in which 10,000,000 people have died: three times the entire population of New Zealand, and over two thirds the population of Australia!

This terrible state illustrates the prophecy of the Lord that there would be "upon the earth distress of nations with perplexity men's hearts failing them for fear" (Luke 21:25-26).

The problems of the times even extends to ourselves. In spite of the dramatic developments in every realm of prophecy, its fulfilment does not seem to have the impact upon the Brotherhood that it should have. These fearsome statistics have a sense of unreality about them, because we are not personally involved. Death from war is commonplace; in any case, it does not match the number of those slain on the roads! Facts and figures of frightful significance as far as impending destruction is concerned, or of thrilling import in the light of Christ's coming, are treated as of

passing interest only. However, the words of the Lord quoted above, were given to alert his brethren, so that his coming would not "overtake them as a thief" (1 Thess. 5:4). There is a need to awaken to the significance of the times, and also as to what is required of us, else the words of Amos may apply:

"Woe unto you that desire the day of Yahweh! To what end is it for you? The day of Yahweh is darkness and not light" (Amos 5:18).

If we are not prepared for the Lord's coming, our expectations of that day will not be realised, for we will be found wanting. However, those who are heeding the signs can take "comfort" inasmuch as they are heeding the exhortation of the Apostle:

"Ye are all the children of light, and the children of the day: we are not of the night nor of darkness. Therefore, let us not sleep as do others; but let us watch and be sober" (1 Thess. 5:5-6,11).

World Economic Crisis

Amongst the most vexing problems that plague the modern world are inflation, rising interest rates, and declining profits.

And no one is immune from the effects of such.

Giant business corporations, as well as the ordinary wage earner, are alike caught in the same dilemma. *Newsweek* recently reported:

"Beset by sagging sales and oppressive interest rates, companies in a broad survey of industries, from autos and airlines to steel and oil, posted sharp profit declines or outright losses."

But the wage-earner is also affected by constantly rising interest rates. This has its impact upon every item of purchase, and particularly upon housing. Be-

cause they are "not out of the world" (John 17:11,16 — Gr.), Christadelphians also are caught up in the maelstrom. However, they do have "strong consolation" in the "hope set before them". Wisdom dictates that they should concentrate upon that, instead of upon their problems. Let them recognise that present-day difficulties are indicative of the breakdown of Gentile society to be replaced by the Kingdom of God. In the days of Haggai, brethren and sisters were affected by similar pressures. God declared through the prophet:

"He that earneth wages earneth wages to put into a bag with holes" (Hag. 1:6).

Because of drought and famine, food had become expensive, and the problems of living were accentuated as they are today. This caused many to lose heart as far as the work of God was concerned. But they still had time and money to built themselves "ceiled houses" (Hag. 1:4). The prophet urged upon them to "consider their ways", and get their priorities right. Their main problems resulted from their apathetic worship of God. The people were stimulated by his appeal, and humbly responded in faith. They gave themselves wholeheartedly to the work of the Truth, and found renewed hope and confidence. And, remarkably, they found their daily burdens unaccountably lightened!

As Yahweh had called upon them to "consider their ways" (Hag. 1:7), let us do likewise. In a world given over to the pursuit of material wealth, let us seek those riches which rust doth not tarnish, nor thieves desire; and the future

will reveal for us treasures "such as the heart of man cannot conceive" as possible. Christ is at the door; let us "purchase gold tried in the fire" that we may have a bank credit the Lord will approve at his coming. We need to redeem

the time, and grasp the spiritual opportunities extended to us, "always abounding in the work of the Lord, inasmuch as we know that our labour is not in vain in the Lord" (1 Cor. 15:58).

— W.J.M. (Woodville).

Light In Relation To Judgment

God's Objective In Providing Light

It is axiomatic that where darkness exists there is an absence of light, and where absolute darkness is present no flesh can see. Such was the condition which obtained when the Creator, by the exercise of His might, created the heavens and the earth, Gen. 1:1-2. In order to pursue the processes of creation which were in the Divine mind culminating in the creation of humans able to respond to the Deity, it was first necessary to dispel the pervading darkness. Thus the directive "let there be light", "and there was light" (Gen. 1:3). It is not only interesting, but of paramount importance to note this action was taken on Day One in order to appreciate the significance of the principle of Divine revelation, the means by which it would be accomplished and that it was a prerequisite to life. This light on Day One could not be the shining of the sun, moon and stars — they were "made" on Day Four (v. 16), and appointed their permanent places in the Divine scheme of things, so that both light and darkness could continue unabated with all their implications and lessons to those who would be called "out of darkness into His marvellous light" (1 Pet. 2:9).

With the rotation of the earth and placement of sun and moon, the result was the 24 hour diurnals with which we are familiar: the "evening and morning" of Gen. 1, and the provision of light, without which God's creation (both flora and fauna) could not live and reproduce "after their kind". Such conditions were desirable and necessary to effect the purpose of Deity and were therefore pronounced "very good". But His purpose went far beyond the creation of animate and inanimate objects, although, indeed a manifestation of His might; because the essence of His purpose was to have His name honored. Such an objective could not be achieved by creation only. There had to be something else which involved the human family. There was, therefore, the bestowal of the characteristics of reason and emotions in such a way that such characteristics could be increased and brought to a complete-

ness in harmony with the Divine objective. For the said characteristics to be developed, the minds of our first parents were enlightened by the giving of a directive which made it clear that life depended upon following His way. By this means 'light' shone into their minds and they understandingly became responsible to His judgments. As the pervading darkness upon the earth at the time of creation was dispelled by the light which emanated from the Creator (Day One), so had their darkness begun to be dispelled by the light of God's truth which shone into their minds through the words of Elohim.

The Power of Light In Us

It is beyond question that the sons of Adam have generally been in darkness concerning the purpose of God since the beginning (Isa. 60:2). This, indeed, is the reason for the world's continuing chaos which can only be changed when the light of God's truth becomes the full environment of this earth. The method by which light has come into the world has remained the same since the beginning, although the media has changed. The method is the Word of the Lord (Psa. 119); "the words that I speak unto you, are spirit and are life" (John 6:63). The media has been the Elohim, the prophets, the Word made flesh, the apostles and those sent forth in this era for the purpose of dissemination of the written Word (Heb. 1:1; Rom. 10:13). By this means the Psalmist was able to say (Psa. 27:1): "Yahweh is my Light (same word as Gen. 1:3) and my Salvation; whom shall I fear?" Again: "For Thou will light my lamp: Yahweh my Elohim will enlighten my darkness" (Psa. 18:28).

Divine omniscience is declared by the Psalmist in Psa. 104:1-5: "Yahweh coverest Himself with light as with a garment" (v. 2). According to Strong the word 'light' means "*luminary* (in every sense, including happiness)". And since the Psalmist in v. 1 recognizes the memorial Name in "*Yahweh my Elohim*" he elucidates here that the Lord is covered or veiled in light which in measure is bestowed upon those only whom He desires to become part of that Name. Paul sets forth the manner in which this bestowal is performed in Eph. 1:17-19:

"I cease not to give thanks for you, making mention of you in my prayers, that the God our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him: the eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power."

It is the enlightenment of the mind, the influence of which is the means of the formation of character in harmony with God's way thus shining forth in prevailing darkness as "a city set on a hill that cannot be hid". If "our gospel" or this "enlightenment" is hid, it is hid to them that are lost (2 Cor. 4:3-6), or who are in darkness because there is no light in them. In the day soon to come, the day of the glory of the Lord Jesus Christ and the saints, they "will not need a candle or the light of the sun, for the Lord God giveth them light" (Rev. 22:5), which light — also pictured as a "pure river of water of life proceeding out of the

throne of God and the Lamb" (Rev. 22:1), will shine upon the nations to heal them from the darkness of their understanding (Rev. 22:2) bringing honor to God.

In 1 Cor. 13 the apostle indicates that "we now see through a glass darkly" "until that which is complete is come". Fulness of light will be manifest when the effulgence of the saints will be the permanent ambient light emanating from God and the Lamb, in whom they will dwell (Rev. 21:23). However, it is obvious that considerable light has come already into the world (brought by the Word made flesh John 1:9) and to walk in it is a prerequisite to becoming sons of God (1 John 1:5-7). It is enlightening to note what 'light' is as defined or related to in various passages: Job 29:24 — an influential man; Est. 8:16 — prosperity and general well being; Psa. 4:6 — favour of God; Psa. 119:105 — illuminating power of the scriptures; Isa. 51:4 — judgments of God; Isa. 58:10 — guidance of God; John 1:4,5,9 — illuminator of men; John 5:35 — witness; 1 Tim. 6:16 — immortal glory; James 1:17 — gifts from above.

Such passages are helpful in providing a clear perspective on the characteristics of that light which emanates from the Deity, which was embodied in our Lord (Luke 2:32), and which is so important to all aspiring constituents of the kingdom of God.

On Day One God said "let there be light, and there was light", but we know that light became darkness because of transgression. It has been made clear in the Word that all who are in darkness will receive the wages of sin (Rom. 6), will sleep a permanent death, and will not experience a resurrection (Isa. 26:14; Jer. 51:57). The corollary to that is that all who are in light (according to God's determination) will be raised to be judged according to their efforts in keeping the Divine way (Rom. 2:12). "As many as have sinned without law (of God) shall also perish without law. As many as have sinned in the law shall be judged by the law" (Jew and Gentile).

The scriptures make it clear that God dwells in light, began the creative processes in light, has imparted some of that light to those of His selected creation, and will conclude the plan which began in Eden in light when He is "all and in all". It also becomes clear that those who have been removed from the darkness of ignorance concerning the plan of salvation, and to whom He has revealed Himself, have become obligated to attempt to fulfil His requirements. With such responsibility having been placed upon them they will be subject to the judgment of our Lord according to His infinite wisdom. The bringing of responsibility by light is therefore a doctrine fundamental to an understanding of the Divine purpose in our Lord Jesus Christ.

L. Newth (USA)

The question with us will be, what state of mind, what course of life is "acceptable unto the Lord". This is a rule of judgment totally unrecognised in the world. The recognition of it constitutes the difference between a sinner and a saint.

— R.R.



Do We Need A New Appraisal of Prophecy?

In Defence Of Our Foundation

“Revelation: A Biblical Approach” is the title of a book by Bro. H. Whittaker which challenges the exposition of The Apocalypse as set forth in “Eureka”. Whereas Brother Thomas expounds The Apocalypse as a prophecy of continuous history from A. D. 96 until the establishment of the Kingdom of God by Christ, Brother Whittaker believes that it was given to John prior to A. D. 70, and that it was fulfilled in the destruction of Jerusalem at that time. These articles are a critical analysis of his theory.

The Revival Of The Truth A Work of God

Acts 17:21 refers to people who spend their time in nothing else, but either to tell, or to hear some new thing. This superficial darting from theme to theme, is a tendency of today's world. Unfortunately, even the Brotherhood is not exempt from the trend. There are those who are all too ready to proclaim a new theory, and others who are easily swayed by any wind of doctrine.

Very often, the motivation is the desire for notoriety; to stand out from others as an independent and unique thinker, challenging that which is generally accepted.

Paul warned the elders of Ephesus that it would be so. He told them that “*of your own selves shall men arise, to draw away disciples after them*”. It would be

prominent elders of the Ecclesia who would be guilty of this, so that from among the very Ecclesias there would develop the great apostasy (see 1 Tim. 4:1). Peter warned: “There were false prophets among the people, even as there shall be false teachers among you” (2 Pet. 2:1). For this reason it is of the utmost importance that any variation of basic teaching accepted among us, be viewed with the greatest caution.

In every dispensation when the Truth has been re-established, it has been on a sound foundation. Consider the following epochs:

In Eden. God gave Adam and Eve right concepts. Even after their expulsion they were given correct concepts of worship. These were taught to their children. Abel gave heed, but Cain chose to do what seemed pleasing to himself. For the next fifteen centuries Adam's descendants moved away from the good foundation upon which men first stood. Finally they moved so far that the deluge was neces-

sary to restore the original right foundation.

With Noah. Again man was placed upon a right foundation as Noah's sons began to fill again the earth. But again a move away from the first foundation resulted in apostasy so drastic that God separated Abraham from his own father's house in order to start again.

In the promised land. After the captivity in Egypt, God placed the descendants of Abraham upon a right foundation. No change in understanding was needed. What God gave them was sufficient. But again men arose who were not satisfied with God's way and Israel moved time and again into apostasy even after God several times disciplined them and set them on the right path.

In Christ's time. Through the work of Jesus and his apostles, the ecclesia was established upon a good foundation. This included the prophetic outline of history through the visions of *The Apocalypse*. But after John, the last of the inspired apostles, died, men arose who changed the truth into a lie. This fulfilled the prophetic warnings of Christ and the apostles; so that once again the sound foundation of truth was removed, and in its place were found "lies and things wherein there is no profit" (Jer. 16:19).

The latter days. The truth was revived under God through the instrumentality of Brother Thomas. In view of the lesson of the above examples, how foolish to hearken to those who claim that the foundation was faulty, that a new approach to prophecy is necessary. We are on the eve of Christ's return; would God have permitted the revival of His truth to have been based upon false teaching? Yet voices are raised claiming to set forth, for the first time, the true interpretation of Christ's final message to his brethren. Let us not be deluded thereby.

Just as God utilised storm, and tempest, and earthquake, and the trumpet call at Sinai; and just as miraculous signs and wonders were given in the days of Jesus and the apostles; so He has used the marvel of prophecy as the appropriate method of calling attention to the truth in these latter days. If the groups of believers which were formed through the

efforts of Bro. Thomas as an instrument in the hands of the Deity are the people of God, what folly to imagine that the first foundation of prophecy, which was such a useful tool in re-establishing the truth, was fallacious. If it was a work of God, it was laid properly. It is blasphemy to insinuate that God would establish the Body upon any foundation except that which is sufficient for truth so as to need no major change. We believe it was a work of God, and whilst we do not give slavish deference to Brother Thomas, nor consider him inspired or infallible, we consider that his work was faithfully and properly performed.

Chipping Away At The Foundation

However, there have been advanced, in the last decade, various lines of thought which challenge the expositions of prophecy set forth by Brother Thomas. And particularly so in regard to *The Apocalypse*.

These new ideas are divergent one from the other, and therefore mutually destructive. Some have set forth a futuristic interpretation of *The Apocalypse*, claiming that its entire fulfilment awaits the future; others have claimed that it had its fulfilment in A.D. 70. But both theories combine to set at nought the exposition of continuous prophetic history, as contained in *Eureka*. And worse than that, some have not hesitated to publicly ridicule the expositions of our brother, and deliberately seek to undermine confidence in his writings. The result has been, in a number of in-

stances, that brethren have turned from a consideration of *The Apocalypse* completely confused, and assured that finality upon the correct method of exposition cannot be obtained.

In these articles we consider the theory advanced by Brother Whittaker in his book entitled: *Revelation: A Biblical Approach*. We have examined his exposition, and approached him personally in refutation thereof. His treatise is a complete departure from the position taken from Brother Thomas in *Elpis Israel* and *Eureka*. A consideration of the evidence, however, will show that the drastic changes suggested by Brother Whittaker are entirely unwarranted.

Is A New Appraisal Of Prophecy Necessary?

The reader may believe that a knowledge of prophecy is not essential to salvation. The proposition may then follow that it is hardly feasible that the foundation will be lost simply because of an acceptance of another view on Revelation and other prophecies. We caution against such an at-

titude, for it is certain that once the credibility of Brother Thomas and other pioneer writers is destroyed, it will be much easier to chip away at other parts of our foundation.

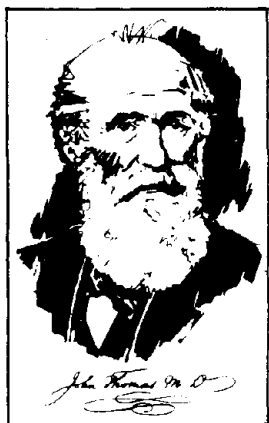
Is our present understanding of *The Apocalypse* sufficient, or do we need a new line of exposition? The date of John's banishment to Patmos is one of the deciding factors in answering that question. The claim of Brother Whittaker is that John was banished to Patmos before A.D. 70 and saw visions that related only to the destruction of Jerusalem by the Romans.

In our next instalment we shall examine the evidence advanced to claim that *The Apocalypse* was written prior to A.D. 70, and that the visions for the most part concern the destruction of Jerusalem and the scattering of the Jews in A.D. 70. We shall supply evidence showing that *The Apocalypse* was given during the reign of the Emperor Domitian (A.D. 95-96), and therefore long after the destruction of Jerusalem.

Wayne R. Tamer (USA)

The Apocalypse

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



God Manifest In The Flesh

Short articles from the pen of Bro. Thomas on the subject of God Manifestation particularly in relation to the Lord Jesus Christ.

The Deity Himself

As we have seen, Moses and the prophets teach "One" self-existent supreme fountain of power, *Ail*, who is Spirit and self-named, *I Shall Be*, or *Yahweh*; that this one *Yahweh Spirit Power* is "God" in the highest sense, and constitutes the Godhead or Father in heaven; and that He is the Springhead of many streams, or rivers of Spirit, which assume organic forms according to the will of the *Yahweh Spirit Power*, and that when formed after the model, archetype, or pattern, presented in His own hypostasis, or substance, they become Spirit-*Elohim*, or sons of God, and are Spirit, because "born of the Spirit." Emanations of the formative Spirit being *ex autou* out of Him. The Spirit-*Elohim* was also God, nevertheless they are created — they are formed and made out of and by that which is uncreated — they are Spirit-forms, the substance of which (Spirit) is eternal; while the forms are from a beginning. Each one is

a god in the sense of partaking of the Divine nature, and being, therefore, a son of God.

Now if we understand this, we shall be able to discern the force and beauty of the expression *Yahweh Elohim*, which occurs so frequently in the Hebrew Scriptures — *Yahweh* is the name of the uncreated power; *Elohim*, the organizations of that power after its image and likeness, whether they belong to the sun, moon and stars of the universe, or to Israel. Hence also, the beauty and fullness of the phrase I am He the Mighty Ones, that formed the earth and made it — (See *Phanerosis*, p. 55). The source or fountain of power in the universe is one. It is a unit. Therefore everything which exists is *ex autou* out of Him. By Godhead is meant, the source, spring or fountain of Deity — the Divine Nature in its original preexistence before everything. — (*Phans.*, pp. 46,68). There is one Eternal Uncreated Substance, which is essentially power, incorruptibility

and life, dwelling invisible in unapproachable light; and known before the days of Moses by the name of *Ail Shaddai*, the Strength of the Mighty Ones, and from His interview with the angel at the bush, by that of *Yahweh* or *Yah*, "*He who will be.*" — (See *Eureka*, vol. 1 p. 105).

The Spirit

That which connects the focal power of the universe with the embodied sons of power, and indeed with all created things, is also "Spirit" — styled in Scripture "free Spirit" (Psalms 51:12). It is free or uncombined in space, and fills immensity as the water fills the basin of the seas. The atoms of all material things are elemental condensations of free Spirit, connecting the orbs of heaven and all they contain with the Great Central Focal Power of the universe. It is the principle of cohesion, attraction, form — penetrating and pervading everywhere. To this universality the psalmist alludes when he enquires of *Yahweh*, "Whither shall I go from Thy Spirit? And whither from Thy face shall I flee? If I shall ascend to the heavens, Thou art there; though I shall spread down in *sheol* (the grave) behold Thee! I will take the wings of the dawn; I will dwell in the utmost end of the sea; moreover, there Thy hand (or power) shall lead me, and Thy right hand shall take hold of me" All this is equivalent to saying that the Father-power is omnipresent by His Spirit. Hence, He needs not to be locomotive to see what passes in the sun, moon, earth and stars. His all-pervading

Spirit places Him in contemporary juxtaposition with them all: so that at one and the same instant, He knows the fall of a sparrow on earth, and any other event, small or great, under the sun. In this way it is that, as Paul told the Athenian idolators, "He is not far from every one of us" (Acts 17:27). We are out of Him, and through Him and in Him as physical beings. This is equally true of all flesh that breathes. Hence Moses styles the Father *Ail Elohim haruchoth l'kol-bashar*, power, powers of the Spirits for all flesh (Num. 16:22). Hence is power as the cause of life, called *Ail*, and powers as distributed to each living thing, and therefore called *Elohim*" *Ail* is life absolute; for as Paul says, "He only hath deathlessness." Life radiating from His hypostasis or substance is Spirit life" Formative of a creature and sustaining it in life, it is power of Spirit or Spirit power for that creature" Hence, these *Elohim* are Son-powers or emanations from *Ail*, the great paternal power. He is, therefore, the *Ail* of all flesh, as well as *Elohim* for all flesh In this elaboration, then, we have Father-power, Son-power, or emanation and free Spirit. Moses and the prophets teach this as we have seen. The Father-power is one, the Son-power is the one Father-power in plural manifestation; and the manifestation is developed by Free Spirit emanation from the Father-power. This is not only scriptural but reasonable (*Phans*. pp. 48-49).

Holy Spirit is an emanation from His substance intensely radiant and all pervading; and

that when focalized under the fiat of His will, things and persons without limit, as to number or nature are produced (*Eureka*, vol. 1 p. 100).

The Term Jesus

Now, Jesus Anointed is power, or Spirit manifested in flesh, and justified in Spirit (1 Tim. 3:16), or made of the seed of David according to flesh; and constituted Son of God in power, according to the Spirit of Holiness, out of a resurrection of dead ones (Romans 1:3,4), and therefore styled "the Lord the Spirit" or a "life imparting Spirit" (1 Cor. 15:45; 2 Cor. 3:17,18). Here are Spirit and flesh. The Spirit is *Theos* or Deity; the Flesh was the Son of Mary, and named Jesus; and when anointed with Spirit again at his resurrection, became Jesus *Christ*, or the anointed Jesus. (*Eureka*, vol. 1, p. 13).

Jesus is the flesh, and the seven spirits the Deity with which the resurrected flesh is anointed so as to be omniscient and almighty. Thus combined the salutation is from "the Lord the Spirit". (*Eureka* vol. 1, p. 124, 311).

Jesus Before Anointing

When we contemplate the cherub before his sealing and anointing, we see only the son of Mary — the seed of the woman, in the words of Moses; and the Son of God in the same sense that Adam was. The New Testament writers give us very little information concerning Jesus during thirty years of his sojourn in the covenanted land. All we learn concerning him after his return from Egypt is that he dwelt in

Nazareth and was subject to Mary and Joseph, and worked at the trade of his mother's husband. He knew his real paternity was not of Joseph; he never went to school, yet was he wiser than those who assumed to be his teachers, being filled with wisdom, the grace of God being upon him; and he was beloved by all who knew him (Matt. 1:23; Luke 2:40,46-52; Mark 6:3; Jno. 8:15; Psalms 119:97,104). He was clearly in an intellectual and moral condition parallel with Adam's before he transgressed. The "grace of God" was upon Adam and imparted to him much wisdom and knowledge, but still left him free to obey the impulse of his flesh, if he preferred it rather than the Divine law. This was the case with Jesus, who in his discourses, always maintained the distinction between what he called "mine own self" and "the Father Himself" who dwelt in him by His effluence. "The Son," said he, "can do nothing of himself," and this he repeated in the same discourse, saying, "I can of mine own self do nothing." He refers all the doctrine taught, and all the miracles performed, to the Father whose effluence rested upon him and filled him. If this be remembered, it will make the "hard sayings" of his teaching easy to be understood (*Phanerosis* p. 83).

"The flesh," says he, "profits nothing." As son of Mary he pretended to no power, wisdom or superiority. Mary's son was "the Vail of the Covering" to be rent — the Vail in which the Father-power was veiled, the flesh medium of Power-manifestation. — (*Phanerosis*, p. 48).

The Son of God as the Son of Man

When Jesus said he was the living bread which came down from heaven, and that the bread was his flesh, which he should give for the life of the world (John 6:51), he spoke a parable based on the manna that fed Israel in the wilderness. He did not mean that his flesh should be eaten literally, though some of his disciples thought so. Nor did he mean that there was life-giving virtue in his flesh as a physical thing; for when some of his disciples were disposed to take this meaning, he said expressly, "the flesh profiteth nothing" (verse 63). His meaning is evident in view of the fact that the sacrifice of his body (in order that sin might be condemned in a sinless sufferer from its effects), was the appointed means of opening for us a way of salvation which otherwise was closed: and that this fact would have to be the subject of faith, or be mentally eaten. His body (which was the seed of David according to the flesh) was prepared by the Spirit descending upon Mary and generating it; and afterwards, the Spirit came forth in a more special form upon Christ himself at his baptism, so that it was as regards its initiation and object, a manifestation of the spirit from heaven. Therefore there was propriety in the parable that spoke of his having come down from heaven to give his flesh for the life of the world. If the Spirit be understood as the speaker, there is no difficulty, provided the details are also kept in view. These details exclude Trinitarianism, Unitarianism and Renunciationism alike. As to his being called "the Son of the Highest" (Luke 1:32), the very same verse speaks of "his father David." He is the Son of God because begotten of God; but he is also the Son of Man, because born of a member of the human race, whose nature it is testified he partook in all particulars. He was the first that he might be obedient in all things, and that the work might be of God; and he was the second, that the power of death, which is destroying the seed of Abraham, might in him be extinguished, in harmony with the law of God's action toward men; and that he might then be offered as a name for men to unite themselves with him for participation in his victory. — R.R.

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We appreciate the continued support of our readers, many of whom voluntarily increase the subscription rate, and so materially assist in the work that is being attempted. Outright donations also, are an expression of confidence shown in the work, which we desire to maintain and extend. Donations made to *Project Australia* have assisted us to mail budgets of literature to country districts of South Australia, over the past few weeks, and we look forward to continuing this Gospel extension service in the future, God willing.

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TOUR OF BIBLE LANDS

We have received a number of requests to conduct a further tour of Bible Lands, and have arranged for this in conjunction with Bro. G. Mansfield. God willing, the Editor will accompany the tour to provide commentaries on the sites, or exposition of relevant Scriptures at the special meetings conducted. However, due to other proposed travel arrangements in conjunction with the work of the Truth for 1983, it has been decided to defer the tour until April/May of 1984 (God willing). This is by far the best time of the year to visit the Land, particularly if it is intended to climb Sinai. The deferment of time may also permit the present unsettled conditions to simmer down. Any who may be interested in joining this tour are invited to write for further information to LOGOS TOUR OF BIBLE LANDS, 9 West Beach Rd., West Beach, South Australia. 5024.

JEHOVAH'S WITNESSES REFUTED BY THE BIBLE

This is the title of the current issue of *Herald of the Coming Age*, copy of which is included in this issue of *Logos*. This booklet provides opportunity to stress the Truth as opposed to the errors of the Watchtower Sect. It is proposed to prepare an advertising brochure for distribution. Supplies of this *Herald* have been forwarded to Ecclesias, and readers are recommended to obtain their copies from their Ecclesia. We can, of course, supply further copies for distribution, at current rates.

Supplies are available overseas from agents listed on the inside front cover of *Logos*. In South Africa, supplies can be obtained from Bro. E. Duckworth, P.O. Box 1606, Pinetown 3600, Natal, South Africa, Tel. 722230.

ETERNAL LIFE PROMISED: BUT NOT POSSESSED

This booklet has been reprinted, and orders are currently being forwarded. Additional supplies are available from Logos Publications, 9 West Beach Rd., West Beach, South Australia 5024, or from agents as above.

DIVINE WORSHIP IN THE AGE TO COME

This book comprises numerous articles from various Christadelphians relating to the subject including *A House of Prayer For All People* by H. Sulley. It gives a basic exposition of the last eight chapters of Ezekiel's prophecy expounding the worship to be conducted during the Kingdom Age, with the setting up of the Temple as a House of Prayer for all Nations in the Age to Come.

Price: \$1.50 — Aust.; \$2.00 — US; \$2.50 — Can.; £1 — Eng.; \$2.00 N.Z.

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This popular and most helpful book is now issued in a four colour hard cover. An attractive and ideal gift for a Sister, or a valuable acquisition to the Christadelphian Bookshelf, it considers the problems of family life, business life, child upbringing, and other subjects of particular interest to Sisters. It also is of value for Brethren. Price: Aust. — \$5; U.K. — £3; N.Z. — \$7; Sth. Africa — R.5.50; US — \$6; Can. \$7.00

THE LAST DAYS OF JUDAH'S COMMONWEALTH

This book, as well as CLERICAL THEOLOGY UNSCRIPTURAL has been included under one cover. Both expositions, by the pen of Bro. J. Thomas, are extremely helpful to the better understanding of the Word of God. The exposition of the Last Days of Judah's Commonwealth provides a key to the better understanding of the Olivet Prophecy and 2 Peter 3. Clerical Theology expounds upon a variety of subjects in a lucid, compelling and most interesting manner. The book is in the form of conversation, and is based upon a discussion that Brother Thomas had with an interested friend. It treats with the terms Ecclesia, Holy Spirit, Birth of Water and of Spirit, and so forth. Being in the form of a dialogue it makes most helpful and interesting reading.

Price: Aust. — \$1.75; US — \$2.

EIGHT SIGNS OF JOHN — By Bro. J. Ullman

Expounding the eight outstanding miracles recorded by John as "signs", and showing how they combine to set forth the purpose of Yahweh in His son. The book presents some powerful exhortation based upon the characteristics of the Lord. This book can be both helpful personally, whilst also assisting in a better understanding of John's Gospel.

Price: Aust. — \$4.; US — \$5.; UK — £2.50 — N.Z. — \$5.50; Sth. Africa — R.4.50; Can. — \$5.50.

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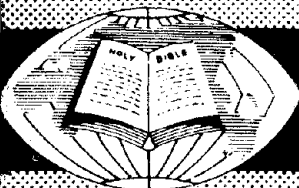
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Do what is right, be valiant for the Truth, teach it without compromise, and all lovers of the Truth will approve you; for all others, you need not care a rush!

— J. Thomas.



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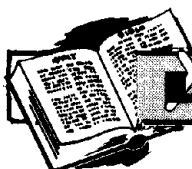
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*Editorial*

Superficiality!

"Of making books," wrote Solomon as he was composing one with the aid of the Spirit, "there is no end; and much study is a weariness to the flesh". His words can almost be paraphrased to apply to versions of the Bible. The Bible remains a consistently "best seller" 1900 years after it was completed with *The Apocalypse*; but, unfortunately, in the various translations, renditions, versions and paraphrases that have flooded the market during the last jubilee, the beautiful words and teaching of Scripture have been sadly lost. Some versions, by the use of colloquial words and expressions, rob the Scriptures of their reverence, so that when we read them, we no longer imagine that we are on holy ground; others are veritably blasphemous, as they completely distort the original Word.

For example, we were doing one of the readings during lunch time at West Beach, and one of the workers wanted a Bible. I loaned him one of the many different renditions that I have; but what an embarrassment for me, when his turn came to read around, to hear the following from 2 Timothy 1:18 concerning Onesiphorus: "Let our Lord grant to him that he may find mercy in heaven, where our Lord is. . . ."

A comparison with the Greek shows that there is absolutely no warrant for that distortion.

Again, a rendition of Ezekiel 38:2: "Son of man, set your face against China, and against the land of Mongolia. . . ."

We look in vain at the Hebrew to find justification for such a translation.

There are traps for beginners in many Bibles that are recommended, and the safest method is to use the A.V. for our platforms, because of the widespread respect afforded it. That cannot be said of all versions. The RSV set the downward trend. Since its publication some years ago, many "modern" renditions have been offered the public, some of which are extremely "free" in their translation, setting down what the translator thinks the

Spirit should have said unto the Ecclesias, rather than what was originally stated. For example, Moffatt will excise entire verses of Scripture if he feels they should not be there, or, for that matter, transpose them into another chapter, and another context altogether if he thinks it improves his version! What is called *The Living Bible*, among the most popular Bibles of today (because it is so "easy" to read!), sometimes completely ignores the original, and sets down what its author thinks should be there, or what he believes the Spirit was trying to say; so that it is coloured by his own beliefs in the immortality of the soul, or the doctrine of the Trinity. For example, we cite Colossians 1:16-17:

"Christ himself is the Creator who made everything in heaven and earth, the things we can see and the things we can't: the spirit world with its kings and kingdoms, its rulers and authorities; all were made by Christ for his own use and glory. He was before all else began, and it is his power that holds everything together."

With such maltreatment of the original Scriptures, great care needs to be exercised in the use or recommendation of a Bible. The A.V. remains the most dependable for platform work, and should form the basis of our study. The Revised Version is a very good translation to use alongside of it, but other translations should be used with great caution and conservatism. The modern version rated the highest is what is called the *New International Version*.

If published reports are factual, the greatest blasphemy is about to be launched upon a gullible public. It is styled *The Reader's Digest Bible*. It is claimed that it is 40% shorter than the 850,000-word RSV, and "smoother, more inviting, more readable" according to the Editor of it.

The 23rd Psalm has become the 13th Psalm, whilst others have disappeared. The Editors claim that they set about excising the three Rs: repetition, rhetoric and redundancy. Hence large blocks of Scripture are removed. According to reports, Exodus, Chronicles and Deuteronomy lost about seven out of every ten words. Luke is reduced 25%. The Editor in chief said he was "amazed to find that the famous Epistles of Paul were loosely expressed letters which the preacher dictated extemporaneously to a secretary". He claims that "sometimes, Paul got a little carried away".

The publication of such a "Bible", as with some of the modern "versions", robs the Truth of its power. There is no repetition in

the Bible, no redundancy as is claimed. Even 1 Chronicles 1 is not repetitive, even though a superficial reading may give that impression. In a large public meeting, once, I made the challenge to the audience that they could not point to a chapter of the Bible that is uninteresting or unnecessary. I was directed by an unbeliever to 1 Chronicles 1. Fortunately, I had given it some study, and was able to point out that though it appeared as merely a list of names without comment, behind that record is a most profound truth and a most interesting fact. When carefully studied, the list of names shows that tribes and peoples that were mighty in their day, that appeared far more powerful and permanent than the Israelitish "strangers and pilgrims," ultimately passed from the scene and became buried in anonymity, whereas the continuity of the comparatively "weak" covenant people was preserved. Those apparently uninteresting, unimportant, and seemingly unnecessary chapters (as the *Readers Digest* people believe) in fact set forth the principle of Divine selection in the line leading to Messiah, and reveal how the covenants of promise were preserved intact in spite of the vagaries of history. They reveal that the mighty and powerful are passed over by Yahweh when necessary for those who more adequately suited His purpose. It is remarkable, in those genealogical lines, how that younger sons received the pre-eminence over the natural firstborn as though as to remind humanity that the "first Adam" is to be superceded by the "second Adam" then yet to appear (1 Cor. 15:45). That valuable record, together with many other profound, glorious, and faith-strengthening truths will be lost in the *Reader's Digest Bible* — as we hope it is named. For *Holy Bible* it is not.

In fact, if certain principles did not prevent us doing so, we would be inclined to legally test the right of the *Reader's Digest* people to do what they have done. According to law, copyright is retained in the right of an author for fifty years after his death. Now God is the Author of the Bible (Heb. 1:1); and though there are clergymen who have claimed that He is dead, the signs of the times speak in contrary terms to that. It would be interesting preparing the case for court. We would show first, that God is the Author of the Bible, that He has ordered that it not be altered "if any man shall take away from the words of the Book", He will requite it of him (Rev. 22:19). We would then show that the Author

is still living (and proof would be advanced to establish that fact) and that it is presumptuously blasphemous and wrong on all counts, for the *Reader's Digest* or any other to chop and change His word as they have done!!

It would be quite a pleasure submitting such a case for consideration, and questioning the defendants as to whether they have received Divine permission to do what they have done!!!

But, seriously, we live in a superficial age. It is an age of Instant Coffee, Instant Tea, Instant Everything. And people want Instant Knowledge. Youngsters go to school with calculators instead of using their heads. Adults don't want to read Gibbon's *Decline and Fall of the Roman Empire*, they want an abbreviated copy. People want their news in snippet, dramatic form. They read the headlines, but not the history of incidents. They read that Russia has invaded Afghanistan; but they know nothing of the real background of either country. They want Instant Religion, so they seek for notes on a subject instead of reading *Elpis Israel*. Audiences are captivated by a transparency on a screen covered with references in small handwriting; and the audience writes down the references without listening to the speaker — and then loses the notes! The audience has no need to open the Bible; but sit back and look. I find it very comforting, when speaking, to hear the rustle of pages as I quote a passage of Scripture; and where that is lacking (and I have spoken in meetings where it is lacking) there seems something missing in the warmth of the assembly. Don't let speakers do everything for the audience (as *Reader's Digest* thinks it has for the public), make it work for the manna of life. That was the Divine requirement in the wilderness, and is essential today, if young people are to grow in the Truth. Generally people don't want to use their brains; they don't want the agony of thinking a matter out; they don't want the trouble of personal study; they can't read books like *Elpis Israel* or *Eureka*. Consequently they remain superficial students and disciples, even though they have gulped down notes on a dozen books of the Bible. Let us get back to reading and studying the standard books of the Truth, and we will be better equipped for the important work of the Truth, and more greater prepared for the Kingdom that is coming.

The Truth is designed not merely to teach us but to change us for the Kingdom.. That is why the Bible is a "difficult" book. It is

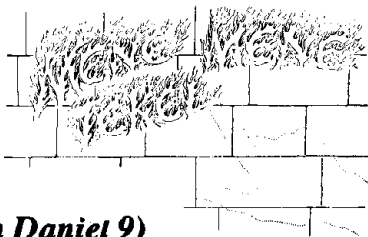
made so deliberately to cause us to think. God has given man a brain capable of understanding and receiving that word. The more we work on the Bible for ourselves, (even its "difficult" parts) the more we will find that the thoughts engendered will dominate our actions. God has designed it so; and we are wise to apply ourselves to that task. Our duty is to go on, and not to rest content with the amount of knowledge possessed at Baptism. "All Scripture" (whatever the *Reader's Digest* may think) is given for our learning, and is "profitable for doctrine, reproof, correction, instruction in righteousness; that the man of God may be perfect thoroughly furnished unto all good works" (2 Tim. 3:17). Quite as essential is it to pursue our Scripture studies after baptism as before. The evidence of the need of this is demonstrated by the action of some who neglect this God-given means of development. Consider the attitude of some as they grow cold towards attendance at meetings, hypercritical and scornful over the writings of the pioneers, and lean more and more to the ways of the world. What is the cause of this? The strength of the world's attractions? the lusts of the flesh? No, the cause is failure to apply the mind to the Word in all its aspects, prayerfully trying to uncover its "secrets", and thrilling to the message it prophesies. This requires incessant reading, marking and inwardly digesting the Word of Truth. No effective headway will be made without so doing. We need to be careful that the principle of the *Reader's Digest* does not dominate our thinking and our speaking; so that we so simplify the exposition of the Truth that thought is no longer necessary to take in the message. No! let us "think" on these things (Phil. 4:8). To Timothy, Paul wrote: "Till I come, give attendance to reading, to exhortation, to doctrine meditate upon these things; give thyself wholly to them; that thy profiting may appear to all" (1 Tim. 4:13-14). This requires that we read, think, and apply; and each stage becomes more difficult than the previous one. But eternal life is bound up in the outcome, and Christ is at the door.

Robert Roberts and Darwin:

"The scientific agnosticism of the Darwinites is a mere mist on the mountains. The mountains are there — more real than the mist; and at the right moment the sun, dispelling the mist, will show us their verdure and grandeur against the glorious blue of heaven." *Christadelphian*, Feb. 1883.

At the End of Life.....

(An exhortation based on Daniel 9)



“Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days”.

Prophecy Fulfilled

We live at the end of an age. To watch the developing signs of the times, to see the way in which the Divine Hand manipulates the affairs of the world in order to consummate His purpose and to redeem His people, is exciting. Especially so, when tiredness takes its toll with the passing years; and increasing pressures, frustrations, and disappointments crowd heavily upon us, and are more difficult with which to cope.

But when signs of coming liberty and redemption are abroad, when we see our hopes being realised, it causes the heart to beat more rapidly, and the eye to sparkle with anticipation. The promise of a new day means the solving of life's troubles, the release from the oppression of the years, and the answer of a devoted, waiting heart.

It did to Daniel. No wonder he wrote Daniel 9 with the passion he did!

It was in the first year of Darius the Mede, the commencement of the reign of the Persians. Gone was the darkness of Babylon; gone the idolatrous, materialistic religion of Nebuchadnezzar; gone the raucous, unrestrained feasting of Belshazzar; gone the long years of waiting and longing. Soon, Jerusalem, so long in ruins, would again witness the worship of Yahweh. The temple would be built and the people would rejoice in new liberty.

The captivity had extended for seventy years. Daniel's whole life had been spent in an environment of godlessness — first in Jerusalem, now in Babylon. But Babylon's universities, threats of death, and golden statues or fiery furnaces had no fear for him. Now, nearly ninety years old, he at last, saw the answer to the trials of his life: for Cyrus the Persian had come!

Isaiah had prophesied in the name of Yahweh:

“I am Yahweh that maketh all things;

that stretcheth forth the heavens alone; that spreadeth abroad the earth by Myself; that frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish; that confirmeth the work of His servant, and performeth the counsel of His messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof: that saith to the deep, Be dry, and I will dry up thy rivers: that saith of Cyrus, He is my shepherd, and shall perform all My pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid."

Uttered nearly two centuries before, the words had been fulfilled first in Daniel who witnessed, then in Cyrus who conquered.

Daniel saw that prophecy fulfilled. It was the end of an age!

Trials In Captivity

Perhaps he thought back on the seventy years since he had been taken to Babylon as a young lad. The mighty Babylonians had tried to convert him by science and education: they tried to "teach him the learning and tongue of the Chaldeans" (ch. 1:4). But he had been brought up to fear Yahweh, and his unswerving trust and confidence brought an immediate response: "Prove thy servants," said Daniel to his captors, "and let them give us pulse to eat, and water to drink" (ch. 1:12). He met trial and challenge with a God-fearing attitude, preferring the food and drink of heaven to the "king's meat and wine" of Babylon.

The Lord Jesus was faced with a similar test at his first public trial: "Make these stones into bread." It was an offer of advancement, to co-operate with the world to achieve personal am-

bition. But the Lord's reply was like that of Daniel: "Man shall not live by bread alone, but by every word (the food) that proceedeth out of the mouth of God." There was no advantage to the Lord to capitulate; nor was there any advantage to Daniel to do so!

Two years later came another challenge.

It saw fleshly power humbled before the revelation of truth. The king had a vision of a great metallic image (ch. 2). And the dream, interpreted by the young Hebrew captive, had a profound affect, teaching that there was a limit to Babylon's rule and power. The nation was then at its greatest glory. Nebuchadnezzar strutted around his magnificent city as lord over all. But the vision declared that the head of gold would give way to breast and arms of silver: "after thee shall come another kingdom...." Daniel could have said: "Jerusalem shall be trodden down of Babylon until the times of Babylon be fulfilled"! There was no fear in Daniel's heart, as he stood before the authorities and declared: "The God of heaven shall set up a kingdom that shall never be destroyed...." (Dan. 2:44).

So it was with the Lord's first public declaration. On the Mount of Beatitudes, he looked upon the audience before him, and, pointing south towards Roman-dominated Jerusalem, he said: "Jerusalem shall be the city of the great king...."

Ten years later came another challenge in Babylon (ch. 3). The scene was the plain of Dura. The

time was the dedication of the golden idol of Babylon. The command was to "bow down and worship." But members of Daniel's ecclesia refused to conform, and were thrown into the burning fiery furnace. Similar tests confront us today. There is not much difference between a golden image on the plain of Babylon — or a golden image of instant wealth today — or the idol of comfort and ease — or whatever: It matters not if we are threatened with a fiery furnace of ridicule or affliction, if we have the confidence that "Our God is able to deliver us" (ch. 3:17).

When Feasting Gave Way To Fear

Nearly seventy years of constant weariness in the life of Daniel passed by.

Then came that night of nights! It was a night of unbridled pleasure that brought Babylon's world crashing down. Belshazzar gave a great feast to a thousand lords. There was no longer any reverence for Israel's God in Babylon's kingdom; no longer even the dignity and discipline of Nebuchadnezzar's era. It was an age of wilful abandonment. It was 20th century wickedness in BC 535. And Belshazzar thought his world would never end. He gave himself, with utter abandon, to the gratification of self. He drunkenly called for the gold and silver vessels of the Temple to be blasphemously used in an orgy of evil — as today, when religion is ridiculed and the Bible ignored.

But it was the end of an age!

The night of pleasure turned into an hour of fear. A hand wrote on the wall, and the doom

of Babylon was sealed. The Persians broke into the city and Babylon fell.

And Daniel had lived to see it. "This generation shall not pass till all be fulfilled"!!

Daniel's Prayer

No wonder Daniel wrote Ch. 9 with the passion he does.

It is near the end of his long life. We enter with him into a special hour of prayer, the culmination of a life of prayer in many different circumstances.

It is a lovely moment, of quiet seclusion with this elder statesman of the Truth; a man who had graced the highest position in the land; who had stood with kings and moulded history, without losing touch with his fellow-captives.

Now, at the end of life, and the end of an age, he comes into a quiet room to be alone with God.

We see him at his study:

"I understood by books the number of years, whereof the word of Yahweh came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem" (ch. 9:2).

Keenly, he reads Jeremiah, the prophet he listened to in Jerusalem seventy years earlier. Now, however, he reads with an interest sharpened by the circumstances of life. He counts the days, looks at the signs, and recognises that the day of restoration had come. Jerusalem would be freed!

But his excitement is tempered by the recognition of a special, urgent need. It is the time for Jerusalem's redemption — but are the people ready? Daniel thought of the Jewish captives, the ecclesia in Babylon, and saw the need for a redeemer, a

mediator. He will give himself to deep, intense prayer. Carefully he prepares himself. It is to be no casual approach; prayer to Daniel, was a fervent solemn exercise. He records four ways in which he made ready: appearance, attitude, apparel and action!

His appearance was prepared. He "set his face" (v. 3). He meditated upon the majesty and status of the One he was about to approach. He closed the window to Babylon, and opened the window to Jerusalem. He turned his mind in a certain direction: towards God, and His Throne of glory.

His attitude was prepared. He indulged in "prayer, fasting and supplication." It was no hasty, casual matter, undertaken at a time convenient to Daniel. He carefully selected the time for prayer, and fasted awhile, that he might subject his physical needs to the spiritual. In the discipline of himself, he would find the power of spirit.

His apparel was prepared. He clothed himself in "sackcloth and ashes." He put on dress suitable for the occasion; such as reflected his inward desire. The sackcloth and ashes of themselves, did not change his motive or heart, any more than being properly dressed for an ecclesial meeting makes us religious! Yet Daniel found it necessary to properly cover himself in an appropriate manner — as we should for our meetings. The apparel he had on demonstrated the garments of humility that graced a humble mind.

His action was prepared. Notice his explicit expressions:

He "sought, prayed, made confession, and said" (Dan. 9:4). He concentrated fully on the petitions he would present; his whole being was directed to a successful prayer on behalf of himself and his people.

Daniel's manner of prayer, is just as wonderful as his inspiring challenge to the world, previously recorded in his book. He commences with an acknowledgement of the majesty and glory of God. In doing so, he recalled the "goodness and severity of God." Goodness, for He "keeps covenant and mercy to them that love Him" (v. 4). Yahweh is faithful, consistent, and offers mercy to those in need. Severity, for He is "great and dreadful": thus not only worthy of all adoration, but One to be feared, for He will not countenance sin.

Yet, who is it that Daniel presents to the Throne of Heaven? Those of verse 5:

"We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments."

The people had gone from bad to worse, as Daniel recalls their descent into iniquity. And we can find ourselves in that description! Life is full of hills and valleys, and sometimes, we decline in folly as did they! Daniel could not plead that the people had been obedient, and thus had a claim to Divine favour. He could only cast himself on the mercy of the covenant-keeping God, seeking His pardon.

The ecclesia was not only guilty of commission (v. 5), but also the sin of omission (v. 6): "Neither have we hearkened." They forgot their responsibilities to the Truth

and their God. They became sluggish in the performance of work — and that is sin! They wrapped the “pound” in a napkin, buried it in the earth of indifference and slothfulness. So Daniel recognises the results of their folly, as seen in their present distress, and seeks the help of the Father in their restoration.

Pleading For Grace

Notice the wonderful qualities of the King of Heaven, which exercises Daniel’s mind in prayer: He is Faithful (v. 4), and can thus be relied upon, for Yahweh does not change principles merely because of changing circumstances. He is Righteous (v. 7), and His ways constitute the standard of life. He is Merciful and Forgiving (v. 9), and considers and understands the failures of flesh. He is a Lawgiver and Guide (v. 10), providing the direction in which we should set our feet. He is the Controller of Life (v. 12), and directs evil or good for our benefit. He is the Performer of Righteous Works (v. 14), manipulating circumstances in conformity with His character. He is the Saviour (v. 15), and will deliver (v. 15), redeem (v. 16) and glorify (v. 17).

There is no unbecoming familiarity in Daniel’s prayer. He is only too aware of the glory and majesty of Yahweh — and His condescension in reaching down to the people. Daniel will not treat holy things with the irreverence that some might manifest.

Finally, the prayer concludes with an impassioned cry for mercy:

“O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy

people are called by thy name.”

Daniel was a man consumed by love: love for God, country and people; a love manifested in a fervent desire for their glory, benefit and honor. It was a love later to be perfected by the Master himself, for “greater love hath no man than this, that a man lay down his life for his friends.” Daniel was typically fulfilling the role of a sacrifice, prostrating himself in prayer on behalf of his friends.

Like the Lord Jesus he identified himself with the people for whom he prayed, pleading their cause, even though he himself was not guilty of the sins he listed.

And there was an immediate response:

“Whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication whilst I was speaking Gabriel came and informed me, and said: At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.”

Daniel’s love for Yahweh was reciprocated for Yahweh loved Daniel: “thou art greatly beloved.”

Later, Yahweh was to repeat that expression to another: “This is My beloved Son, in whom I am well pleased.” And this one has become to us, both mediator and redeemer.

Daniel was not to see the end of the vision. Not then! 2,500 years were to pass by:

“Go thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days” (ch. 12:13).

Our Day

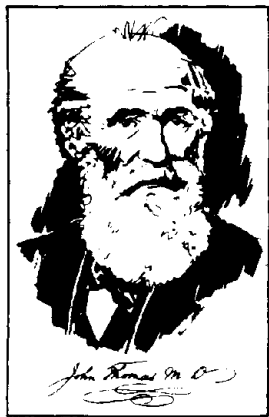
We carry on the spirit of Daniel

today — at the end of an age! For us, "Babylon" is about to be overthrown. The Kings from the East are approaching, and signs abound with omens of a new day. We have had our trials and tribulations designed to mould character. The world challenges us and sets up its idols, offers its education, entices us to its company. But we are wise to stay with Daniel; to become men and women dependant upon prayer;

to develop Daniel's love for God, country, and people. The prayer, uttered so long ago in Babylon at the end of an era, can become our earnest entirety, as we, too, read the prophets, watch the signs, and strengthen ourselves in prayer.

May Yahweh respond in love for us, and send His mighty ones for our salvation, that we, with Daniel, may stand in our lot at the end of the days.

G.E.M.



God Manifest In The Flesh

(2)

Short articles from the pen of Bro. Thomas on the subject of God Manifestation particularly in relation to the Lord Jesus Christ.

Jesus After Anointing

Now, Jesus was one and the Father was another. "I can of *mine own self*," said he, "do nothing": "My doctrine is not mine, but *His that sent me*"; and it is written in the law of Moses, that the testimony of two men is credible. "*I am one that bear witness of myself, and the Father who sent me, (the other witness). He beareth witness of me (John 5:30; 7:16; 8:17,18). Here, then, are*

two personages. The Father Himself being *Ail* or POWER, but when associated with the Son of Man, who when so associated was *powerful* — "anointed with the Holy Spirit and with power" — He was *Ail Eloahh*, the Power mediately manifested; the *power* being one and the *medium of manifestation* another *Eloahh*. (*Phanerosis* p. 43).

"The Deity", says Peter, "*anointed Jesus of Nazareth with*

Holy Spirit and power — pneumati hagio kai dunamei (Acts 10:38), and, speaking of the Son of Man, Jesus, says, "him hath the Father, the Deity, sealed." Now, as sealing has to do with *instruction*, we find that Jesus was not only able to do works of power in "healing all that were oppressed of the devil," but he could speak words of Spirit and life which the sealed only can do. "The words which I speak unto you," said he, "are Spirit and life." And, again, he said: "My doctrine is not mine, but his that sent me." "I have not spoken of myself; but the Father who sent me, he gave me a commandment what I should say and what I should speak." "I am in the Father and the Father in me. The words that I speak unto you I speak not of myself." Hence, the discourse of Jesus must be received as the discourse of the Deity or Spirit, in him. What he gave utterance to was "the word," or teaching of the Spirit — the things sealed or impressed upon his brain by the Deity. To be sealed is, therefore, to be taught of the Deity; and, in regard to those who in very deed come to Christ, it is written in the prophets, "they shall be all taught of the Deity." "Every man, therefore," saith Jesus, "that hath *heard* and hath *learned* of the Father, cometh unto me." The Father teaches men by what he causes them to hear, that they may learn it. "I have told you the truth which I have heard of the Deity." "I speak to the world those things I have heard of Him." These things spake Jesus. (*Eureka*, vol. 2 p. 305).

Jesus of Nazareth, in the days of his flesh, was the reflection of the moral attributes of the Deity, as likewise are all his brethren who walk in his steps Jesus is the chief-begotten *Eloahh of Ail*, and when sealed with Holy Spirit at his immersion in the Jordan, the Deity manifested Himself in him by the truth he spoke and the wonders he performed However perfect and complete the moral manifestation of the Deity was in Jesus of Nazareth, the divine manifestation was nevertheless imperfect as concerning the substance, or body of Jesus. This was what we are familiar with as the flesh. It was not angel flesh or nature, but that common to the seed of Abraham, styled by Paul *sarx harmartias*, flesh of sin, in which, he says, "dwells no good thing" (Rom. 7:18; 8:3). The Anointing Spirit dove, which as the Divine form descended from heaven upon Jesus at his sealing, was holy and complete in all things: the character of Jesus was holy, harmless and undefiled, without spot or blemish, or any such thing; but his flesh was like our flesh, in all its points, weak, emotional and unclean. Had his flesh been like that of Angel *Elohim*, which is consubstantial with the Eternal Spirit, it would have been unfit for the purpose of the Deity in His manifestation. Sin, whose wages is death, had to be condemned in the nature that had transgressed, a necessity that could only be accomplished by the Word becoming Adamic flesh and not *Elohistic*. For this cause, Jesus was made a little lower than the angels for the suffering of death that he by the grace of

the Deity might taste death for every man. For this cause, and forasmuch, also, as the children (of the Deity) are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy that having the power of death, that is, the *diabolos*, or element of corruption in our nature, inciting it to transgression, and therefore, called sin working death in us (Rom. 7:13; Heb. 2:9,14). Another reason why the Word assumed a lower nature than the *Elohistic*, was that a basis of future perfection might be laid in obedience under trial. (*Eureka*, vol. 1 pp. 105,106,107).

That born of Mary was *bain Eloahh*, Son of Power. Besides that Power there is no Saviour. Apart from the Power the Son could not save, for he as son of Mary testified that "of himself he could do nothing." That the Supreme Power would save by a Servant-Power is manifest from Isaiah as well as Peter. In that prophet, the Only Potentate says to one He styles His servant: "Thou shalt be My servant, to raise up the tribes of Jacob and to restore the desolation of Israel; I will also give thee for a light to the nations that thou may be My *Yeshua*, salvation to the end of the earth" (Isa. 49:6). The I and the thee of this passage are but one power. Power in servant manifestation. I the first and I the last, and independent of that I, there are no *Elohim* or powers (Isaiah 44:6) *Phanerosis*, p. 51).

"The flesh, or Mary's son, was the earthen vessel, the cherub, hidden as a polished arrow in the quiver, or shadow of the power of

the Eternal Spirit; in other words, "the Spirit of *Yahweh* rested upon him" after his anointing. He was filled with the effluence of the Eternal Substance (by effluence we mean that which flows from or out of the substance of the Eternal Father) and covered with it as with a halo of power, so that he was hidden, covered, or protected from the machinations of evil doers and from evil influences, which could not harm him until the protecting effluence was withdrawn: this resting upon, indwelling and covering was the sealing and anointing of the Father, foretold in Dan. 9:24: Sealing the vision and prophet and anointing the holy one of the holy ones. And John the Baptist bore record of this, saying, I saw the Spirit descending from heaven like a dove, and it abode (or rested) upon him. The spirit-dove was the seal or mark of the Father; the form or shape assumed by the divine effluence in the anointing of Jesus This sealing and anointing of the Christ was the subject of the following testimonies: And the Spirit of *Yahweh* shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the reverence of *Yahweh*, and shall make him of quick understanding in the reverence of *Yahweh*.... (Isaiah 11:2-5; *Phanerosis*, p. 81,82).

"Now, the Eternal Wisdom is the revealer of the Apocalypse. He gave it to Jesus, whom he anointed both Lord and Christ. Hence when the anointed Jesus speaks in the Apocalypse, it is the Eternal who speaks. Thus, we see

the same rule maintained in the Apocalypse as in the testimony of John the Eternal Wisdom speaking through Jesus, himself become Spirit in being begotten and born of the Spirit from among the dead." (*Eureka*, vol. 1 p. 350). — J. Thomas

A Seeming Contradiction Explained

Hearing

Please harmonise Acts 9:7 with Acts 22:9. The first statement claims that the men with Paul on the way to Damascus heard a voice, but the second statement alleges they heard not the voice.

Reply

The solution of the seeming contradiction is in recognising the different sense in which the word *hear* is used. In Scripture, as in common parlance, there can occur apparent, but not actual, verbal contradictions. Here is a Bible example: The righteous of past ages are honourably mentioned because they confess they were "strangers and pilgrims on the earth" (Heb. 11:30). But in Eph. 2:19, it is a matter of thanksgiving with Paul that the brethren were "no more strangers and foreigners". There is no contradiction of these two passages. The word "strangers", is used in two different contexts. Such seeming contradictions, are common to all books because no word has one fixed meaning. All contradictions so called, culled from Bible, and displayed with confidence by sceptics, are nothing but verbal peculiarities. There is not a contradiction in thought to be found between the covers of the Book. The seeming discord between Acts 9:7 and 22:9 is purely verbal. The men with Paul "heard the voice", and at the same time "they heard not the voice". The verb "to hear" can signify the hearing of sound in the way of being sensible that someone spoke; it can also mean to hear with understanding; and, further, to hear and obey. (See Rev. 2:39; 22:17; 18:2).

The voice which addressed Paul uttered its speech "in the Hebrew tongue" (Acts 26:14). Paul's attendants "heard the voice" in the sense they were sensible of hearing sound, and were conscious that someone spoke, but they "heard not the voice", in the sense of comprehending and understanding its meaning. This distinction is made obvious in the *Diaglott*. It renders Acts 9:7 as "the men stood speechless, hearing indeed the voice, but seeing no one." Whilst in Acts 22:9 it renders "they saw indeed the light, they understood not the voice of him who spoke to me."

— B. Muscalo (USA).

It is a divine axiom that with the pure God "will show Himself pure, and with the froward He will show Himself froward" (Psa. 18:26). Let us bear this in mind in coming to the Scriptures. If we come to them in a half-hearted doubting spirit, presuming to censure and pass judgment upon God, we may be sure that the Scriptures will indeed appear froward.



LOGOS COMMUNICATION

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS
NEAR AND FAR

"We live in momentous times. Christ's advent is impending. Ere long his power and might will be seen and felt in all the earth. Christ is coming to destroy wickedness and to inaugurate his righteous and beneficent reign. The world neither expects nor wants Christ, and ridicules those who do. As in the days of Noah and Lot it is blasphemously arrogant and ungodly, but its judgment is impending" — Extract.

Making Prayer Powerful

"In *Logos* and *Exp- ositor* you have made reference to the book *Making Prayer Powerful*. I would like to express the great value I have found in it. I was unaware we had it in our library until a few months back, when I came across it, and then found that my wife had been given a copy on her baptism in 1976.

"Little did I realise that I would be asked to offer prayer at our mid-week meeting, and also at the close of our Memorial meeting. This has only occurred a few times, but your guidelines and suggestions have been found most helpful, particularly as I have only been in the truth for a few years. As a child my parents made me recite the Lord's prayer and then add our personal prayers. So, once I embraced the truth, I found that I had to learn of the full power of prayer. In that regard your book has helped me greatly.

"Thanks to the guidance of my parents I have offered prayer for 60 years, even during six years of war. Having been a lay-preacher in the Church of England for some years, and followed the rituals as laid down by it, you will appreciate

what a change of thought your book *Making Prayer Powerful* has caused in me. By means of prayer, I have felt much closer to my Heavenly Father, and His Son, the Lord Jesus Christ.

"May Yahweh continue to assist Gentiles as I was myself to a fuller understanding of His ways." — L.P. (N.S.W.).

(Yahweh has given us two grand gifts; His revelation in the Word, and the privilege of prayer. When we open the Word, Yahweh speaks to us; when we turn to Him in prayer, we speak to Him. It is important for us to hearken to Him, as well as speak to Him. In fact it is more important to do the former than the latter, though we should not neglect either. The power of prayer can help us in all circumstances, strengthen us to overcome the difficulties of life, and guide our course upon a way that is acceptable to Him. Thank you for your encouragement.....Ed).

Future Work of Elijah

"In the *Mystery of the Covenant of the Holy Land Explained* Bro. Thomas teaches that Elijah's associates will be mortal Jews (see p. 24-26). This conflicts with views I have heard lately,

and which I seem to recall you agree with in an article in *Logos* in 1971, namely, that Elijah's associates will be the Saints.

"Could you please outline your reasons for rejecting Bro. Thomas' conclusion, and adopting the view you have stated in *Logos*. — G.H. (NSW).

(Malachi 4 states that Elijah will be sent forth to the Jewish people abroad, "before the great and dreadful day of Yahweh" — v. 4. That Day takes in Armageddon, as Zech. 14:1 clearly states. Hence, before that day, Elijah is sent forth to the Jews scattered abroad, though not to those in the land, to advise them that their Messiah has returned; whereas it is only after the battle of Armageddon, as Zech. 12:9-14 shows, that Christ will reveal himself to the Jews in the land.

"Though Elijah will be sent out to the Jews scattered abroad before Armageddon, it will be only after Armageddon that they will find entrance into the land. In this work, I believe that Elijah will have the assistance of the immortal Saints, on the same basis as he took charge of the School of the Prophets during his earthly ministry. Jeremiah 3:15 states that Yahweh will send pastors, or teachers according to His heart, which shall

feed Israel with knowledge and understanding.

It would be incongruous for mortal Jews to be appointed assistants to Elijah before the Day of Yahweh, hence the reference must apply to immortal Saints in collaboration with him. There are other reasons why I believe as this, but, unfortunately, space will not permit me to deal with them at the moment. I may refer to the subject later.... Ed.).

Witness of the State of Israel

"I am writing in reply to the article *The witness of the State of Israel* which appeared in *Logos*. Articles such as this one are excellent reminders of how accurately history parallels Bible prophecy, and the debt we owe Brethren Thomas, Roberts, and others who have performed a valuable service in expounding the prophecies. By using their writings, and building upon what they have established, we can be made wise unto salvation that is in Christ Jesus. However, as the article in *Logos* states, expositions are not creations of God, but creations of men, and therefore should be subject to careful scrutiny. They should be used as aids to the better understanding of the Bible, and not supplant the Scriptures in authority.

"Therefore, I do question two passages in the article: (1) — 'The Lord Jesus Christ has accomplished two vital objectives in the events flowing from the French Revolution', and (2) 'It is significant since Palestine was freed from the Turkish Power in 1917, that the Lord Jesus Christ has

subjected Turkey to no further territorial loss'.

"It is my understanding that 'The Most High (not the Lord Jesus) ruleth in the Kingdoms of men, and giveth it to whomsoever He will, and setteth up over it the basest of men' (Dan. 4:17). There also seems to be a contradiction in the article. Consider Mark 13:32: 'And of that day and that hour knoweth no man, no not the angels that are in heaven, neither the Son, but the Father.' If the day of the return of the Lord Jesus has not been revealed to him, how could he be directly involved with the shuffling of the nations? If that is his position, he would know what day he is to return to restore righteousness on the earth! Would not this contradict Mark 13:32 and Matt. 24:36?

"These statements by Bro. Philp are in my opinion, in error. Perhaps I have missed seeing scriptures which could conform to Bro. Philp's idea, or perhaps I misunderstood his article. Please reply, and I will stand corrected.

"I have one more question which I would like to ask, concerning the article *Three men of God*, likewise in a recent *Logos*. It states: 'God will not suffer us to be tried above that which we are able to bear'. I tried to find this verse with the aid of my concordance, and surprise, I could not find it! Perhaps it is a simplification of 1 Cor. 10:13. Your comments please." — T.C.N. (Can.).

(During his earthly ministry, the Lord Jesus knew not the day nor the hour of his return, as he

himself explains in Mark 13:32. Again, in Acts 1:6 he points out that the Father had retained in His own power these time periods. However, on his ascension into Heaven, he was given a revelation of things to come, a portion of which is recorded in The Apocalypse — see Rev. 1:1, so that the Lord Jesus who is now at the right hand of the Father, would be cognizant of the time of his return. In addition, as Peter teaches in 1 Pet. 3:22, angels, authorities and powers are now subject unto Him. That was not the cause when he was on earth, but is so today. Hence through the power delegated him by his Father, the Lord is directing events leading to the consummation. That, indeed, was the encouraging message that he conveyed to the Apostles on the eve of his ascension into heaven (see Matt. 28:18). It is wonderfully consoling, to know that the strong infallible hands of the Lord Jesus Christ are in control, and not those of fallible man. We look forward to his return, and pray, "even so Come, Lord Jesus" Ed.).

Quoting the O.T. in the N.T.

"Referring to the comments of Bro. B.P. (NSW) about Matt. 27:46 (Vol. 48, No. 11). He is confused about the way in which quotations from the O.T. are used in the N.T. Moreover, the consequence of the point being made in the article (pp. 250-283) goes well beyond the immediate significance of the quotation referred to. A far wider issue, and one mentioned in the article, is the lan-

guage of inspiration of the N.T., which is not a settled issue. However, in reply to the comments made, we would add the following of our own:

"1. The words *'eli eli lama sabhakhthani'* are simply not Aramaic, but Hebrew, (cp. Heb. *'eli'* with Aram. *'elahi'* — 'my God'). This is not merely a matter of semantics, the whole phrase grammatically is Hebrew, not Aramaic. (The word *sabhakh* does have an Aramaic counterpart of no significance in this context).

"2. There is a Biblical Aramaic word, *shebaq* which means 'leave' in the sense of 'let alone' or 'let remain.' It is not used in the sense of 'abandon' or 'forsake'. Furthermore, the Greek translation would not have been the same as what appears in Matt. 27:46 if this word had been used. There is a strong contention, in consequence, that a later Greek commentator has assumed this word for the one used by Jesus in an attempt to unify the meanings of Matt. 27 and Psalm 22.

"3. Only half of a word (two syllables) have been changed from the Hebrew text of Psal. 22, thus, it is not a sound linguistic suggestion that a mutated Aramaic word, in Hebrew dress, should have been inserted.

"4. It is incorrect that Galileans and Judeans spoke only Aramaic in the first century A.D.; Hebrew was widely used by all classes of people; the use of the word 'Hebrew' in the N.T. is illuminating. It is true that sections of the O.T. (including Dan. 2:4 to 7:28) are written in

what is known as Biblical Aramaic. However, what is more significant is that the last five chapters of Daniel and the texts of the two later prophets Haggai and Zechariah (writers during the post-exilic period) are written in Hebrew.

"5. Your correspondent writes: 'It need not be a matter of quoting David, but rather of his expression of the same idea previously expressed by the Spirit through David'. There are two fundamental errors here. Firstly, to express the same idea is to quote, and the style of language endorses this. Secondly, it is being implied that Jesus did not use these words under inspiration. His use of the Hebrew *sabhakh* would necessitate divine authority, which he had abundantly. He later quotes the last verse of the Psalm although the Hebrew has not been preserved.

"6. There remains then, a discrepancy between the meanings of *sabhakhthani* and *egkatelipes*, and a dilemma that will not disappear by trusting in this broken 'Aramaic' reed. Textual problems will not disappear by pretending that they do not exist; the N.T. has many.

"7. There is no problem in understanding why Jesus spoke these words as your correspondent suggests. There are at least two other O.T. quotations Jesus made where he alters the text to enlarge the perspective of his application. This is not to misquote, but demonstrates the broader application of the prophetic text to the cir-

cumstances. A single word can be a quotation, e.g. the use of the O.T. proper nouns in the N.T. and in this case, the quotation from Gen. 22.

Conclusions

"(i) It is clear that Jesus was quoting David from the Hebrew text (Psa. 22 is from the Hebrew canon, not the Aramaic), which was modified to incorporate additional meaning.

"(ii) The linguistic discontinuity presented by the comment in Greek will disappear if Hebrew and not Greek is the language of inspiration in the Gospel of Matthew and elsewhere in the N.T." — R.B. (U.K.)

(We believe that Matthew's gospel was written in Hebrew, but there seems little doubt that Paul's epistles would have been written in Greek. Nor do we doubt that the Lord quoted Psalm 22. But it might well be that David likewise had in mind the circumstances of Gen. 22 when he penned it. "Let every one be fully persuaded in his own mind"..... Ed.)

Very Encouraging Letter

"Please find enclosed my subscription for *Logos*. I am 85 years old, and nearly blind. However, I can read some parts of *Logos*, so please keep on sending it. I get some good out of it." — H.H. Old.

(You do not realise how encouraging your letter was to us. We feel quite humbled that a brother of your age, in spite of the difficulties under which you labour, is prepared to write to us as you have. Such letters of encouragement, brief though they be,

stimulate us with the thought that the work is well worth while in spite of difficulties and frustrations....Ed.).

An Exhortation to Exhorting Brethren

"Loving greetings in the service of our master, even the Lord Jesus Christ.

"Please find enclosed my subscription for *Logos*, and a small amount donated to the work. It has been a pleasure to receive this magazine over many years; I have found many articles most helpful.

"In particular, I would mention your article *An exhortation to Exhorting Brethren*. The thoughts expressed are indeed timely. The standards of the world are sometimes brought to our platform without the brethren realising it. We do pray that the work that you are doing may soon be rendered unnecessary by the presence of the Messiah." — J.H. (Vic.).

(This seductive age subjects us all to pressures that can draw us away from the Truth. No one is exempt from them. The danger is that we do not recognise them for what they are. We live in an environment totally opposed to the things of God, but because we have grown up in such conditions, we tend to accept them as the norm. A virile faith is more easily developed in austerity rather than in affluence. An affluent society has the means to gratify the flesh to the extent that in the abundance of this world's goods we tend to overlook our need of God. When "Jeshurun (the Upright One) waxed fat he kicked"

(Deut. 32:15). We must be on our guard, as the Lord advised. He warned that the problems of the last days would come upon his disciples "as a snare" (Luke 21:35). A bird, or an animal, does not realise that it is caught in a snare until it is too late! The Lord continued: "Watch ye therefore, and pray always".... the word "watch" means to "keep awake". We need to be alert and vigilant, recognising that the circumstances of life, can easily draw us away from the truth....Ed).

Digital Living

"Yahweh, our God, has provided man with ten single digits, and if these numbers are used consecutively, they reveal his great work of redemption will be fulfilled in perfect order. Consider the following ten steps:

0 — All is vanity and vexation of spirit without God.

1 — God must be given first place in our hearts.

2 — Separate us from the world.

3 — By baptism into the Name of the Father, the Holy Spirit and His Son.

4 — We then become citizens of the Commonwealth of Israel being a foursquare community.

5 — Through the grace and mercy of God extended to us.

6 — By the willing sacrifice of the Son of Man, who was the righteous possessor of condemned Adamic nature; Adam being punished by God for his transgression of Divine Law on the sixth day of Creation.

7 — Who also came into the world to confirm the promises made unto the

fathers by an oath.

8 — Who was declared to be Son of god with power according to the Spirit of Holiness by the resurrection from the dead on the eighth day,

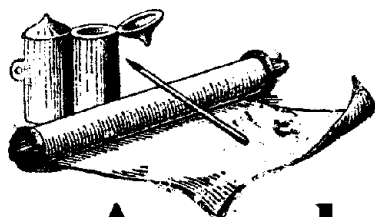
9 — and will be sent forth by our Father a second time to judge His household, and the world in righteousness.

"Please let me have your comments based on your knowledge of the spiritual significance of numbers.

"Step 9, nine being the number for final judgment may soon come to pass to enable the inhabitants of to learn righteousness.

"May Yahweh continue to bless your efforts in the production of the *Logos* publications." — M.W. (N.S.W.)

(Certainly if we commence life on the basis of your original statement, marked "O", and if we move in graduated steps along the course outlined by you in your letter, we can look with confidence to the future. But as to whether that order reflects the spiritual significance of Biblical numbers, is another matter. We do believe that spiritual numerics have a place in the Bible. For example, there is no doubt that the number seven has relationship to covenant. As a matter of fact, the Hebrew word for "seven" and for "oath" is identical. Other numbers can also be aligned with divine principles. Certainly if we allow those you have outlined above to govern our lives, we will find ourselves in harmony with Yahweh, and moving towards eternal life....Ed.).



2. The Date of the Apocalyptic Visions

Was John banished to the Isle of Patmos prior to the A. D. 70 siege of Jerusalem? Did the Lord Jesus give the visions and messages of the Revelation to him before the destruction of Jerusalem as some would have us believe?

The Challenge of Wrong Ideas

In his book *Revelation — A Biblical Approach*, Bro. Whittaker, claims that John was banished to Patmos, and received the Revelation before A.D. 70. The idea is not original. The Apostasy has contended for that position for many years, whilst those professing the truth have consistently opposed it. It is a sign of the approaching End, that sound exposition is challenged. This is a test on the Brotherhood; and, sadly, a number have been led astray.

The date of the giving of *The Revelation* is of importance. Of course, *The Revelation* could refer to events subsequent to the destruction of Jerusalem, whether given prior, or after A.D. 70. However, when we consider the reason for which any prophecy is given, it would render the visions useless as such, if they were given after the events predicted had occurred! Hence, if it can be shown that *The Apocalypse* was given after A.D.

70, Bro. Whittaker's theory that portion of it was fulfilled in the overthrow of Jerusalem by the Romans, is shown to be hopelessly wrong.

The Early Date

The Apocalypse, as with all other prophecy, was given for the following reasons:

Isa. 41:23: "show that things that are to come hereafter that we may know that ye are gods".

Isa. 42:9: "Before they spring forth I tell you of them."

Amos 3:7: "Surely the Lord God will do nothing, but he revealeth His secret unto His servants the Prophets".

John 13:19: "I tell you before it come, that, when it is come to pass ye know that I am He."

Rev. 1:1: "The Revelation of Jesus Christ which God gave unto Him, to show unto His servants things which must shortly come to pass".

It is important to note that Bro. Whittaker fails to substantiate his claim: that *The Revelation* foretold the events of A.D. 70, by citing the testimony of any pre-70 A.D. writer claiming that the early ecclesia knew of the im-

pending destruction of Jerusalem based on *The Apocalypse*. Neither does he quote any post-70 A.D. writer who states that the early Christians, or Pseudo-Christians, interpreted *The Apocalypse* as being prophetic of what had happened in A.D. 70. He could not do so, for such evidence does not exist.

Therefore, if *The Apocalypse* was given prior to A.D. 70 in order to show believers what was about to come to pass (as is claimed by Bro. Whittaker), the message was completely missed by the early Ecclesias. It served no purpose whatever for them. It appears, therefore, that no one knew of this interpretation, until these last days when those of Bro. Whittaker's leaning, discovered its A.D. 70 connections!

On the other hand, the early ecclesias recognised that *The Apocalypse* predicted events relating to the Roman Empire. The dissolution of the Empire was anticipated by the early writer Irenaeus, on the basis of the prophecies of Daniel and John. (See the *Ante Nicene Fathers*, pp. 553-556). Irenaeus (who lived between A.D. 120-202), was a disciple of Polycarp who lived in the days of John, and claims to have been taught by the Apostle. The fact that Irenaeus understood *The Apocalypse* as predicting things to come in the immediate future, shows that the tradition of Apocalyptic exposition as set forth by Bro. Thomas, is in harmony with the understanding that was held shortly after the vision were given to John.

"Shortly come to Pass"

In his treatise (p. 259), Bro.

Whittaker admits that the words "things which must shortly come to pass" could "conceivably read, as it often is, as meaning; 'things which must begin to come to pass shortly'."

But he then criticises the A.V. rendition. He asks: "Is this fair treatment of the words?" He answers "Their face value seems to require that Revelation as a whole would be fulfilled shortly" (i.e. before A.D. 70).

But the inconsistency of his exposition is shown in the fact that although he claims that his understanding of the words demands that the vision should be fulfilled shortly, he presents a treatise which in parts is contrary to that claim. On p. 66 he writes:

"Practically all the book from ch. 6 onwards applies either (1) to the grim events associated with the fall of Jerusalem in A.D. 70 and God's rejection of Israel, or else (2) to the great events prior to, and contemporary with the return of the Lord, or else (3) to both."

He favours the third alternative. He applies much of Revelation to A.D. 70, and then, commencing on p. 171, leaps over the age intervening, and refers the rest to events in these latter days. He claims that *The Apocalypse* demands an alliance between Russia and the Arab nations, who, he says, represent the ten kings referred to therein.. However, such treatment destroys his contention that *The Revelation* relates to prophecies that would be fulfilled "shortly," that is, soon after the days when it was given.

Did God Defer His Plan?

In pp. 257-273, the author seeks to cover a multitude of glaring inconsistencies, and to draw

together some loose ends that he leaves lying about, by derating the exposition of Bro. Thomas, and summarising his theory. However, some of this is disastrous. In effect, he claims that God was unable to bring about the end of the Age in the first Century as He originally intended, and therefore was forced to delay His plan for 2,000 years! Note the following paragraph from this appendix:

“All moderately — careful readers of the Bible notice the frequent appearance in the New Testament and especially in Revelation of passages which read as though the writers expected the return of the Lord from Heaven within a comparatively short time — certainly not after a lapse of 2,000 years! In *The Apocalypse*, statements of this kind are particularly plain and copious.”

He then quotes a number of passages from *The Revelation* which he interprets as the Lord Jesus expressing his own belief and expectancy that he was to return to the earth very soon after the time of the visions, which Bro. Whittaker dates on p. 259 as A.D. 66 or thereabouts. These passages are: Rev. 1:3; 2:5,16,25; 3:3,11,20; 19:15; 22:6-7, 10-12,20. Throughout his entire thesis, the author labours to show that the message that the Lord Jesus delivered to John was to the effect that the end time was to be *delayed*, and that instead of the promised and looked for return from Heaven to restore the kingdom to Israel, the Israelitish harlot was judged in destruction. According to this theory, God was compelled by events to delay what He had declared He would do at a stated time.

Surely, if such an exposition is correct, it would prove the falli-

bility of the Divine counsel. It reduces *The Apocalypse* to a message to John apprising the Lord's servants that he would not be coming back at the time he had promised and expected! Yet, at the same time still promising that he, in fact, was coming back soon! Such an exposition makes *The Apocalypse* inconsistent and contradictory. It is quite incongruous that there should be any delay, in the “set time to favour Zion” (Psa. 102:13). The return of the Lord for the purpose of restoring and establishing Israel, and the period in which it is to occur, is basic to the whole of the Divine purpose (Luke 1:32-33; Joel 3:1-2; Acts 15:13-17). If *The Revelation* was a message to John confessing that there had occurred an unexpected delay in the fulfilment of the Divine Purpose, would not the Apostles be confused? and would not such a “revelation” destroy their faith instead of confirming it? Undoubtedly! Is prophecy so fallible that it is subject to unexpected delay? The suggestion is that Israel's sins caused this; “but Israel's sins” were known and recorded prior to the first advent of Christ. The people's rejection and crucifixion of the Lord was predicted in great detail by David (Psa. 22). If any delay was on account of her sins, as the author suggests, the postponements were all well known years before the giving of the visions to John.

The author recognises the weakness of his case, and on p. 272 attempts to answer several objections. In reply to the questions as to whether God had the Divine plan ready laid out, we are

offered the following sterile explanation:

"It is surely short-sighted to believe that God can only bring about the fulfilment of His prophecies in only one way".

But that is begging the question. The problem is not in *the way* in which the prophecy would be fulfilled, but in providing for an unexpected delay in fulfilling definite promises of God. This is a problem of the author's own making created by his theory of *The Apocalypse*. His theory is as follows:

(1) God originally planned to re-establish Israel's Kingdom, and give her the promised blessings during Christ's first advent.

(2) But Israel sinned and rebelled, finally crucifying its Messiah, which resulted in a postponement of the establishment of the Kingdom.

(3) The Messiah's rejection and crucifixion caused God to postpone what He would otherwise would have accomplished at that time.

No Delay In God's Purpose

Israel's rejection of Christ's message and the crucifixion of the Lord were clearly predicted in the O.T. prophecies. Peter taught that Jesus was "delivered by the determinate counsel and foreknowledge of God" (Acts 2:23). Paul declared it took place "when the fulness of the time was come" (Gal. 4:4). Moreover, the O.T. prophecies clearly predicted that the blessing of Israel would not come at the first advent. For example, Hosea's prophecy, writ-

ten 800 years before the advent, foretold the smiting of the nation consequent upon its sin and rejection of God; and then declared that there would be a two days passage of time, before Israel's healing would occur (Hos. 6:2). There has never been an instance of God healing Israel two literal days after smiting her, "but a day is with the Lord as a thousand years" (2 Pet. 3:8). Is it a mere coincidence that two 1,000 year periods have almost elapsed since A.D. 70? The prophet declared that in the third day Israel will be helped, and we live on the eve of that very wonderful event. Even Bro. Whittaker agrees with that! Therefore, to talk of a delay in the purpose of God, is to close one's eyes to the clear facts of prophecy.

Throughout the O.T., God clearly sets forth his intentions with Israel in correct sequence. His plan has been fulfilled to the detail, and right on the targets of time indicated. We can, therefore, dispense with the line of exposition set forth by Bro. Whittaker's in his treatment of *The Apocalypse*.

Our next article will submit evidence proving A.D. 96 to be the date when *The Apocalypse* was delivered to John, instead of the A.D. 66-68 which is essential to the theory set forth in the book reviewed above.

W.R. Tanner (USA).

Henry VIII Opponent Of Catholicism

On pg. 95 we have reproduced a cartoon published during the reign of Henry VIII. It depicts the king, assisted by Cranmer, trampling the pope underfoot while monks wring hands in despair. Henry was determined to make his authority absolute in his kingdom, and in doing so laid the foundation of British Protestantism.

**Yahweh to his sovereign ruler spake
At my right hand sit thou
Until I make thine enemies
Beneath thy feet to bow.**

**Thy rod of strength in power
Shall out of Zion send
In midst of all thine enemies
Wilt thou thy power extend.**

**And in the day when thou
Dost thy great power take
A people shall themselves to thee
A freewill offering make.**

**In beauteous holy robes
Arrayed they come to thee
As dew drops from the womb of dawn
Thy youth shall ever be.**

**Yahweh with an oath hath sworn
One he'll ne'er depart nor break
An everlasting priesthood
Like Melchisedec will make**

**The sovereign Lord who sits
At thy right hand as king
Shall strike down the mighty in that day
When he shall vengeance bring.**

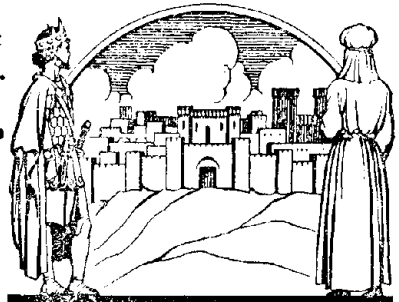
**Among the heathen he will judge
And fill the land with dead
The nations chief shall smitten lie
Crushed and wounded on the head.**

**The brook that runneth in the way
His thirst shall satisfy
And thus refreshed; the Branch
Shall lift his head on high.**

F. Pitt

The Everlasting Priesthood

Psalm 110



3. The Day of Glory Certain



"After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were the voice of a trumpet talking with me; which said, 'Come up hither, and I will shew thee things which must be hereafter.' And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne." (Rev. 4:1-2).

Yahweh's declared purpose is to redeem Israel, which He created for His glory (Isa. 43:1-7). The revival of what Gabriel called "David's throne" (Luke 1:32) is basic to this.

David's Throne

The throne of David was Yahweh's throne in Israel (1 Chron. 29:23). It was Yahweh's throne in the hands of the sons of David (2 Chron. 13:8). The Queen of Sheba, with spiritual insight, recognised Solomon's throne as such (2 Chron. 9:8).

The throne was overturned by Yahweh because it became defiled by sin (Psa. 94:20; Ezek. 21:25-27). But in the Lord Jesus Christ, the purity and the righteousness of the throne will be established (Psa. 132:8-18). For a thousand years in the earth it will be made glorious by the Son (Zech. 6:13).

For that reason, and in those times, David shall never be in need of a man to sit upon his throne (Jer. 33:14-18).

The restoration of the throne of

David is the pivot upon which *The Revelation* turns in the establishment and unfolding of the glory of Yahweh in the earth.

Without it there can be no fulfilling of the purpose; and Rev. 4:1-2 reveals the vital events which lead to the re-establishment of the throne in Jerusalem.

John saw "a door" giving entry into "heaven" where there is "a throne" with "One seated."

Heaven

The symbol of "heaven" relates in Scripture to *this earth*. It is a description of rulerships over nations as shown by the two following examples.

Isa. 34:1-8 calls attention to the judgment against Israel's ancient neighbour Idumea, "the people of my curse" (v. 5). Their overthrow is described as "all the host of heaven" being dissolved. The judgment itself is described as "my sword shall be bathed in heaven."

In Deut. 32:1 Moses addressed all the congregation of Israel. He called the rulers "O ye heavens"

and the people "O earth."

All nations upon the earth today share the current "heaven" between them, unaware of the Divine purpose, and the unseen presence of the angelic hosts skillfully guiding the issues of the End crisis.

The Throne

Brother Thomas in *Eureka* understood Rev. 4:1-2 as referring to the time when the very ancient, but newly revived political force of Israel will suddenly appear amongst the nations to their consternation and overthrow.

The action will be guided by the returned Lord Jesus Christ. It will revive the *Kingdom* of Israel, and with it the throne of David. The *State* of Israel (a thrilling event of our times) will become a memory as a passing phase of the latter-day restoration. The Divine King replaces a mortal President and Prime Minister, and the authority of the Knesset is replaced by Messiah's rule.

From the throne of David, the Son of Yahweh will be poised, ready to conquer the earth.

The Door

The significance of Armageddon is that it clears the way for the control of the Land of the covenant by the Lord Jesus Christ. This enables the throne to be restored in Jerusalem.

Armageddon is thus "*the door*" (v. 1) which opens the way into "heaven."

The One Upon The Throne

Who is this? It is not Yahweh in person, but Yahweh in manifestation, in the Son.

The proof of this is to be plainly seen when it is recognised that the main element of the scene we behold in Revelation 4 had already been seen in vision, by Isaiah, as recorded in Isaiah 6 (please read in full). "The Testimony of Jesus is the spirit of prophecy" (Rev. 19:10), and *The Revelation* gathers in from many of the prophets, Isa. 6 being one such place.

Isaiah saw the glory of the Kingdom. He saw the earth full of the glory of "the King, Yahweh of armies." (v. 3,5).

This is long after the rejection of the Divine messenger (v.8), whose message was unheeded (v. 10), and the subsequent exile of Israel from the land (vv. 11-12), until the restoration of "the tenth" of the nation (v. 13), which is saved from destruction by "the holy seed" (v. 13).

Isaiah also saw One seated upon a throne (v. 1) whom he says was "the King, Yahweh of armies" (v. 5). But the One he saw in vision is the Lord Jesus Christ in the day of his power.

Proof of this is in John 12:41. John speaks (v. 37 onwards) of the blindness of the people to the preaching of Jesus. He then quotes from Isaiah 6:10 as the great prophetic utterance concerning the negative response which would exist at the first advent of Jesus.

Then he continued — "*These things said Isaiah, when he saw HIS glory, and spoke of HIM.*"

The Voice of the Apostacy

Catholic commentators know nothing of the prophesied crisis in which Israel's Messiah returns

and destroys, firstly, the Ezekiel 38 confederacy, and later, the scarlet-coloured beast with the whore of Revelation 17.

They know nothing of the revived throne of David destined to resume existence with the immortal Son of God as King upon the throne.

It is therefore not surprising to find that the *Douay Commentary* of 1883 sees the vision as a literal record, meaning that John was taken up to the literal heaven into God's presence, and there sees God upon a throne.

Commenting on Rev. 4:1 the Douay says:

"No sooner had S. John received in the preceding vision the documents he was to transmit to the seven Churches of Asia, when, behold, a new scene displays itself. Heaven opens, and S. John is invited up thither by the voice which had spoken to him before, and is told he shall see what is to happen in future ages. On a sudden appears a throne, and the Almighty himself seated upon it."

So far as the hope of Israel is concerned, the Church of Rome sees the Jews as their enemies. The *Douay* continues:

"Here begins what may be looked upon as the second part of the Apocalypse, and from hence to the last two chapters are contained wars and victories of the Church over all its enemies, the devil, Jews, heathens, and heretics."

This attitude of opposition to the Jews is part and parcel of Catholic thinking. In *Vatican Diplomacy and the Jews During the Holocaust 1939-1943*, American Catholic Priest "Father" John F. Hurley writes:

"In Slovakia, Monsignor Roncalli, later Pope John XXIII, did make humanitarian efforts on behalf of Jews. But here the documents have a disappointment for those who admire this remarkable personality. This stems from his reluctance to help Jews escape to Palestine out of his

concern lest a Jewish majority be created there. He felt that any notion of Jewish rule in Palestine was visionary and utopian, and that the Holy See should not help Jews to realise their messianic dreams.

"However, when his humanity prevailed and he informed the Vatican assistant secretary of state, Monsignor Tardini, that Britain was prepared to allow a certain number of Jewish children into Palestine, he was told that the Vatican has never approved making Palestine a Jewish home and that it was more sacred for Catholics than it was for Jews.

"The Vatican's secretary of state, Cardinal Maglione, expressed concern over the possibility of a Jewish majority, and this concern related not only to the fate of the Holy Places but also to the offence to Catholic piety."

The same Monsignor Roncalli in 1940 wrote his meditations upon Psalm 51. Having read v. 19, "Deal favourably, O Lord, in thy good will, with Zion, that the walls of Jerusalem may be built up," and having "meditated" upon these words of David, the Monsignor, later to become Pope John XXIII, took up his pen, and the following flowed from his mind:

"Sion was to see the dynasties of the kings of Judah, which gave place to Constantine, and then to the more firmly established and unailing pontifical religious monarchy.

"Jerusalem is the Holy Church, which pitches its tents in every part of the world, and has firm, massive walls, sometimes breached here and there but rebuilt and fortified more strongly than ever." (From *Journey of a soul*, p. 320).

So far as David's throne is concerned, the Church claims that it was transferred to Rome. The Monsignor's theft of Jerusalem is in keeping with Zechariah 5 which in part concerns "the house of the thief," (v. 4).

But it was not the throne of David which was transferred to Rome, only the Judaising apos-

tasy which made its way eventually there (Zech. 5:11).

No wonder the Church of Rome has no diplomatic ties with Israel, declines to recognise the State of Israel, and receives Arafat, the murderer of Jews. Arafat would feel at home in the Vatican.

In keeping with its idea that chapter 4 is a view of heaven itself, with God sitting on the throne, the *Douay commentary* identifies the twenty-four elders as "illustrious saints of both Old and New Testaments," their raiment "signifying the glory of the heavenly inhabitants."

"They may well represent all those who are in possession of beautification." (That is, those who have been made "Saints" by the Church of Rome).

It relates the title of King-Priests to "the spiritual empire they possess over their passions and the world; and by the continual offering they make upon the altars of their hearts."

The ascription of praise by the three-fold use of the word "Holy" says the *Douay*, is "probably in honour of the blessed Trinity."

No Christadelphian on the face of the earth would accept these ideas stemming from Rome, involving as they do the doctrine of the immortality of the soul; beautification of saints; heaven the reward of the righteous; and King-Priesthood related only to rule over one's own inclinations.

Redemption Without The Redeemed?

But what of a view that the scene of Rev. 4 is actually in heaven, in the presence of the

Father personally, and that it reveals the glorious drawing-near of the Son after his ascension?

We say such a view is incorrect, but as some of our readers may have heard this idea expressed within the Body, we shall give our reasons for repudiating it.

The ecclesia has always pointed to Rev. 5:9-10 as being the song of the redeemed in the Kingdom. We print it in our literature, we sing it in our hymns.

But some point to the R.V. where the word *we* is replaced by *they*, thus making "we shall reign on the earth" to become "*they* shall reign on the earth." This makes the song to be *about* the redeemed, not a song *by* them.

We shall not consider it from the viewpoint of whether the Greek of chapter 5:9-10 supports *we* or *they*. Even if *they* were shown to be correct, it would not prove that the scene is in heaven itself. It would merely demonstrate that at that particular time, the redeemed are not involved in the singing.

The Throne at Mt. Zion

There is another place in *The Revelation* where the same setting appears. There is "the throne," "the four living creatures" and "the elders". This is in ch. 14. Here it is a clear indication by the doctrine of the Truth itself, without recourse to grammar or lexicons.

Being the same throne as ch. 4, the vision must be in the same geographical location — either heaven itself where the Father dwells, or Jerusalem upon the earth.

Verse 3 states that "those who

were redeemed from the earth" — under the symbol of the 144,000 — are the singers of a song in the presence of the throne, the four living creatures and the elders. No one else is able to learn this song.

Verse 1 tells us the 144,000 stand with the Lamb on the Mount Zion. The Lamb is the symbol of sacrifice (Christ as the sacrifice), and Mt. Zion is the symbol of the throne (Christ as King).

It is self-evidently a picture of the saints with the redeemed in Jerusalem ready to enact the judgments against the nations, as set out in this 14th chapter.

Testing The Ideas

There are only three possibilities in this situation. Either:

1. The throne is the restored throne of David in Jerusalem, or
2. The redeemed go bodily to the Father's presence to sing this song after Armageddon and prior to the destruction of the scarlet-coloured beast, or
3. The throne has come down from heaven to Mt. Zion but the Father remains in heaven.

We trust no Christadelphian would endorse the second idea. Years ago in Australia there was a brother who was withdrawn from by the Australia ecclesias for advocating the idea of the redeemed dwelling in heaven and coming down periodically to minister to Jerusalem. His book, *Heaven Itself*, was heartily repudiated.

The second idea being obviously contrary to the Truth, what does it leave? It leaves the symbol of the throne, the four living creatures and the elders, as being firmly related to Jerusalem and thus establishes the throne as the Throne of David.

To argue otherwise is to place the symbol of Mt. Zion as being in heaven!

No, Mount Zion is the symbol of David's throne, and that is the throne of Revelation 4 as well as Revelation 14, for it is the one throne. But what if it is argued that whilst the throne of Rev. 4 was in heaven itself, the throne has now come down to Jerusalem, though the Father remains in heaven.

This also cannot be a true idea for the following reason.

Chapter 4:8 reveals that the four living creatures *unceasingly* offer praise to the One who sits upon the throne. Therefore their presence in chapter 14 must be in harmony with the declaration that they rest not day and night as they ascribe praise to him that sits upon the throne.

It is obvious that the four living creatures remain in the presence of the One who sits upon the throne in order that they may continue their unceasing praise.

It cannot be the Father personally in Jerusalem who is the object of their praise, therefore it must be the Son as the Father's manifestation in spirit-nature.

That being established, nothing remains of the idea that Revelation chapter 4 is a vision of heaven itself.

What We Need To Remember

What we need to fix firmly in our minds, as the brethren and sisters of the Lord Jesus Christ, is that we have become part of the Abrahamic inheritance, and that it is the EARTH that we are related to as to our destiny.

We need to realise that the

things revealed in the mercy of God are the things He has done, is doing, and will do, in this earth, in order to bring about the completion of His purpose.

As to the events which transpire from day to day (as we measure time), in the presence of the Father in heaven, whilst it would be a wonderful experience to know such details, it seems to me that the message of Scripture in this regard is best summed up in what the angel told the disciples on the Mount of Olives:

“Why stand ye gazing up into heaven — this same Jesus shall come again.”

We do well to stick to *Eureka* and its sound expositions.

The throne of Yahweh, or in other words, the throne of David, is in the dust. For long desolating ages when the rulerships of the earth have been typed as violent, savage animals, the “man of sin” has had his dark day of triumph.

Soon the Lord Jesus Christ will let the world know in no uncertain manner that Yahweh’s purpose with Israel has not been an idle tale, but that the day of glory is certain.

Bruce Philp snr., (Tas.).

The Raising Of The “Mary Rose”

Recently the flagship of Henry VIII’s Navy, “the Mary Rose”, which was sunk off the coast of Britain in 1512, was raised to the surface in an archaeological project. This article underlines the significance of that incident.

Great Signs Of Christ’s Coming

We live in the most interesting and significant times since creation 6,000 years ago. If the common dating of 1982 is accepted, we are only 18 years from the 7th millennium; and the *parousia* (coming) of the Lord could occur at any time. For it is obvious from scripture, that the judgment of the Household must precede the Apocalypse of the Lord to the world in power and great glory. Christ comes to put down the mighty from their thrones, and exalt those of low degree (Isa. 2:12). He will make manifest the 144,000 to rule the earth in righteousness for 1,000 years, and to inaugurate the millennial sabbath

(Gen. 1:31; 2:1-3; Rev. 14:1; 5:9-10; 20:4).

The Second Coming of our Lord was prophesied as being heralded by various signs of the times. We do well to observe these lest the Son of God, returning as a thief at the close of the sixth night, shall find us sleeping and unready (Rev. 16:15; 2 Thess. 2:1-6; Rev. 3:14-22; Hab. 2:1-3).

Of all the signs, the establishment of the State of Israel is the greatest. A little over 2,500 years ago, the Kingdom of God on earth was overturned in punishment of the sins of the people, until He come again whose right it is to rule (Ezek. 21:25-27; Luke

21:24-32). Since then the time of Gentile madness has dominated the world. It was prophesied that this epoch of political madness would terminate as far as Israel was concerned after 2,520 years (BC 573 — 1947-8).

In 1870 Daniel's 1260 years saw its completion in the termination of the temporal power of the Pope, the great antagonist of the Jews. The year 1900 saw the fulfilment of Daniel's 1290 year period. That year the Zionist conference held in Britain, created tremendous interest in the development of Jewry on the part of Tarshish.

The year 1945 saw the completion of the 1335 year period. The defeat of Nazi Germany paved the way for the setting up of the State of Israel in 1947-8, thus interlocking this time-period with the 2,520 years' prophecy.

Since then, there has been steady growth in the strength of Israel, as Judah, the tenth has laid claim to increasing territory (Isa. 6:13). The 1967 war saw a microcosm of miraculous strength as Israel drove the Arab powers back beyond their own borders. That exhibition of power was for the benefit of the Saints, a token of what will happen on a greater scale when Christ returns. Thus did Yahweh's "battle axe and weapons of war" give a foretaste of the way in which Christ and the Saints will subdue Egypt (Ezek. chs. 29-31; Zech. 6:1-8) when He gathers Ephraim home to the land (Isa. 15).

Israel's warfare with the PLO in Lebanon and Syria, the territory of the ancient King of the North, provides another microcosm of how the Lord Jesus will

wage war on a still greater scale against Russia. Israel has emerged as the strongest nation militarily in the Middle East. In doing so, she has alienated herself from all the world. This, too, is necessary, as it will provide Russia with a motive to justify her attack upon the land, as is prophesied (Ezek. 38:10-12; Dan. 11:40-45). Though, at that time, Judah will lose two-thirds of her population (Zech. 13:8) the remaining third will be converted to the Lord Jesus Christ. Those latter-day troubles will prepare the nation for the National Day of Mourning that will follow the recognition of Christ. It will result in his forgiveness being extended to them (Zech. 12:9-14).

The Raising of the "Mary Rose"

But what is all that to do with the raising of the *Mary Rose*? We submit that it has quite a lot to do with it. The *Mary Rose* was the flagship of King Henry VIII, who laid the foundation of Britain's Naval greatness. All his reign, King Henry was involved in controversy and conflict, and to him the Navy was primarily an instrument of war. His contribution to the establishment of English sea power was of fundamental importance. F.J.C. Hearnshaw in his book *Seapower and Empire*, states:

"He may, indeed, justly be called the father of the modern British Battle fleet."

Henry VIII, therefore, contributed to the development of the Merchant Power of Tarshish referred to in Ezek. 38:13. This reference and these facts assisted Bro. Thomas to clearly forecast the role of Britain in the last days, as recorded in *Elpis Israel*.

Britain's Decline

However, Britain has suffered many set-backs during the last 70 years, as prophesied in Isa. 23:14-17. In 1911, King George V was crowned in Delhi as Emperor of India, with all the pomp and ceremony of Nebuchadnezzar. He reigned over an empire of which it was said "The sun never set". In the 1914-18 war however, Britain contributed, in a wonderful way, to the development of Bible Prophecy. For in 1917 the Balfour Declaration was proclaimed inviting the Jewish people to return to their homeland, in consequence of which the Jewish people began to return in fulfilment of Bible Prophecy.

Nevertheless, after world war 1, Britain forgot her pledges to Israel and favoured the Arabs. India, through the efforts of Mahatma Ghandi, gained her independence, and British power was expelled from the country. So Britain has experienced a temporary decline. Below — see p. 86

But we emphasize again, on the authority of Isaiah's prophecy, that the decline is only temporary, and when the time arrives Britain will be found in the position of opposing Russia as she drives south.

Britain's Anti-Papal Policy

As the *Mary Rose* was brought again to the surface, it is useful to recall that she was the flagship of the British fleet, built by Henry VIII in 1512. Henry's policy was anti-Catholic. He repudiated the Papacy, and turned Britain into a Protestant country, destined later to be Israel's friend in time of need. The historian Hearnshaw writes:

"So formidable and well equipped was this Navy, that before the end of his reign it gave to Henry the indisputable command of the sea, enabling him to defy both Pope and Emperor, to decapitate ministers, to fight France and Scotland simultaneously."

He again writes:

"The existence of the channel rovers may be dated from 1544, when the Franco-Spanish treaty of Crespy converted Spain from an ally to an enemy of England, thus preparing the way for the supreme effort of the counter-reformation to crush the schismatical Anglicans. The channel rovers began as privateers, armed with letters of Marque from Henry VIII, authorising them in his name to wage war upon the Kings enemies i.e. the Catholic powers..... Religion, and not mere plunder, continued to influence the policy of the rovers; other things being equal, they selected Catholic Spaniards for their prey. The Spaniards, when they managed to catch them, retorted by handing them over to the Inquisition, for theological examination and correction. These constant Anglo-Spanish clashes in the channel served as valuable rehearsals for the great performance of 1588 (i.e. the defeat of the Armada)."

Developments In Britain

Of course, since that time, Bri-



tain has done many foolish things, and has paid the price for them. But she is now rising again like the *Mary Rose*, out of the recession that has affected all the world. Whatever we may think of Mrs. Thatcher, since her Government came to power, Britain's financial state has taken a turn for the better.

Early in 1982, the world witnessed a further token of Britain's developing naval power. The Argentine Power had pulled the tail of the old British Lion, causing her to first snarl and then bite. In less than a month, the Tarshish power had expelled the Argentinians from the Falkland Islands, and had restored much of the respect of the world she had previously lost.

Now, as the *Mary Rose* has risen from her water grave, we can view it as a token of Yahweh's intention to sufficiently restore Britain's credibility in order to fulfil the final role that He has for her. We are told that the *Mary Rose* will be restored to its pristine condition, to be moored in Portsmouth Harbour alongside the *Victory*, Nelson's Flagship. The two vessels complement each other. Both were used to effect Yahweh's purpose. The *Mary Rose* as a weapon against the Papal power, and the *Victory* in order to keep Napoleon in his place. That event is graphically described by Bro. Thomas in *Eureka* in his exposition of Rev. 16:3.

It is remarkably appropriate that in the very year that the Pope visited England to be welcomed by many (though not by true Christadelphians), that the *Mary*

Rose was brought from the obscurity in which it had lain for many centuries. Surely it is a reminder to Great Britain of the action of Henry VIII in effectively opposing the Papacy, and attempting to drive the influence of the Pope out of England. The time will come, of course, when Britain will be isolated from Papal Europe, to re-establish her links with the young Lions in preparation for the final stand she will make as Yahweh's tool to challenge the King of the North upon the Mountains of Israel.

Queen Elizabeth displays her rightful status in that regard. She manifests a strength of purpose in reigning, and a dignity in action which, sets a high standard for her nation. When she visited Yemen (the friendly state of ancient Sheba), she was received with acclamation. The Commonwealth countries enthusiastically welcomed her in her Jubilee year. Recently, in Australia, where Britain and Australia did so well in the Games for corruptible crowns, she received a warm reception from assembled representatives of the young Lions. Thus the Powers relating to the crisis of the end are gradually assuming the positions that prophecy requires of them. Israel and Tarshish will be brought closer together, to oppose the King of the North with all his forces.

We urge upon readers to keep awake and alert as watchmen on Zion's watchtower, lest our Lord come speedily and unexpectedly, and find us sleeping, in spite of the many signs that are about us.

A.E.P. (U.K.)

ACKNOWLEDGEMENTS

We have been encouraged by the action of many readers who have voluntarily extended the amount of their subscription to materially assist us to maintain and extend the work being attempted. As a result, we have been able to assist in the extension of the Gospel into many parts of the world, including countries where it is not possible to remit. In this age of rising costs, the liberal action of readers in relation to amounts both small and large is appreciated.

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CHRISTADELPHIAN SUNDAY SCHOOL ASSOCIATION P.O. Box 121, St. Agnes, South Australia 5097

The new Sunday School year in Australia has recently commenced. This year will begin the first of a five year course that will cover the whole of the Bible. Therefore, it is an ideal time to enroll your children.

Special graduated lessons have been prepared for all ages, and additional care is taken to supply the needs of those children in isolation.

The Association has also prepared a series of projects of help in developing of the minds of children in the things of God, whilst drawing in families more closely together. Parents are encouraged to join with their children in the colouring-in of illustrations, the layout of written work, explanation of stories, and in impressing the moral application of the matter studied.

A Sunday School Association Project is a project for the whole family. And the family that studies the Bible together, is more likely to develop together in the nurture and understanding of the Bible.

The finest heritage parents can give their children is a grounding in the Truth. The Association is happy to help to that end.

A special staff of teachers understanding the problems and needs of those in isolation is used by the Association to care for the requirements of young children who have not access to a Sunday School. In addition, the Association Staff is prepared to supply additional helps to any School needing them.

The Association has published a pamphlet entitled *Guidelines For Good Projects* which sets out in detail the areas of family involvement, the value of projects, what materials to use, and how to schedule the project. A copy of this pamphlet will be supplied on application.

Further information concerning the Association, or the assistance it can render either Parents or Schools is obtainable from the Secretary at the address above. If you desire to enroll your children now, please give the names in full of the children, together with their age in 1983.

In the American continent this information is available from Bro. Rod Ghent, 40 Roundwood Court, Agincourt, Ontario, M1W 1Z2, Canada.

THE GRAND STRUCTURE OF THE APOCALYPSE — A helpful analysis of The Revelation by Bro. H. Bartholomew, with many diagrams in colour. Supplies of this book are available at \$3 plus postage from Logos Publications, or from the Author: Bro. H. Bartholomew, Box 446, Vernon, B.C. V1T 6M3, Canada.

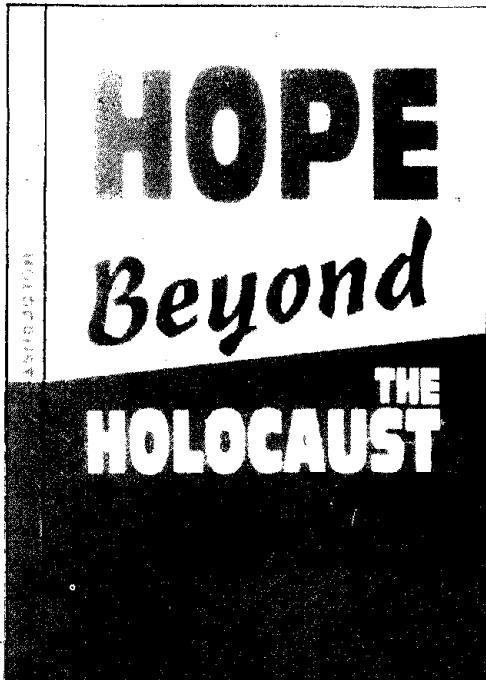
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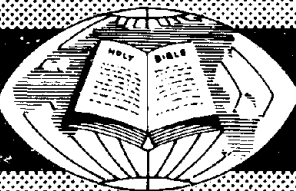
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Do what is right, be valiant for the Truth, teach it without compromise, and all lovers of the Truth will approve you; for all others, you need not care a rush!

— J. Thomas.



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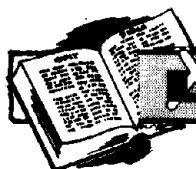
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LIONS

UPHOLDING THE PURITY OF
APOSTOLIC DOCTRINE & PRACTICE

VOLUME FORTY-NINE
JANUARY, 1983

Editorial

“Eureka”

“It is with no little satisfaction that the author has at length been able to place this volume of his Exposition of the Apocalypse in the hands of its subscribers.” So wrote Bro. Thomas in the preface to the second volume of *Eureka*. We have shared his satisfaction this month, as we announce the availability of the second volume of the new edition of *Eureka*. We have spared no expense to produce it in such a manner as becomes, what we believe it to be, the finest non-inspired work extant today.

We give no slavish deference to Bro. Thomas in writing this. Our conviction of the worth of *Eureka* has been established by a careful consideration of its contents, with Bible in hand. Bro. Thomas has drawn us to the Bible, and underlined the significance of its true meaning. He has provided us with a key to *The Apocalypse* that enables us to unlock its mysteries, and build upon the foundation thus laid. The progression of history from the days of John until the coming of the Lord Jesus Christ, is shown as moulded by the requirements of a systematic scheme of divine prophecy.

As we live in times that speak so clearly of the Lord's imminent return, such an exposition is invaluable.

It constitutes the apex of Bro. Thomas' many expositions of the Truth.

It is obvious that the revival of the Truth in these last days was a work of God, and we believe that Bro. Thomas was raised up for the purpose He had in view. A man was required with the ability, independence of mind, and determination of will, to expound the Word clearly and vigorously. Under God, Bro. Thomas did this admirably. Throughout his long career, he made the Bible his guide and master. No authority was recognised by him as greater than the “writings of the Book of God”. Hear him, as a young man when his traducers were busy; “They make a great noise, but it will end in smoke. The truth which is not with them, will prevail”.

Note his mind when financial loss presented itself on account of the much time he was devoting to religion: "Riches are not the object of my desire. If I am enabled to live so as to die in the faith, owing no man anything but love, let my survivors remember that I die more wealthy than Croesus." Consider his righteous indignation when wickedly accused of a wish to found a sect: "The head of a sect! contemptible! I leave such vanities for those whose empty heads are best pleased therewith; they have no charms for me." Consider also his humility, his grateful recognition of God in the affairs of his life, and his longing for the welfare of the brotherhood as was manifested by his dedicated, self-sacrificing service on its behalf.

We should recognise the debt due to such as he. It is a graceful attitude, and one commended of God to do so. Paul exhorted Timothy; "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine" (1 Tim. 5:17). Who has laboured more effectively in the word and doctrine than Bro. Thomas? Then let us pay him the respect due to his labours. Not in fulsome praise of the man himself, but in careful and prayerful consideration of his sterling expositions. It is according to Apostolic precept so to do. In writing to the Philippian brethren concerning Epaphroditus who helped to build the Ecclesia in that city, Paul called upon them to "hold such in reputation" (Phil. 2:29). The word the Apostle used has elsewhere been translated *precious* (1 Pet. 2:4,6). "Hold such as *precious*!"

Eureka can certainly be placed in the category of a precious possession. Its preciousness will be appreciated as we use it as intended: as a help to the better understanding of the Word!

The study of *The Apocalypse* is important. No other book of the Bible has so deeply inscribed upon it the Divine recommendation to that end. Seven times throughout it a blessing is pronounced upon those who read it with understanding. On the other hand, a curse is pronounced upon those who dare take away from its true meaning (Rev. 22:19).

Unfortunately, there are those who have done this whilst sincerely attempting to expound its meaning. As a result, instead of one consistent explanation of the plan of prophecy, the Brotherhood now has three. They are; the *immediate*, the *futurist*, and the *historist*.

The *immediate* sees it all fulfilled prior to the destruction of the Jewish State by the Romans in A.D. 70. According to this interpretation, the seven kings of Rev. 17:10 are the seven Emperors: Augustus, Tiberius, Gaius, Claudius, Nero, Galba and Otho. The number of the beast (666) is the total numerical value of Nero (Caesar) spelled in Hebrew letters, and so on.

The *futurist* understand the major part of the book as referring to what is still future, that is, to the end-epoch of the present age, and onwards. This theory, pressed to its extremes, introduces a confused jumble of events unlike anything else in scripture; so that Christ is pictured returning to the earth to wage war, and then ascending to heaven again, to finally return to complete his labours. The Saints go forth to fight, only to be slain, and their bodies to remain for three days in the streets of the great city (Rev. 11), to be resurrected, and to "ascend into heaven".

The *historist*, taking Rev. 1:3-19 as a guide, interprets the book as a prophetic programme covering the whole of history from Apostolic days to the end of time. The scheme of prophecy thus becomes Divinely pre-depicted history, from about AD 96, when John was persecuted in Patmos (Rev. 1:9), to the present time and beyond, predicting Political and Ecclesiastical events in cipher, figure or code.

That is the interpretation set forth by Bro. Thomas in *Eureka*. We fail to see how any other view can be acceptable in view of the statements of the revelator! John himself was told: "the time is at hand" (Rev. 1:3); "Write the things which thou hast seen and the things which are, and the things that shall be hereafter" (Rev. 1:19).

Recent years, have found the exposition of *Eureka* challenged, by those who are viewed as leaders among us. This has divided the Brotherhood in thought, and has so confused, discouraged, and depressed some that they have turned completely from the study of *The Revelation*, believing that no system of interpretation can be set forth with certainty.

We do not accept that. We believe that *The Apocalypse* itself demands the continuous historical outline, and we have found that the careful, prayerful study of *Eureka* brings home the message of the book far more clearly to those young in the faith, than any other book published upon this theme.

Fifty years ago, the exhortation was; "Read *Eureka!* Read

Eureka! Read Eureka! That exhortation we would continue to press. We believe the future of Ecclesias depends upon the attitude of members to this exposition. Concerning it Bro. Roberts wrote: "I feel that I should have done a good and honourable work if I did nothing else than help to circulate and induce men to read *Eureka*." Our Committee feels that way in regard to the present edition. It is true that *Eureka* is not inspired, nor free from blemishes, but as an elucidation of the simple and deep things of Yahweh, it has no equal. It is the exposition of a veteran, one who passed from standard to standard in the school of the Truth. It is a work that clearly defines the difference between Truth and error. It dispels, as no other book does, that flabbiness and worthless sentimentalism which are so prevalent and deadly in these apostate days. It is, in fact, the book for the times, well calculated to make strong, robust Christadelphians. No brother or sister, no Christadelphian bookcase, should be without it. *Eureka* requires study. Let no one suppose that he can grasp its teaching by merely scanning a few paragraphs. A little read every day with concentration and care, will bring a rich reward. Every Bible reference should be meticulously checked; every statement carefully pondered. Let this be done, and "the profiting will appear to all" (1 Tim. 4:15).

This month, as we announce the appearance of Volume 2 of a new edition of *Eureka* we share the pleasure of its author, and the sentiments expressed by Bro. Roberts above. It has been a great ambition of the *Logos* Committee to issue *Eureka* in a set worthy of its contents; and we believe the reader will appreciate the quality of production of this second volume. It has involved a large outlay of money, and many hours of wearisome labour. The reader can help us greatly by ordering and paying for his copies immediately. As we take the volume in our hands, and look at its contents, and read again the faith-stirring words of its exposition, we thank God for having made possible the production of this Edition. Already the typesetting of the next volume is well under way. Meanwhile, we believe that the outlay and labour have been well worth while, and we trust that the reader will share with us the pleasure of the book.

J. P. Mansfield

The Greatness of God

We take many things for granted, and often fail to recognise their true purpose. Many things are from God and witness to His greatness though we do not recognise the divine Providence in them, nor the benefits they are designed to confer on us. Such facts are worthy of thought and meditation.

His Greatness In His Purpose

How great God is! Not only has He a purpose in the earth, but He is utilising all things to fulfil it. In this scheme He uses the bad as well as the good. The Scriptures contain many illustrations of this cheering truth. Here are three:

(1) A posterity to Abraham was needed to be preserved in the earth. Faithful Joseph and his antagonistic brethren were alike laid hold of by God, and their respective aims and doings mysteriously blended and guided to accomplish the work (Gen. 37:27-28). At first, not even Joseph recognised this, but later he came to realise it, and so declared to his brethren:

"God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God: and He hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt!" (Gen. 45:7-8).

"But as for you, ye thought evil against me; but God meant it unto good, to bring

to pass, as it is this day, to save much people alive" (Gen. 50:20).

So in the evil experienced by Joseph, unknown to him at the time, God was effecting good, both for him and for others; even his traducers!

(2) The death of Christ was required for the salvation of man. In this, too, God employed and miraculously intertwined the righteousness of His son with the wickedness of his contemporaries in order to bring the event to pass:

"Him," taught Peter, "being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain" (Acts 2:23).

Motivated by evil, the Jews moved Pilate to crucify the Lord. But what tremendous good has developed out of that wicked action! With perfect justness, God could punish the Jewish nation for what its leaders did, because He judged them on their motives, not on what He developed from their action.

(3) The glad tidings of salvation had to be sounded by Paul in the ears of Gentiles, small and great. To accomplish it, God again providentially manipulated the love and hatred of faithful and unfaithful (Acts 9:15; 13:50; 14:6-7). Paul told Timothy:

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief (i.e. a foremost example of the power of salvation). Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting" (1 Tim. 1:15-16).

How valuable is Paul's example! What an illustration of the transforming influence of the Word for the guidance of all. We first meet him "breathing out threatening and slaughter" (Acts 9:1); we ultimately hear him proclaim:

"Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal...." (1 Cor. 13:1).

With such a God, let us be trustful: content to follow His light and leading. Events may, at times, look altogether out of their bearing. But not so to God. His glorious purpose is being worked out in the midst of it all, and this purpose requires His care for us. It is not an aimless confusion with Him. He is in touch with all things. He is everywhere at work for the good of those who commit their way in well-doing unto Him (Rom. 8:28; 1 Pet. 4:19). What was said by God to Jacob is true of all who possess the mind of the patriarch:

"I am with thee, and will keep thee in all places whither thou goest"..... "I will not leave thee, until I have done that which I have spoken to thee of."

And Paul writes of us: "He hath said, I will never leave thee, nor forsake thee" (Heb. 13:5).

The Hidden Hand Of God

God may often be at work for our good when we little think it or deserve it. He sometimes opens our eyes to our sins, and saves us from the consequences of them, in the most natural way. The thought is precious, and full of comfort for us, who are so weak and so erring. An illustration of God's kind providence is to be found in the incident respecting David, Nabal and Abigail (1 Sam. 25). The case is familiar. David, on account of abominable treatment received at the hands of Nabal, a grossly selfish churl, is in a state of fury, and plans revenge. He is saved, however, from maturing his unlawful intention by the intervention of a common-sense, tactful, God-fearing woman, and is thus saved from bitter remorse and divine displeasure. But how natural was this worked out! God was manipulating matters for the sake of upright but erring David. God permitted him to fall into sin, but delivered him from it. God "sent" Abigail; God "kept back" David from murder; God "smote" Nabal. God did it all. Yet no apparent miracle was wrought; God was not seen. The lesson to us is not far to seek. It is not that we may presume on the goodness of God to shield us from the natural effects or wickedness, but that we may count upon His helping hand, if, in our case, a David-like disposition exists. We may be allowed to fall, but if we are of the David type (impulsive, but not

wilfully rebellious) our failings will not be allowed to destroy us. How often have we, through possessing a David-like mind, been saved from powerful, deadly temptations, which, had they been yielded to, would have altered for the worse the whole trend of our lives!

God's Ways Are Deliberate

With God nothing happens by chance. His ways are deliberate, sure, effectual. He can foresee and prearrange events a thousand years ahead as easily as twenty-four hours. Amazing thought! Blessed truth! Human affairs steal not a march upon God; the situation of today, in all its bearings, was known to Him centuries ago (Isa. 46:9-10). The power of God in this matter baffles the finite intellect of man. Man tries hard to fathom the wisdom and ability of God; especially in their bearing on the question of free will. The man who refuses to believe the Bible till he can see how God could foretell the fidelity of Paul or Christ, without depriving them of free will, will certainly have to die an unbeliever. Such an one should read Job 38 and 39, to realise that this is not the only work of God which he cannot fathom.

The Certainty Rests With God

When God has decreed a thing it is as good as done. His memory, ability, and faithfulness never falter nor fail. Because of this certainty the Spirit speaks of "things which be not as though they were" (Rom. 4:17; 9:17). The Scriptures teem with illustrations of this interesting and upbuilding

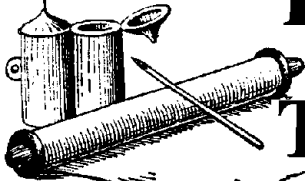
fact. Abraham lives with Him, though in fact he is still in the grave (Luke 20:37-38). The saints are said to be "free from condemnation" (Rom. 8:1), to possess everlasting, or eternal life (John 3:36; 1 John 5:13), whilst actually remaining weak, deathstricken and dying. The mighty are said to have been put from their seats, and those of low degree exalted (Luke 1:52), whilst the former still flourish, and the latter are rejected and despised.

Therefore, let us be patient and trustful. As surely as sorrow followed the Edenic bliss, so surely will Millennial bliss follow sorrow. God foretold the one no less than the other. The only uncertain factor is as to whether we *individually* shall realise the bliss. This is a point left for us to settle. It may be *No*, but it can be *Yes*. It will assuredly be the latter, "if we hold fast the confidence and the rejoicing of the hope firm unto the end." To do this is the essence of excellence in Christ. To neglect it is to invite trouble. "Holding fast" is a matter of faith manifested in self-sacrifice now, but unspeakable blessing when the day of trying service is at an end.

Meanwhile, try and discern the hand of God in the everyday affairs of life. To do so is to strengthen faith, and with increased conviction there will come great dedication and determination to do His will. It will lighten the load of trouble now, and will give concrete reality to the future glory. And the signs show that the time of blessedness is near at hand, when God shall reveal Himself in open manifestation in the earth.

— A.J.

3. The Witness of History to the Date of The Apocalypse



Ecclesiastical history clearly supports the claim that The Apocalypse was written towards the close of Domitian's reign (A.D. 96). Therefore the interpretation that it predicted the Roman destruction of Jerusalem in A.D. 70, as subsequently claimed by Jesuits, and advocated today, is obviously incorrect.

The Evidence of Irenaeus

In his book *Revelation: A Biblical Approach*, Bro. Whittaker states:

"The date of the writing of the Revelation is a matter of fundamental importance, vitally affecting the interpretation of the book."

To this we agree, for if the visions were neither seen nor recorded until A.D. 96 (as overwhelming evidence suggests) then the conception set forth by him that they relate to the destruction of Jerusalem in A.D. 70 is shown to be untenable.

He claims that the evidence for the 95-96 A.D. date rests almost solely on the testimony of Irenaeus (A.D. 178), which evidence he tries to discount. For example, he deprecates Irenaeus as a witness on the ground that he held some doctrinal errors. But acknowledging that to be the case, it does not dispose him as an historian. Then, possibly recognising the weakness of this argument, he suggests that perhaps

Irenaeus has been mistranslated. But surely such an argument is like a drowning man clutching at a straw!

Irenaeus was a disciple of Polycarp of Smyrna, who was a disciple of John. He had, therefore, every opportunity of obtaining correct information, and doubtless expressed the common belief of his age on the subject. Certainly he had no cause to bear false or perverted testimony in the case. His evidence is plain and positive that the book was written near the close of the reign of Domitian. His statement is: "It was seen *no long time ago, but almost in our age, at the end of the reign of Domitian*".

Confirmation Of Irenaeus

The evidence of Irenaeus is confirmed by the historian Eusebius who recorded that John was banished to Patmos by Domitian. Bro. Whittaker endeavours to minimise this statement by claiming that Eusebius elsewhere

couples the banishment of John with the deaths of Paul and Peter in 64-66 A.D. But he fails to show where Eusebius states this; and this writer has searched the writings of Eusebius in vain for it.

On the other hand, the testimony of Irenaeus is confirmed by that of Clement of Alexandria. Relating the well-known story of John and the robber, he speaks of the event of having occurred on John's return from exile in Patmos "after the death of the tyrant", and represents him as then being "an infirm old man". The testimony of *The Apocalypse* itself is clear that John was on Patmos when the visions were seen (Rev. 1:9). Who, then, was the tyrant? He must necessarily be either Nero (as claimed by Bro. Whittaker) or Domitian (as claimed by Irenaeus), for up to the end of the first century, they were the only imperial persecutors of the Christians. It cannot be supposed to be Nero, since his persecution was limited to the city of Rome, and secondly, and decisively, at the time of his persecution (A.D. 64), John could not be described as an "infirm old man"; being probably no older than 60. See *Eusebius, Ecc. Hist. b. 3, chap. 23*.

Concerning John, Eusebius wrote:

"At this time, the very disciple whom Jesus loved, John, at once disciple and evangelist, still remained alive in Asia, and administered to the churches there; for after the death of Domitian, he returned from his banishment on the Island" (vol. 1).

Again:

"After Domitian had reigned fifteen years, Nerva succeeded. The sentences of Domitian were annulled, and the Roman Senate decreed the return of those who

had been unjustly banished and the restoration of their property. Those who committed the story of those times to writing relate it. At that time, too, the story of the ancient Christians relates that the Apostle John, after his banishment to the island, took up his abode at Ephesus."

The historian Gibbon, in *The Decline And Fall of the Roman Empire* (vol. 1) states that John, who resided at Ephesus before as well as after his banishment, was sent into exile by Domitian and not by Nero:

"Whatever opinion may be entertained of this conjecture (for it is no more than conjecture) it is evident that the effect as well as the cause of Nero's persecution, were confined to the walls of Rome."

As Nero's persecution was confined to the walls of Rome, and John resided at Ephesus, it is obviously incorrect to assert that he was banished by Nero. Domitian's persecution, however, was co-extensive with the whole empire. It included the banishment of John to Patmos, where he beheld the the visions of *The Apocalypse* in A.D. 95-96 A.D., too late to be a prophecy of events that occurred in A.D. 70.

In *The Acts of the Holy Apostles* (Ante-Nicene Fathers, vol. 8, p. 560-562) the statement is made that Domitian apprehended John, and "sent him away to an island, appointing him a set time . . . and straightway John sailed to Patmos."

In vol. 1, pp. 559-560 the statement is made that the Apocalyptic visions were "seen no very long time since, but almost in our day, towards the end of Domitian's reign".

In *The Post-Nicene Fathers, vol. 3, pp. 364-365* there occurs the statement:

"In the 15th year after Nero, Domitian,

having raised a second persecution, he (John) was banished to Patmos, and wrote the Apocalypse."

The general teaching of the early writers quite definitely is that John was banished by Domitian, and then received *The Apocalypse*. That fact is quite beyond dispute.

The Syriac Version

Bro. Whittaker feels that he had strong proof of the early date of *The Apocalypse* in the Syriac Version of the N.T. In that translation, the title is given: *The Revelation, which was made by God to John the Evangelist, in the Island of Patmos, To which he was banished by Nero the Emperor.*

This version, however, was made in the beginning of the sixth century, and can have little authority in determining the question. Even Bro. Whittaker admits that any evidence as late as the fifth century is of little value as historical confirmation. It is not known by whom the Syriac Version was made, or on what authority the author relied, when he said that John was banished to Patmos in the time of Nero. Certainly, it does not form part of the Inspired Scriptures, and the weight of the evidence is against it.

Comparing Scripture with Scripture

On pp. 55-60 of his book, Bro. Whittaker advances what he believes is his strongest proof of the early date. He cites phrases which occur in the Revelation with similar ones in 1 and 2 Peter, Hebrews, and other epistles, and concludes that this proves that *The Apocalypse* preceded them all.

He makes this claim merely on the ground that *The Revelation* is apocalyptic. But the claim is fallacious. On that basis *The Revelation* should precede Genesis; for the Tree of Life is referred to in both, and obviously is apocalyptic in *The Revelation!* When it is realised that the Spirit is the real Author of both the Epistles and *The Apocalypse* a repetition of language is bound to follow, but certainly has no bearing on the dating of the books concerned.

As has been noted, there are three main interpretations of *The Apocalypse*. The first claims that John was banished to Patmos during the reign of Nero and sees its fulfilment in the catastrophes, one or both, of the *Jewish nation* and *Pagan Rome*, but not in Popedom or the Roman Catholic Church. It claims that Jerusalem is Babylon the Great, and the judgment decreed was fulfilled in the tragedy of A.D. 70. That is the position taken by Bro. Whittaker. On the other hand, the *Futurists'* explanation would have it all arch over the head of the Popedom into times yet future. Bro. Thomas' explanation sees it, as John himself explains it, as prophecy foretelling a continuous plan of fulfilment leading to the establishment of the Kingdom of God and beyond.

In his explanation, Babylon the Great, the whore of Chapt. 17, relates to the Papacy, and judgment is poured out upon that system.

It was to avoid this embarrassment to the Roman Catholic Church that the early dating of *The Apocalypse*, and the two schemes of interpretation mentioned above, in contrast to that

adopted in *Eureka*, were set forth. The first of these schemes, the one favoured by Bro. Whitaker, originated with the Jesuit Aleassar in A.D. 1614; the other with the Jesuit Ribera in A.D. 1585. Both stemmed from attempts to explain the prophecy so as to avoid any adverse reflection upon the Papacy. Such considerations or reflections provide no embarrassment to those who clearly recognise the Church for

what it is. We urge the Reader not to abandon the sound, consistent expositions set forth by the pioneers of the Truth. They reveal the political and religious worlds for what they are, and teach us to maintain our separateness from them, whilst preparing for the coming of the Lord and the establishment of his Kingdom.

W.R.T. (USA)

The New Testament's Interpretation

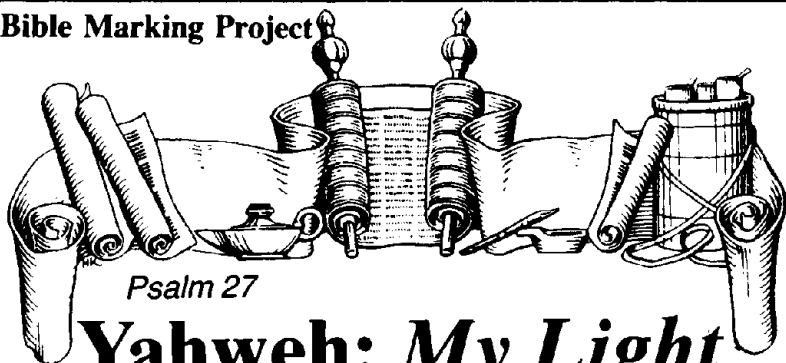
The sins forgiven at our immersion are defined by Paul in his letter to the Ephesians. He tells them that before the Truth came to them they were — “dead in *trespasses and sins*, wherein in time past, they walked according to the course of this world the children of disobedience, among whom they all had their conversation in time past, *fulfilling the desires of the flesh and the mind*” (Eph. 2:1-3). To the Colossians he wrote: “Ye were sometimes alienated and enemies in your mind *by wicked works* yet now hath he reconciled” (Col. 1:21). He also says that Christ had forgiven them “all trespasses” (2:13). These definitions, of which many other instances might be quoted, leave no doubt that the sins forgiven at our baptism are those wicked works which go to make up our mortal life in the days of our darkness.

But you say you cannot understand how this can be if we are not accountable to God before we enter into His service as stewards. If we were absolutely unaccountable before then, the objection might have some force, but the idea of absolute unaccountability before baptism is unscriptural. The destruction of the world by the Flood of Noah, the burning of Sodom and Gomorrah, the extermination of the Seven Nations of Canaan by the sword of Joshua, the retribution denounced against various nations by the prophets, and the impending outpouring of Divine vengeance upon the nations at the coming of Christ; are all inconsistent with the notion that men have no responsibility unless they are technically in Christ.

That the whole world lieth in wickedness is the testimony of John (1 John 5:19), and it is the testimony of Paul that the wrath of God is revealed from heaven against all unrighteousness of men (Rom. 1:18). So long as we form part of that world and part of that unrighteousness, we are “*yet in our sins*”, to quote the expression of Paul (1 Cor. 15:17), and if we die in our sins, to use an expression of Christ’s (John 8:21), we die without hope. Hence the forgiveness of our sins in the obedience of the truth is the opening to us of the door of hope.

Men in a state of ignorance are unaccountable in the sense that they will not be brought to individual judgment; but they are none the less laden with sin and objects of Divine displeasure, and if they were not forgiven they could never even ‘enter into His service as stewards’, as you express it. No doubt there is a special accountability and a special reconciliation; but we must not let this close our eyes to the fact that, independently of this, all have sinned (Rom. 3:23), and that God commandeth all men everywhere to repent (Acts 17:30).

— R.R.



Psalm 27

Yahweh: My Light And Salvation

We divide the Psalm into three sub-headings: Praise (vv. 1-6); Petition (vv. 7-12); Patience (vv. 13-14); and continue our verse by verse notes from our last number (p. 28) at v. 7.

Petition — vv. 7-12

Having acknowledged Yahweh as His Source of light and salvation, and expressed complete confidence in Him, David presents his petition, earnestly seeking His help against enemies that were relentlessly and vigorously pursuing him.

VERSE 7

“Hear, O Yahweh, when I cry with my voice” — The confident expressions of faith found in the previous verses now give way to the plaintive cry of the Psalmist as he considers the ruthless power of his enemies, and seeks Yahweh’s help. To be humbled by reverses is a valuable experience, for it causes one to “seek a Rock that is higher than me” (Psa. 61:2). Prayer becomes more persistent in the face of trouble, which emphasises its value.

“Have mercy also upon me, and answer me” — There are various Hebrew words rendered “mercy”. This one is *chanan*, and denotes the action of a superior bending down in condescension to the help of an inferior. The use of the term implies the humility of David. It is a plea for pity, or compassion in view of his problems, rather than that of mercy in the sense of forgiveness. Prayer is made more potent when we recognise our need of God, and approach Him in humility.

VERSE 8

“When Thou saidst, Seek ye My face; my heart said unto Thee” — In this line, David gives reason why his plea should be heeded. He has responded to the appeal of Yahweh, so placing himself within the “generation of those who seek Him” (Psa. 24:6). He did not seek Yahweh only when in need, but on all occasions. He was drawn to God and sought His fellowship, as did Christ his great antitype; so providing an example to emulate. To the Hebrew, the “heart” was figuratively considered the organ of intellect rather than emotion. Therefore, in response to the call of God, David had given his mind to the Father, filling it with thoughts honouring to Him. He succeeded in life’s battle because the victory of faith is won or lost in the mind. David was mentally prepared for his prayer.

“Thy face, Yahweh, will I seek” — This statement implies that Yahweh’s face is turned to him. To avert the face is to show indifference to the state of another, but David was conscious of Yahweh’s presence, and in consequence sought His help. Part of the blessing of Aaron was: “Yahweh make His face shine upon thee, and be gracious unto thee” (Num. 6:25). The shining forth of Yahweh’s face is like the glorious shining forth of the morning Sun dispelling the

darkness of the night, and warming the earth with its favour (Psa. 80:1). When Yahweh hides His face from His people they suffer; for His gracious presence is clouded over. David sought the favourable glances of Yahweh, as did Christ.

VERSE 9

"Hide not Thy face far from me" — David, in the cave of Adullam was surrounded by enemies too powerful for him, and was conscious of his need of Yahweh's help. His perturbation at the time is recorded in 1 Sam. 21:10,12; 22:3. See the use of the expression in Psa. 10:1; 44:24; 69:17; 102:2; Isa. 59:2.

"Put not thy servant away in anger" — Yahweh's anger is only manifested when His servants fail, and even then, it is shortlived. Did David have any cause to fear Yahweh's displeasure at that time? He may well have had a feeling of personal failure, for in fear of Saul he fled to the Philistines (1 Sam. 21:10-15). But if the Psalm is a Messianic one, as we have suggested, in what way can that apply to Christ? Personally, he never experienced Yahweh's wrath, nor had cause to pray as did David on this occasion; but communally he did. In the doctrine of the Atonement, Christ identified himself with those he came to save. He described them as being "one with him". Because of that, and because they are treated as the multitudinous Christ, the mystical members of his body (Eph. 5:32), he is represented in the Psalms as pleading for his sins (Psa. 18:23; 69:5). The source of sin is in the lusts of the flesh (Mark 7:15), and because he was a bearer of our nature, (though never giving way to it) "his own self bare our sins in his own body on the tree" (1 Pet. 2:24). Whilst Christ never incurred the wrath of God, members of "his body" do so, thus illustrating the relevance of the plea of David as a type of Christ.

"Thou hast been my help" — From the first moment that David appears in the narrative of Scripture, he is described as leaning heavily on the help of God (see 1 Sam. 17). So also did Christ (see John 16:32). Let us emulate those examples, and we will never want in time of need. Yahweh has said: "I will never leave thee nor forsake thee" (Heb. 13:5).

"Leave me not, neither forsake me, O God of my salvation" — The word "leave" is from the Heb. *natash*, and can signify to *thrust away*. This implies that the

Psalmist had figuratively taken hold of God to such a degree that he could not be ignored. God must thrust him away to be rid of him! Proper prayer is described as "stirring up oneself to take hold of Yahweh" (Isa. 64:7). To do that demands truth and fervency expressed in simple words of power, such as the influence of the Spirit-word will teach us to use (Eph. 2:18). If a person "takes hold of God", he cannot be ignored, but must be thrust away if help is not to be granted. But because Yahweh has promised that He will never do that to those of faith, the petitioner is invited to freely enter His presence, convinced that he will be helped thereby (Heb. 4:16; 10:19-20).

David addressed Yahweh as "the God (*Elohim*) of my salvation". The plural term is appropriate, for in Psa. 8:5 it is rendered *angels*. The angels are "ministering spirits sent forth to minister for them who shall be heirs of salvation" (Heb. 1:14). Collectively, they are the *Elohim* (God) of *salvation*: Yahweh's emissaries and representatives, the medium through whom He can move to the help of His servants. The term *Elohim* signifies *Mighty Ones*, and denotes the strength available to assist those in need, whether David, Christ (see Luke 22:43), or others.

VERSE 10

"When my father and my mother forsake me" — The word *'azab* means to *leave* as well as to *forsake*. In this verse, David expresses his confidence that Yahweh is more reliable as a Source of help than the nearest and dearest relations. In fact, because of the dangerous circumstances of his life at that time, David had been bereft of his parents; for fearing reprisals against them, he had sent them to Moab for their safety (1 Sam. 22:3-4). Therefore David addresses Yahweh as an orphan. The Law gave special consideration to such, Yahweh particularly extending Himself to the aid of the "widows and fatherless" (Psa. 68:5-6). Christ, likewise, experienced similar loneliness (Psa. 69:7-9), for "neither did his brethren believe in him" (John 7:5). Many who accept Christ are forced into the position of David or Christ; their acceptance of the requirements of the Truth places them at variance with their families. But God is not unmindful of their state. Christ promised that "every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or

children" for his sake will be compensated an hundredfold both now and in the future (Matt. 19:29). However, faith is necessary to appreciate this.

"Then Yahweh will take me up"— This is a very tender expression of loving confidence in Yahweh as a Father. The Hebrew signifies "to gather me", like a parent gathers up a child to pacify its agitations or fears. Yahweh's consolation is available for all who turn to Him as did David.

VERSE 11

"Teach me thy way, O Yahweh" — Again David addresses Yahweh as his Father, desiring instruction in the way of life. That is the "way of the tree of life" (Gen. 3:24), which was "corrupted" by the antediluvians (Gen. 6:12), but which was kept by Abraham (Gen. 18:19). Moses asked for that way to be clearly shown to him (Exod. 33:13), and now David does the same. In *The Acts*, the Gospel is designated as "that way" (Acts 9:2; 19:9,23; 22:4), and "the way of salvation" (Acts 16:17). Christ, as a shepherd, leads his sheep along that way, proclaiming: "I am the Way the Truth and the Life". David constantly sought a clearer vision of that way. He aligned it with the Truth (Psa. 25:4,5), and stated that a prerequisite to learning it was the meekness to receive it (Psa. 25:9,12,14). In Psa. 86:11, he expressed the beautiful thought that when a person learns the principles of the Way, and walks in the Truth, his heart beats in unison with that of Yahweh (Psa. 86:11). Micah stated what is required to please Yahweh: "What doth Yahweh require of thee, but to do justly, and to love mercy, and to humble thyself to walk with thy God" (Mic. 6:8 mg.).

"And lead me in a plain path" — In this line, David requests that Yahweh act towards him as a Shepherd, leading him out of the difficulties into which he had strayed. His request was relevant, because Yahweh is a Shepherd (Psa. 80:1). The place David sought was level, open plain, free from pitfalls or the lurking places of enemies who may hide in ambush ready to afflict or destroy him. A similar thought is expressed by Paul in Heb. 12:12-13: "Make straight paths for your feet, lest that which is lame be turned out of the way". David had already expressed his confidence in Yahweh his Shepherd Who would lead him through "the valley of the shadow of death" to ultimate glory (Psa. 23:4).

"Because of mine enemies" — The reference is to David's hostile adversaries. Both the Psalmist and the Lord had many such; and both sought the help of Yahweh to conquer in spite of them. We, too, have many adversaries who are hostile to us, and we need Yahweh's strength to overcome them and grant us the victory. Faith is the means to that end: "This is the victory, that overcometh the world, even our faith" (1 John 5:4).

VERSE 12

"Deliver me not over unto the will of mine enemies" — The word "will" is *nephesh*, elsewhere rendered "soul". It suggests the insatiable craving of David's enemies for his destruction. David's experiences in that regard (for he was in great peril — 1 Sam. 22:5-8) anticipated and typed those of the Lord. Notice that reference is made to David's enemies no less than four times in this Psalm (vv. 2,6,11,12); but in the Hebrew with three different words. In the verse before us, the word *sarar* signifies to *distress, compress, or besiege*. So here, and in v. 2 the term denotes those who hemmed in the Psalmist or his antitype, Christ. Their enemies beset them round about. The next word (v. 6) is derived from a word signifying to *hate*, and expresses the emotional attitude of those opposed to David and to Christ, for they were "hated without a cause". The third word (v. 11) is from a root signifying bitter hostility. Combine all expressions together, and they describe David as besieged by hating, hostile enemies intent on his destruction. From such, only Yahweh could deliver him. And what was true of David also applied to Christ.

"For false witnesses are risen up against me, and such as breathe out cruelty" — In Saul's court there were false accusations laid against David (1 Sam. 22:9-10; 24:9); and of Christ it is recorded that his enemies "sought false witness against Jesus, to put him to death" (Matt. 26:59). The antagonism and bitter cruelty of Saul and Doeg foreshadowed the bitter hostility experienced by the Lord Jesus Christ. But as Yahweh delivered David, and elevated him to rulership, so he did Christ. And so He will all those who faithfully follow in His way. (The final section will be considered next issue — God willing).

— HPM

A New Subscriber

"It was my pleasure to read *Logos* for the first time yesterday, and I felt quite enriched after doing so. It was brought to my attention by a brother lending me his copy of the June issue to read the last article. He thought it would help me with some decisions I am having to make as a newly baptised sister. The article was well supported Scripturally, setting out quite plainly the requirements of a believer in Christ under these circumstances. So I continued to read the other articles in the Magazine, and found them most helpful.

"I am from Guyana (Georgetown), where my parents attend the Georgetown Ecclesia" — M.G.

(Thank you for a most encouraging letter. We are delighted that "Logos" was of service to you, and trust that it will continue to be so. Your zeal stimulates us to the work in hand. — Ed.)

Activity

"The Shelbourne Ecclesia (formerly Grand Valley) is a rural ecclesia located 70 miles northwest of Toronto. We are grateful to our Heavenly Father for the following baptisms in the past year: Charles, Marjorie and Bob Hewer (formerly Foursquare Pentecostal Church) in June 1981; Martha Abel, February, 1982; Chris Sales, April

1982; Stephen Hodge, May 1982; Larry Berkhout, June 1982; Kathy Perks and Suzanne Houghton, October 1982.

"Two recent converts, Bro. Claude Mindorff and Sis. Deborah Berkhout (formerly Roman Catholic) were married and 200 Roman Catholics attended their wedding at which a ¾hr. Biblical talk was given. Now the mother of the bride (formerly R.C.) and an interested friend to whom she taught the Truth have been baptised in the Welland Ecclesia and the best man, Steve Murphy, was baptised in the Calgary Ecclesia (he read *Christendom Astray* four times!).

"A recent preaching effort near the Jehovah's Witness headquarters complex in Georgetown resulted in 42 visitors attending the open-air debate and lecture. The Truth was well set forth by Bro. Arthur Armstrong of Detroit in a special lecture, *Bible Answers to the False Teaching of Jehovah's Witnesses*.

"Last year a debate was held between Dr. Drickamer of the Lutheran Church and the Christadelphians on the nature of the Godhead. We are thankful that this was instrumental in a baptism which followed.

"We are especially appreciative of the efforts of Bro. Brian Luke and Bro. Peter Pickering for their

extensive work in our area in 'Study Days', Bible Classes and special lectures." — R.A. (Can.).

(It is a pleasure to report on activity in the Truth—it serves to stimulate those in other parts. — Ed.)

"Problems of Child Upbringing"

"We sure are living in the most exciting times, and it is stimulating to read the articles aligning world events with prophecy. We see daily fulfilling those things recorded therein, and our most holy faith is strengthened. What a contrast to the world about us. It is sinking further and further into a state of immorality. These things pose a problem to parents in the upbringing of their little ones. The Word of God warns us that conditions will worsen, and therefore there is a need for parents to be on their guard against influences that may affect their families. Only the return of the Lord can save us from the present" — M.M. (Can.)

(The Apostle Paul warned, in 2 Tim. 3:1-5 that conditions at the time of the end would be extremely difficult. Thus forewarned, we should be forearmed, and so extend every help to the members of our families. They deserve the discipline and guidance we can give them so as to avoid the wickedness of the times.

Parents are wise to encourage the exchange of communication with their children. They are wise if they make the home a warm centre of affection and respect for things that are good and Godly. Such an environment and companionship can consolidate the home on the basis of the Word. Let parents exhibit their enthusiasm for the Scriptures and the meetings, and they are more likely to find a like response in their children. — Ed.).

1983 To Be Holy Year

"I have enclosed a clipping from *The Catholic Weekly* for 5/12/82 which may be of interest to readers of *Logos*. Holy Years or Jubilees (see Dan. 8:25) were instituted by the Church in 1300 by Pope Boniface VIII to raise revenue following the Crusader fiasco. Indulgences were promised to those who visited the 'tombs' of 'St. Peter' and 'St Paul'.

"The experiment far exceeded the Pope's expectations. It had been proposed to celebrate a Jubilee every 100 years, but the advantages to the Church were so great that the interval was thought to be too long. Clement VI proclaimed one in 1350; again a great (financial) success. In 1475, Sixtus IV further reduced it to 25 years, and that has been the interval until now.

"In view of the strong historical association between 'Holy Years' and Papal revenue, it is significant (though certainly not intentional as far as the *Weekly's* editor is concerned!) that the two news' items adjoin each other. The items: '1983 to

be Holy Year and Vatican Running At Deficit, Too, indicate the spiritual and financial bankruptcy of the Church. The first article (par. 6) admits that even the cardinals do not fully know what goes on at the Vatican — such is the mystery of the Organisation. The second, refers to proposals to publish a balance sheet of Vatican finances. It is a wellknown fact, however, that a smart accountant can assemble a balance sheet to reveal or hide whatever is desired.

"We long for the time when the 'Mystery' (Rev. 17,18) will be no more." — J.R. (NSW)

(The news' cuttings have the headings: "1983 To Be Holy Year" and "Vatican Running At Deficit, Too". The first item states that "Pope John Paul II astonished Church and civil authorities on Nov. 26 when he ended a plenary meeting of the world's cardinals by proclaiming 1983 as a special Holy Year." This breaks with tradition that had established an interval of 25 years between such celebrations, and the last was in 1975. The second article claims that the Church operations have caused a deficit of \$US28 million for 1981. Our correspondent considers the two reports as being cause and effect, for the proclamation of 1983 as a "Holy Year" is bound to be reflected in Church finances. Daniel predicted that the blasphemous "little horn" of the West would "think to change times and laws" — Ch. 7:25, and the current Papal suggestion is in accordance therewith. Certainly, the present Pope has greatly increased the

international prestige of the Papacy, whilst also turning towards Communism. This is significant, particularly in the light of the change of leadership in Russia. Prophecy requires a Catholic-Communist confederacy — and the present political aspirations of both the Church and the Soviet state tend in that direction — Ed.).

Story of the Bible

"According to my records I sent you a cheque twelve months ago, almost to the day. I hope your records coincide with mine. I enjoy the *Magazine* immensely.

"At present, my daughter and I read a few pages from *The Story of the Bible* each day. We enjoy the 'discussions' immensely, and admire Gracham's 'pluck'. I hated to disappoint my daughter by telling her he is now a grown man!

"A young lady who used to work at my husband's place of employ is also reading a copy. She would like to know if there is a Volume 2. I checked locally and was told that hopefully at the beginning of 1983 you will be printing the next volume. I certainly trust that is the case.

"You with your sister wife, lunched with us whilst at Manitoulin Island, but I am sure that you would not remember us — you meet so many people. We hope to meet again, perhaps in this age, but hopefully in the next." — E.M. (Can.).

(We well remember meeting you at Manitoulin Island Bible School. It was a highlight of our tour to visit the Bible School, and

also to enjoy the delightful surroundings in company with those of like precious faith. We are working on "Story of the Bible" — but heavy pressure of other duties, plus some measure of ill-health has delayed progress. However, we are gradually coming out of the latter, and hope to plough ahead with the former in the New Year. Thank you for your kind encouragement; it spurs us on. — Ed.).

Thank You!

"My apology for being negligent in sending the proper money to you for continuance of our subscription to *Christadelphian Expositor*, and *Logos*. I have enclosed our cheque, and have added a little which can be used as you see fit.

"Without a doubt we are witnesses to many acts of God guiding the kingdoms of men. It is marvellous, exciting, and so reassuring! In love, sharing the hope of the promises" — J.M.J. (USA).

(Thank you for your nice little note. Yes, the signs of the times are marvellous, exciting, and reassuring. And also encouraging, for the world needs Christ, as also do the Ecclesias. The glorious apocalypse of the Lord could take place at any time, so that it is with a sense of urgency we now live out our time. On the eve of 1983, we wonder whether that year will witness the return of our Lord. We pray that it may be so. — Ed.).

Toward the End?

"In a recent issue of the *Jerusalem Post*, a state-

ment was made that 1912 in the numerical value of the Hebrew letters, spelt out the word *Famine*. The article also claimed that 1983 as expressed in the Hebrew letters, provides the caption: *The End*. I will make a copy of the article and send it to you." — J.M. (Can.).

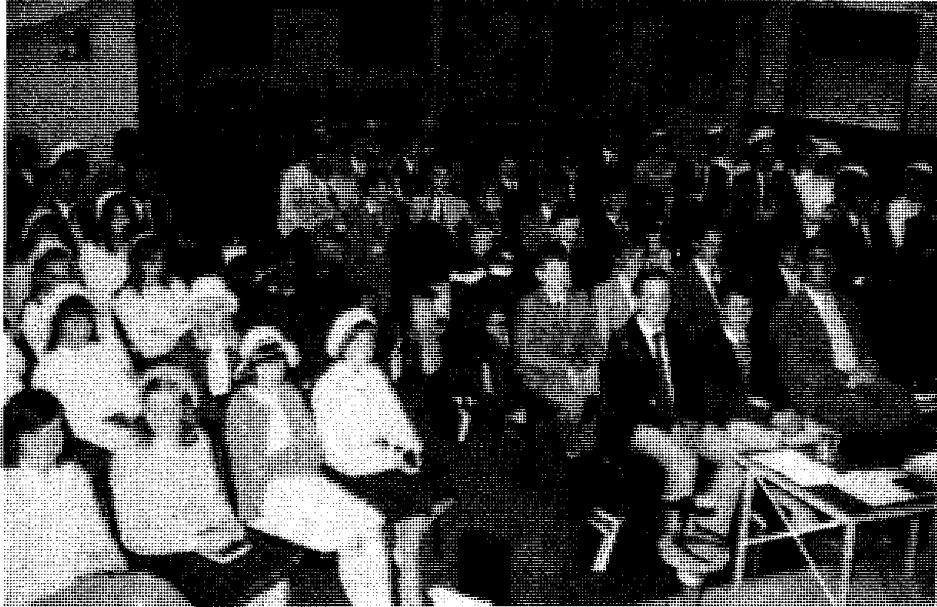
(A similar statement was made by a B.B.C. Commentator when summing up Israeli news. He declared it was interesting and suggested it may be significant; particularly in view of the problems facing the Begin Government. One fact we do know; that the times "are thoroughly adjusted to God's Command" — Heb. 11:3. Time is the essence of the contract with regard to the Promises of Yahweh, as it is with any Covenant made with man. We know that at "the set time to favour Zion" the Lord will be here. The wonderful, and thrilling significance is this, that the signs clearly show that the end is near. We would rejoice to think that 1983 will see it in evidence. — Ed.).

Nuclear War

"The radio has recently been indicating that nuclear war is a possibility. Do you think there will be such a war before Armageddon?" — H.A. (Can.).

(At the present moment the threat of nuclear war has been a neutralising influence to the major powers. Each fears the result of such a war on their own populations, and hence hesitate to initiate it. However, we understand that weapons have been invented that can use nuclear power in a limited way,

and it is quite possible for such to be used. The world is facing "a time of trouble such as never was since there was a nation" (Dan. 12:1). Jeremiah predicts that evil will go forth from nation to nation, to involve the world, and of the slain, he declares; "they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground" (Jer. 25:33). Such widespread death could be the result of nuclear war. Nevertheless, whilst the world looks to the future with fear, that is not the case with us. We know that the strong, inflexible hands of the Lord Jesus Christ shall take control in the Name of God. Nuclear power has always existed, but reserved in the hands of God, Who can be trusted. He exercises greater power than man has ever discovered or used, but we can have confidence in Him to use it wisely. We cannot trust man to do so. In Zech. 14:12, the prophet describes the destruction at Armageddon, in terms very similar to the effect of nuclear war. It relates to a plague with which Yahweh will smite those nations that will besiege Jerusalem. He will unloose His divine power upon the rebellious nations that have rejected His goodness. God can use His energy which is the basis of all matter, to punish His enemies, without endangering the lives or futures of others. Man has not that ability. The destruction he pours out is not selective but is widespread, involving both friends and enemies. We cannot trust our fellow-man, but we can trust Yahweh. Ed.).



Reading *Elpis Israel* can be both enjoyable and rewarding; as a group of young people and brethren and sisters have found at the Tea Tree Gully (South Australia) Ecclesia.

Early in 1978, an interest in the first principles of the Truth amongst many of the unbaptised Sunday School scholars, led to the formation of a *Junior Elpis Israel Class*. The class began in a home with about 20 young people ranging between the ages of eleven to eighteen. Although originally designed for the twelve to fourteen age-group, the class very quickly developed a much wider appeal.

Each meeting commences with a hymn, prayer, a short "current events" talk; then the resume of the previous class is read followed by a Bible reading relevant to the section from *Elpis Israel*. After the study, the meeting concludes with a hymn and prayer. The supper and fraternisation make up a pleasant finale to the evening.

Opportunity is given for all to be involved, whether in playing the piano, reading from *Elpis Israel* or preparing a resume; each is able to contribute to some small way. Great emphasis has been laid on family participation. Parents take a great interest in the progress of the class as well as helping their children read and understand sections from *Elpis Israel*.

There is always something new to learn, and maintaining the children's interest presents no difficulty. In Part One, we learn that men and beasts have two things in common — propensities and intellect; however man differs from the animals in that he possesses "moral sentiments". Unless these moral sentiments are stirred and developed by the Word of God, a man has no pre-eminence above a beast — both will perish alike.

For over 5 years Bro. John Knowles has led the class through the first part of *Elpis Israel* twice, and the second Part once. The *Junior Elpis Israel* class is an ideal way to direct young people's minds to their Creator, and, in process of time, so cause them to exercise their minds on things Eternal; that they might make ready a people prepared for the Lord.

A.K.



Short articles from the pen of Bro. Thomas on the subject of God Manifestation particularly in relation to the Lord Jesus Christ.

The Term "Mere-Man"

"Instead of holding fast the Spirit's name, they were developing what in history is called *Arvestitheos apostasia* or Deity denying apostasy, which affirmed that "Christ was no more than a mere man." The Spirit's name is the Father by His Spirit manifested in sin's flesh begotten and born, not of the will of man, but by His own creative energy, as was Adam the first; but, to say that he was no more than a man, was to affirm that he was begotten of blood, or of the will of the flesh, or of the will of man, which was to lay the basis of a name which the Spirit will not only not recognise, but one which He hates. (*Eureka*, vol. 2., p. 147-8).

"Christ, was the end of the law He is declared by Paul to be the Christian altar. "We have an altar," says he, in Heb. 13:10, which, in being cleansed by the blood of Jesus is made identical with him. He was the altar of

earth or of unhewn stone; and in his making or generation, he was begotten, not of blood, nor of the will of the flesh, nor of the will of man, but of the Deity. To affirm that in his generation he was begotten of Joseph, is to "pollute him." In admitting his altarship, and at the same time affirming his paternity to be of Joseph, and not of the Deity, as related in Luke, is to make Joseph the builder of an altar of hewn stone — a polluted altar, upon which a man's nakedness had been discovered — (*Eureka*, vol. 2, p. 223).

The Logos

The apostle who had the honour of receiving *The apocalypse* for transmission to the servants of the Deity, has called our attention to the consideration of the foundation and origin of life and power, in what is commonly called the gospel according to John. He there points us to a certain commencement and saith, "In the

beginning was *ho logos*, and the *Logos* was with the *theos* and *Theos* was the *Logos*." In the Common Version this reads, "In the beginning was the Word, and the Word was with God, and the Word was God." We may see from this the propriety of God styling Himself "the First," "the Beginning," and He who is and who was. He was from the beginning, whether that beginning be referred to the creation narrated by Moses, or a remoter beginning before ever the earth was; and none but a fool, the Spirit saith, would affirm that God is not.

Though John introduced two words into the text, he is careful to inform us that they are not representative of two Gods contemporary with the beginning, but of one only; for he expressly says that "*Theos* was the *Logos*."

In this text, then, there is One Deity, and He is styled the *Logos*. This word signifies the outward form by which the inward thought is expressed and made known; also the inward thought or reason itself; so that the word comprehends both the ideas of reason and speech. Hence, by John styling him the *Logos*, it was equivalent to affirming that he was a reasoner and a revelator; or as Daniel declared to Nebuchadnezzar, that "the Eloah in the heavens revealed secrets, even the deep and secret things."

But was the Deity reason and speech only? In other words, an abstraction independent of substance; or as some affirm, "without body or parts?" To preserve us from such a supposition, John informs us that "the *Logos* was with the *Theos*." Here was companionship and identity — the

Logos was with the *Theos*, and *Theos* was the *Logos*. Never was there a conceivable point of time or eternity when the one existed without the other. "Yahweh possessed me," saith the *Logos*, "in the beginning of His way; before His works of old, I was set up from *Olahm* (the hidden period) from the beginning, or ever the earth was. When there were no depths I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth, while as yet He had not made the earth nor the open places, nor the highest part of the dust of the world. When He prepared the heavens I was there; when He set a compass on the face of the deep; when He established the clouds above; when He strengthened the fountains of the deep; when He gave to the sea His decree that the waters should not pass His commandment; when He appointed the foundations of the earth; then I was by Him as one brought up with Him (the *Logos* was with the *Theos*), and I was daily His delight, rejoicing always before Him; rejoicing in the habitable part of His earth, and my delights with the sons of men — (Prov. 8:22-31). No *Logos*, then there would be no *Theos*; and without *Theos*, the *Logos* could have no existence. This may be illustrated by the relations of reason, or intelligence and speech, to brain, as affirmed in the proposition: no brain, no thought, reason, nor intelligence. Call the brain *Theos*; and thought, reason and understanding, intelligently expressed, *Logos*; and the relation and dependence of *Theos* and *Logos* in

John's use of the terms, may readily be conceived. Brain-flesh is substance, or the hypostasis, that underlies thought; so *Theos* is substance which constitutes the substratum of *Logos*. There is the substance called Spirit; as it is written, "*Theos* is Spirit," and He who uttered these words is declared to be Himself both substance and Spirit. (*Eureka*, vol. 1., pp. 89, 90, 91).

As we have said, the Hebrew representative of *Theos* is *Ail*. This is a primitive word, which, to the mind of the Hebrew, always presented the idea of strength and power. It is applied in the prophets to the Former of all things, when contemplating Him in His Almightyness. The meaning of the word is strength, might, power; and when used of a person, signifies a mighty one, a powerful one, strong one, a hero. The first place in which it occurs is in Gen. 14:18, where Melchizedec is styled "the priest of the Most High *Ail*." This teaches, by imputation, that there are other *Ailim*, but that He whose priest Melchizedec was, was the highest of them all — (*Eureka*, vol. 1, p. 93).

Speaking of Himself in his address to the ends of the earth, He says, "Look unto Me, for I am *Ail*, and none else" (Isaiah 45:22). And to Israel He saith, Ye are My witnesses and My servant whom I have chosen, that ye may know and believe Me, and understand that I, *Yahweh*, am He; before Me, *Ail* or Power has not been formed nor after Me shall be (Isaiah 43:10), a testimony that identifies *Ail* with the *Logos* and *Theos* of John, which as One Power, he saith, "made all things;

and without Him was not anything made that was made." From Him came *The Apocalypse as it is written*, "a revelation which the *Theos* committed to Jesus Christ" (*Eureka*, vol. 1, p. 95).

The Memorial Name

In the name and memorial thus revealed at the bush, the Deity declared that He would be a person, or persons, not then manifested. He announced to Moses that he was the Mighty One who had appeared as "three men" to Abraham, and as a "host" to Jacob; but that at a future period He would manifest Himself in others, even in persons of the Adamic race. hence, in view of the new manifestation and to keep it constantly in remembrance, He imposed upon Himself the name of *Ehyeh*, "I shall be." And this name of the Deity was to retain its import in a certain time hidden in the future. The time when it shall no longer be memorial is not yet arrived. It is to continue for the *Olahm* — for that epoch when "He who is, and who was and who is coming," shall come with the clouds, and every eye shall see Him; and all the tribes of the earth shall wail before Him (Apoc. 1:7) — (*Eureka*, vol. 1, p. 81).

Yahweh or *Yah*, as a noun and signifying He who shall be, is, then, the memorial name the Deity chooses to be known by among His people. It reminds them that He will be manifested in a multitude . . . This multitudinous manifestation of the one Deity — one in many and many in one, by His Spirit — was proclaimed to the Hebrew nation in the formula of Deut. 6:4.

"Hear, O Israel, *Yahweh* our *Elohim* is the One *Yahweh*," that is, He who shall be our Mighty Ones is the One who shall be, . . . Of these sons, or *Elohim*, One is "the First-born" — the child born and the son given (Isa. 9:6). He is *Eloah* in chief, the Head of the Body, in whom it pleased the Father that all the fulness should dwell, that among all he might have the pre-eminence.

This *Eloah* is the great theme of prophecy. His manifestation was predicted in the promise of the Woman's Seed (Gen. 3:15); in Isaac (chap. 21:12); of the royal *Shiloh* from Judah (chap. 49:10); of the sceptred star out of Jacob (Num. 24:17); of the Divine son assured to David (2 Sam. 7:14), born of a virgin (Isa. 7:14), and to rule upon his throne (Isa. 9:6,7). In these testimonies it was re-

vealed that he should be both Son of Man and Son of Deity. How this could be otherwise than is related in the New Testament would be impossible to devise. Is there an *Eloah* without me? saith the Spirit; yea, there is no Rock; I know none (Isa. 44:8). The manifestation, therefore, must be by the Spirit of the Deity, or not at all. The time of manifestation was appointed and placed on record in Dan. 9:25; and when the fulness of the time was come, the Deity sent forth His son, made of a woman, begotten, not of blood, nor the will of the flesh, nor of the will of man, but of the Deity, by Holy Spirit coming upon her, and power of the Highest enveloping her; therefore, also, the holy thing she bore was called a son of Deity, and named Jesus (Luke 1:35,31).

Moral regeneration is characteristic of all who shall be saved. "Without holiness no man shall see the Lord". Even as John the Baptist, when he came preaching the baptism of repentance for the remission of sins, called upon the people to "bring forth fruits meet for repentance". Without this, baptism is null and void. A knowledge of the Gospel is not enough. There must be that love of all things to which it pertains, which will cause it to germinate like good seed in the mind, to the production of abundant fruit. If the knowledge of the Truth fail to beget the new man in the heart of the sinner the baptism following his knowledge is not a birth. It is a mere performance of no benefit to him, but rather to his condemnation. It ought, therefore, to be seriously considered by all who contemplate that step, and by all who are called upon to assist them, whether there is *evidence of death to sin before* arrangements are made for *burial*. The burial of a living man is cruelty. It were better for the sinner to leave God's covenant alone than to make a mockery of it. Let him ponder well his state and his ways. "Let the *sinner forsake his way*, and the unrighteous man his thoughts" *before* he comes in this matter "to the Lord our God, who will abundantly pardon". Let him "*repent*" *before he is baptised* for the remission of sins. Then will he be received as a son with blessing, and his days guided unto life eternal — that is, if his circumspection continue".

R.R.

Scattered by God's almighty hand,
Afflicted and forlorn,
Sad wanderers from their pleasant Land,
Did Zion's children mourn;
And e'en in other countries, few
Breathe thoughts of pity for the Jew.

Yet listen, "Christian", do you love
The Bible's precious page?
Then let your heart with kindness move
To Israel's heritage;
Who traced those lines of love to you?
Each sacred writer was a Jew!

And then as years and ages passed,
And Nations rose and fell,
Though clouds and darkness oft were cast
O'er captive Israel,
The oracles of God for you
Were kept in safety by the Jew.

And when the great Redeemer came
For guilty man to bleed,
He did not take an angel's name,
No, born of Abraham's seed,
Jesus, who gave his life for you —
The gentle Saviour — was a Jew.

And though his own received him not,
And turned in pride away,
Whence is the Gentile's happier lot?
Are you more just than they?
No! God in pity turned to you —
Have you no pity for the Jew?

Go, then, and bend your knee to pray
For Israel's ancient race;
Ask the dear Saviour every day
To call them by His grace.
Go, for a debt of love is due
From true Christians to the Jew.

Brezhnev's Successor

The Russian Ruler



"Impious and cruel as Antiochus Epiphanes, and superstitious and fanatical as Justinian, with the arrogance, ambition, and profanity of the Latin Prophet in his palmiest days, this Sin-power administered by a Russian regime, will be wanting in none of the arrogance that has been predicated of Paul's 'Man of Sin and Son of Perdition' When the sceptre falls from the feeble hands of the Sultan, the world will behold in his Muscovite successor, a potentate not surpassed in presumption and impiety by any of his predecessors, not excepting Pharaoh of the olden time." Exposition of Daniel (J. Thomas).

Elevation of Andropov

The death of Russia's President, Leonid Brezhnev raises an important issue with Christadelphians. Is Andropov the dictatorial Gog of Ezekiel 38? Will he confederate Europe and invade the Middle East? Does his elevation mean that 1983 will see Destiny fulfilled as we hope and pray it will?

Andropov is noted for his ruthlessness. He differs in policy from Brezhnev. B.B.C. correspondent in Moscow, Philip Short, prior to the death of Brezhnev, summed up the difference between the two men in the following words:

"Ever since the humane, liberal tradition of Yaroslav the Wise was swept away by the Mongol hordes in the thirteenth century and replaced by weapons of terror and the lash, oriental despotism has col-

oured Russian rule. Moscow and the older Russian cities have an Asiatic quality not found further west. The debate between Eastern slavophiles and liberal Westernisers, which once pitted Dostoyevsky against Turgenev, carries on today among Soviet dissidents, and within the Soviet Politburo; the KGB chief, Yuri Andropov, is said to be the leading Slavophile; Brezhnev, the leading Westerniser."

Russia under Brezhnev was antagonistic to China; it is believed that Andropov will introduce a more conciliatory policy that will bring the two giant countries closer together. Whilst antagonism existed between the two countries, Russia was compelled to strongly fortify her Chinese borders, and this assisted US strategy. But if the two Communist countries can draw closer together, it will release Russian military potential for use elsewhere.

Ezekiel describes Gog as a *prince*. The word is derived from the Hebrew *nasi*, signifying *one lifted up*, an autocrat. The citation from *Elpis Israel* above, provides prophecy's description of the future ruler of Russia. Any Soviet leader now has such power. During Brezhnev's term of office, the Soviet Constitution was changed allowing the Communist Party Secretary to also hold the Presidency, making him the head of the State, the most powerful man in the world.

Russian leaders are not removed by vote as western politicians are; and this enables them to establish a formidable power base, as did Stalin in the 30's and 40's. It also permits them to direct policy in a dictatorial manner. Hence each of the rulers of Russia since the Revolution has introduced dramatic changes leading to important developments. Brezhnev was the fourth in the line of succession.

The first, Lenin, took over in 1917, and changed the political philosophy of the country. He was responsible for the overthrow of the Tzarist *regime*, and the establishment of a Communist system.

Stalin, his successor, with brutal indifference to the sufferings of the Russian peasants or others who stood in the way of his policy, demonstrated the ruthlessness of the *regime*. No less than 10,000,000 Russians died when they opposed his policy. The same ruthlessness was shown the Germans when Hitler attacked Russia in World War II; for Stalin countered with the "burnt earth policy" and devas-

tated Russian territory as his forces retreated, so that the Germans could gain no benefit from their attack. Then, when ready, he counter-attacked with devastating success. So relentless were the Russians, that at the close of the war, the Germans pleaded for the allies to take over Berlin, before their eastern enemy — in vain. Berlin suffered frightfully as a result.

Kruschev's policy brought Russian belligerency into international politics. The gulf between US and USSR widened under his *regime*. His famous statement when visiting the States is remembered. "We will bury you!" he told the Americans.

Brezhnev's Administration

Brezhnev furthered the policy of seeking world power with skill. During the 18 years of his rule he accomplished much in accordance with Bible prophecy. He aimed at making Russia the undisputed foremost military power in Europe and the world, and he succeeded. He matched cunning with persistence. He offered a policy of *detente* (peace) to Nixon, and then set about re-arming the Soviet with the objective of exceeding the military potential of US.

Whilst talking peace, in 1968 he ordered Soviet-led troops into Czechoslovakia, and proclaimed the "Brezhnev Doctrine": there is to be no independence to satellite Communist countries. It is the implementation of the "Brezhnev Doctrine" that has caused so much distress to Poland. It has partially fulfilled the requirements of Ezekiel 38:7 "Be thou a guard unto them". The word

guard, in Hebrew signifies an enclosure to protect or imprison, denying independence to those who are shut in. Then, shortly before midnight on 24th December, 1979, an airlift of Soviet troops in Central Asia set in motion a series of events that will go down in history as one of the political turning points of the last part of the twentieth century.

Within forty-eight hours, an estimated 5,000 men were set down in the Afghan capital, Kabul, ostensibly to help the radical pro-Soviet President, Hafizollah Amin, in his war against Moslem guerrillas. Instead, they stormed the presidential palace, Amin and his family were executed, and the more pliable Babrak Karmal installed in his place. As the new year, 1980, began, the war in Afghanistan was in full swing.

The occupation of Afghanistan brought Russia into the area of the King of the North (Dan. 11:40), and did more to change Western preceptions of the Soviet Union's policies than any other Soviet action since the end of the Cold War, nearly twenty years earlier. It tore the scales from the eyes of President Carter, and US changed into top gear in an attempt to match Russian military preparedness.

A Man of Destiny?

Having accomplished the purpose of Yahweh, Brezhnev was removed by death. We are reminded of the words of Daniel:

"The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will and will set up over it, him that is set at nought of men" (Daniel 4:17 — alternate rend.).

Concerning Daniel's state-

ment, Bro. Thomas fittingly commented:

"But, though the Lord hath a long time held His peace, He hath not been unmindful of His people, nor heedless of human affairs. The great incidents of history which have given rise to successive kingdoms and dominions, from the overturning of the kingdom and throne of David, His anointed, in Judea, by the Chaldeans, to the present time, are but events predetermined and arranged in the purpose of God, and revealed in the 'sure word of prophecy'. Not a kingdom has been established, nor a king dethroned, but it has formed a move, which has contributed to the maturity of the present crisis, which will ultimate in the introduction of the kingdom of men. 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 AND SETTETH UP KINGS: He giveth wisdom unto the wise, and knowledge to them that know understanding; He revealeth the deep and secret things; He knoweth what is in the darkness, and the light dwelleth with Him' (Dan. 2:20-22). It is He to whom all things are subjected; 'for He ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men' (Dan. 4:17). This is the reason why men and women with so little wisdom, or rather possessed of so much positive folly and imbecility, are able to rule the nations without 'setting on fire the course of nature'. When their wickedness and stupidity become obstacles to His purpose, He removes them out of the way, and introduces other actors upon the stage. In this way, He controls and regulates the world's affairs; but in every interference He shapes the course of events towards the consummation predetermined from the foundation of the world." (*Elpis Israel* p. 323).

So Brezhnev is removed from the scene, and Andropov takes his place. And the Brotherhood looks with keen interest at this new star in the political heavens.

Is He Gog?

Will he lead the confederated forces into the M.E. as predicted

by Ezekiel? We do not think so. That event takes place some time after the Lord's return, and it seems that Brezhnev's successor is too old for the role of Gog.

A leader in Russia is required who will enact the policy of Daniel 11:36-39:

"And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god (*elim* or powers), and shall speak marvellous things against the Gog of gods, and shall prosper till the indignation be accomplished; for that that is determined shall be done. Neither shall he regard the god of his fathers; nor the desire of women, nor regard any god; for he shall magnify himself above all. But in his estate shall he honour the god of protectors (the protective 'saints' of the Roman Catholic apostasy); and a god whom his fathers knew not shall he honour...."

Gog will repeat the role of Constantine, and shall "cause craft to prosper" (Dan. 8:25). The word "craft" is used elsewhere for false religion. Accordingly, in the Russian Gog, we can expect some dramatic religious changes of policy as unexpected as that of Constantine who turned from paganism, and laid the foundation of papalism. The straws in the wind are pointing in that direction now. Catholicism is veering towards the left, and Communism is turning toward the church. A. Manhattan, in *The Vatican-Moscow Alliance* writes:

"The deadliest opponent of the Catholic Church, until yesterday, was Communism. Today, the power elite of this same Communist system have become her allies."

Elsewhere he writes:

"World War I produced Communist Russia. World War II produced Communist China. The Korean War produced Communist North Korea. The Vietnam

War produced Communist Vietnam. If the past, then, is an indication of the shape of things to come, World War III (if it did not destroy mankind) would produce a Communist world."

In this he will be proved wrong. The third world war will not result in a Communist world, but in the establishment of the Kingdom of God.

Meanwhile the prospect ahead is a most exciting one for the Brotherhood. And the exhortation of Peter is apt:

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace; without spot, and blameless" (2 Peter 3:14).

We conclude our article by quoting from the third edition of *Elpis Israel*, from a section that has been edited out of subsequent editions. Concerning Gog, Bro. Thomas wrote:

"He will wield a sceptre in Constantinople, for magnitude of power and extent of dominion, such as the world has never yet witnessed since Nimrod hunted men as beasts before the Lord. Russia's mission is, to reduce all the nations of the Old World, save Britain and her dependencies, into one imperial dominion represented in the book of Daniel by the Image of Nebuchadnezzar. Licentiousness will again break loose, and in the melee the Austra-Papal empire will succumb; the contest will end in the discomfiture of the Continent, and Russia like a mighty inundation, will overflow the nations, and dash her waves upon their shores, from the Danish Belts to the Dardanelles. Britain will rage and shake the world with her thunder; but, as in the days of Napoleon, her alliance will be fatal to them that trust her, and only precipitate their fall. Let the Autocrat, however, beware how he lay his hands on Syria. Europe and Turkey will be his; Persia, Ethiopia, Libya, and at length, Egypt — but in Palestine the power of Russia will be broken". *Elpis Israel, Preface*.

W.J.M. (Woodville)

"Behold I come as a thief: Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame" (Rev. 16:15).

A Series on the Apocalypse

4. The Lord Jesus Christ Destroys The Pagan Roman Empire



"I claim no 'divine and miraculous inspiration;' yet, I maintain, that the exposition I have given in these three volumes of Eureka, cannot be set aside by a fair and candid appeal to the testimony of Jesus, political geography, and the truth of history." — (Bro. Thomas, preface to Eureka Vol. 3).

The Christadelphian View Of History

In his booklet *Chronikon Hebraikon (Hebrew Periods)*, Bro. Thomas wrote:

"Much of Scripture is a record of past events, or HISTORY. This story of the past informs the reader in what manner, to what extent, and to what time the promises of the Deity made to the fathers have been fulfilled. By this information light is thrown upon the future, by which its coming events may be discovered. Their writings naturally resolve themselves into HISTORY and PROPHECY: the former a record of the past; the latter, a sketch of the future."

Brother Thomas delved deeply into the writings of secular historians for the valuable information which enabled the fulfilling prophecies of the Scriptures to be identified.

It is foolish to decry the study and application of History. It enables us to see how the Lord's hand has been moving amongst the nations since his ascension.

With regard to Europe, nineteen passing centuries have seen many changes in the political and religious arrangements. Nations,

and national groupings, have come and gone.

But out of the mass of apparently unrelated facts and activities, through the Lord's revelation to us, we can see the glorious pattern moving through it all; the hand of the immortal Son of God, moulding all things to the desired end, so that his truth shall be exalted in the earth to the glory of his Father; and with his vindicated people sharing the glory.

Short History of Rome to A.D. 96

This series will have much to say of Rome from A.D. 96 onwards, so a short history up to A.D. 96 will be helpful.

To appreciate the time-settings of various events we will refer to the well-known events which were taking place in the Land of the Covenant.

In B.C. 2,000, when Abraham was in the Promised Land, across the Mediterranean in what we now call Italy, and in the locality we now call Rome, a small

number of descendants of Japheth were living.

Archaeological research reveals they lived in caves and simple huts. Ashes from open hearths have revealed charred remains of food, discarded utensils and pottery.

As Abraham rejoiced in hope in the Land, they — descendants of Japheth — exiled from the face of God — in ignorance, followed a primitive way of life.

In B.C. 1,600 when the children of Israel left Egypt, they still lived in much the same manner, but were gradually developing a more settled way of life.

In B.C. 1,000 when David captured Jerusalem, the position was still the same.

Not until B.C. 750 does the name of Rome appear in history. Long after the call of Abram and the establishment of the nation of Israel, the so-called "eternal city" at last makes an appearance, in an atmosphere of myth and legend of children suckled by a she-wolf.

By B.C. 500 the history of events in Rome was being well recorded. As the Temple in Jerusalem was re-built after the exile in Babylon, in Italy the Etruscan rule was ending, the early monarchy was ending, and the first Consuls were being appointed.

By the time Jesus was born, the power centred in Rome had become the dominant power in the world.

Jesus was born in the reign of Caesar Augustus. In B.C. 9 the Pagan Augustus erected an altar to the Roman god of peace — "PAX." In A.D. 76 a successor,

Vespasian, dedicated a temple to "PAX". In the interim, the Prince of Peace had been born in Judea, had been put to death by the Pagan Roman power, had been raised from the dead by his Father, had ascended to heaven, and was preparing for the warfare against the Pagan Roman Empire, a warfare which would utterly destroy the power which had crucified him, murdered his followers, and endeavoured to crush his truth out of the earth.

Roman Paganism Defined

During this time of the *Pax Romana* (the Roman Peace), as this period of history was known, the ecclesia did not enjoy peace (except with God) because it was regarded by Rome as a foreign religion guilty of atheism!

The charge of atheism was made against the true believers because they denied the existence of the gods the Romans worshipped.

To speak of a *Pagan* religion to some, is to arouse ideas of something very primitive, akin to dancing round a totem pole, wearing a loin-cloth.

The Roman Paganism was far from that. It was very sophisticated. The Romans had their ornate temples, ordained priests and priestesses, costly vestments, impressive sacrificial rituals, skillful choirs, hymns.

The system was financially supported by the State, and in turn, the State looked to the priesthood for support.

Sacrifices were offered at the sittings of the Senate, all State functions were attended and "sanctified" by their presence,

and they provided bronze gods in abundance for every aspect of Roman life.

For example, remember the last time you alighted from your local transport at the terminus? "*Terminus*" was the Roman god of boundaries. Incorporated into our language from a long-forgotten source, it is one simple reminder of the truth of what we have been saying about the Roman pagan system.

The Pagan Roman religion saw apostolic Christianity as a challenge to its existence, and endeavoured to destroy it through the agency of the State.

But the Pagans failed, and eventually gave way to the State-sponsored "Christianity."

How A Christadelphian Ecclesia Became A State Religion

If your ecclesia was invited by your national government to become the State Religion, and was offered public funds, magnificent buildings, the "privilege" of attending State functions and opening Parliament with prayer, to bless the troops and the guns, you know exactly what the answer of your ecclesia would be.

How then did the Christadelphian Ecclesia of the first century become the State Religion of the Roman Empire of the 3rd century? A Church which eventually became the murderer of brethren who remained faithful to the Lord Jesus Christ, and continued to stand aloof from the politics of the Empire!

Because, what happened in Eden was repeated.

In Eden, a man and a woman sinned, and brought death into

the world by sin. And their first-born child, Cain, slew his righteous brother, Abel.

In A.D. 33, in the assembly of the New Creation in Christ (Rev. 3:14), a man and a woman sinned. Ananias and Sapphira lied to God (Acts 5:4). Peter's words smote them dead (v. 5, 10). This was the first recorded act of transgression in the first century ecclesia.

A seed of sin had been sown in the ecclesial body, and 280 years later, (on the analogy of the conception and birth in 280 days of a child), in the year A.D. 313, a manchild of sin, Constantine, was "born" in the political arena as the champion of the Christian faith.

Rev. 12 gives all the details, whereas chapter 6 confines itself merely to showing it as bringing the end of the *Pagan Empire*.

Like Cain, the State-Church became the murderer of its brother, the faithful Christadelphians of that period of Roman history.

Why Peace then War In The Roman Empire?

History instructs that to the year 183 the Roman world experienced the greatest time of peace ever known to mankind. Then, peace vanished, and political turmoil created famine, pestilence and death, before internal wars toppled the 1,000 year old Pagan constitution and substituted Christianity as the State religion.

The short historical summary in the preceding paragraph summarise the events symbolised by the six seals of chapter 6.

The Roman world had a long

period of peace up to 183 *because the Lord Jesus Christ permitted this*. It enabled the preaching of the truth to prosper, despite some persecution. When the work had been completed, the Lord Jesus Christ then commenced the series of actions against the Empire which overthrew his political enemy — the Pagan Empire.

It was the Lord Jesus Christ who destroyed the 1,000 year old Pagan constitution of the Roman Empire. The political power which had crucified the Lord paid the penalty for its sin — political death.

Paganism Destroyed

The unfolding message of the seals is the record of the destruction of the pagan religious system.

It is needless to repeat the detail which *Eureka* or *Apocalypse Epitomised* records in abundance. Names of most of the Emperors involved are also omitted.

It is desired to give the simplest of outlines, so that the picture of what the seals are about will shine through.

We desire to emphasise the uncomplicated nature of the message from the Lord Jesus Christ in *The Apocalypse*, because the unfolding of events he speaks of, flow like a crystal stream across the plain of history.

If we fail to make it clear we fail in our duty to him.

In chapter 6 we have a few simple symbols — 4 horses of different colours; each with a rider; each associated with different events; then an altar and slain witnesses for the Truth; finally an earthquake affecting the heavens

and earth and the people of the earth.

The symbol of a horse identifies the pagan Roman Empire. *Eureka* (Vol. 2, pp. 119,120) sums up a number of points of historical evidence by saying: "*There can be no reasonable doubt of the Roman people having symbolised themselves by a war-horse.*" They regularly sacrificed a horse to Mars, their God of War.

The following periods of pagan Roman history are identified by the horses of different colours:

6:2: First seal opened: the white horse: symbolises the peace of the Roman empire from A.D. 96 to A.D. 180. Gibbon says: "*Were a man called upon to fix upon an epoch in the history of the world during which the condition of the human race was the most happy and prosperous, he would without hesitation, name that which elapsed from the death of Domitian to the accession of Commodus.*"

This is from A.D. 96 to 180. The activity of the rider is the successful preaching of the truth.

6:4: Second seal opened: the red horse: symbolises the end of peace in the Empire, and a period of assassinations which plunged the Empire into turmoil from A.D. 183 to 211.

6:5: Third seal opened: the black horse: symbolises the famine which swept the Empire from A.D. 212 to 235, with inflated prices for available food.

6:8: Fourth seal opened: the pale horse: symbolises the period A.D. 235 to 303, during which 20 Emperors died, not one from natural causes, and of which time Gibbon says: "*the animating health and vigor of the Empire were fled.*"

6:9-11: Fifth seal opened: the altar: this represented from A.D. 303 to 311, when a murderous persecution was launched against the ecclesia, and the ecclesia cried out to the Lord Jesus Christ to intervene.

6:12-17: Sixth seal opened: the earthquake: this was the answer. The power of the Pagan Roman Empire was to end. The Lord Jesus Christ had provided for this. In York, in England, the unseen angelic messengers had influenced the Roman army to appoint Constantine as one of the Emperors. He favoured free exercise of the Christian faith without persecution.

In self-preservation, Constantine launched war against the Emperors of the Eastern and Central sections of the Empire, and prevailed. He made Christianity the State Religion of the Empire, and thus the *Pagan Roman Empire* gave place to a *Christian Roman Empire*.

Thus *Pagan Rome*, the political enemy of the Lord Jesus Christ, was put to death by the Lord.

The Power of the Lord

We have not enlarged upon the fulfilment of the events prophesied by the Lord in the seals.

But we must say this — we marvel at the evident power of the Lord and the angelic hosts performing his will, as they watched over and guided the people and events which were necessary to achieve this.

For example, heady Praetorium Guards in Rome, who decided to put their interests above those of the Emperor they were supposed to protect.

Then the heavy taxation which caused dissatisfied farmers in the wide-spread rural areas to produce just enough for themselves, and the cities of the Empire went hungry, people starved to death, and disease spread.

Then, a soldiery at York who took the appointment of an Emperor into their own unauthorised hands.

This is all that basically was needed. Impossible of achievement by weak humans such as we, but nothing to the Lord.

What chance of survival have the Israel-hating nations today

who seek to frustrate Yahweh's purpose with His people? Belshazzar is not the only monarch who didn't learn the lesson of history.

The Lord Encourages Us

The information continued in *The Apocalypse* encouraged the ecclesias of the second, third and fourth centuries.

They witnessed as their "signs of the times," the coming of the events which had been symbolised in the six seals of chapter 6.

The same living Son of Yahweh who toppled the Pagan Roman Empire, currently controls the events leading to the total destruction of all world governments in order that the Law may go forth from Zion.

In noting the Lord's *power* as he wreaked destruction upon the old Pagan Roman Empire, the ecclesia is thus assured of the certainty of the end of Gentile rule.

A wax seal upon a scroll was a guarantee of the genuineness of its claim to be a message from a particular person.

The wisdom of the Lord in conveying the message in symbol has kept the message secret from any unbelieving and hostile world, as we have noted in earlier articles. The events which turned the prophecy into fulfilled history confirms that the Author is indeed the immortal Son of Yahweh, and that our destiny is secure in his infallible hands.

Running with patience the race set before us (Heb. 12:1), how foolish to falter within sight of the finishing line! — B. Philp snr.
(Hobart, Australia)

ACKNOWLEDGEMENTS

The following donations have been received during the past few weeks, and we gratefully acknowledge the continued support of this work. Many readers have voluntarily increased the subscription rate, which assists us in the continuation and extension of the work already being done.

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EUREKA VOLUME 2

We have pleasure in announcing that Volume 2 of a five volume edition of *Eureka* is now available. This is bound in matching binding with Volume 1, and has been reset in large easily-readable type. To supplement the exposition, we have included a number of illustrations. The volume contains its own subject Index, and with the completion of the next volume (God willing), a complete Index of references as well as subjects will be included.

Naturally, the production of a volume of this nature, strains our very limited financial resources and it would be appreciated if readers could apply quickly for their volumes, and remit just as quickly!! Those who have ordered in advance will be forwarded their copy without any need to order, and most of these have already been despatched.

We have completed the type-setting of the major part of the next Volume, and some of this has been proof-read, and is awaiting correction and final checking. So, in the grace of God, we are pursuing our objective, and we pray, if the Lord does not return, we may see the completion of our task.

GRAND STRUCTURE OF THE APOCALYPSE

A helpful analysis of *The Revelation* by Bro. H. Bartholomew, with many diagrams in colour. Supplies of this book are available at \$3 plus postage from *Logos Publications*, or from the Author: Bro. H. Bartholomew, Box 466, Vernon, B.C. V1T 6M3, Canada.

"IN THE BEGINNING"

This is a Scriptural Study of the Principles governing marriage and divorce as outlined in the Word. By Bro. John Brewis, of Canada. The price (we believe) is \$1 plus postage, and supplies are available from J. Brewis, General Delivery, Fort Erie, Ont. Canada L2A 5M5, or from The Wayside Press Ltd., P.O. Box 446, Vernon, B.C. Canada V1T 6M3.

EXPOSITOR VOLUME NINE

The first number of the new volume of *Christadelphian Expositor* has been mailed to subscribers. This means that if you have not received your copy, you are not registered with us as a subscriber.

The *Expositor* is designed to provide an in-depth verse by verse exposition of the Scriptures. The current volume will see the completion of our exposition of The Book of Numbers, and the commencement of *The Book of Deuteronomy*. This Volume, therefore, is a convenient time for new subscribers to commence taking it.

The *Christadelphian Expositor* is issued quarterly, and subscriptions are as follows: U.K. — £3; USA — \$7; Canada — \$7; N.Z. — \$7; Sth. Africa — R.7.; Australia — \$6. Subscriptions should be mailed to the same centres as *Logos* (see inside front cover). Please do so immediately, and save your copies so as to build up into complete books of exposition. With the commencement of our exposition of Deuteronomy, we hope to announce special arrangements for binding the copies into a permanent form.

HOPE BEYOND THE HOLOCAUST

The death of Brezhnev and the elevation of Andropov is greatly significant in the light of Bible prophecy, and Bro. Day has completed a further section on these themes bringing his book completely up to date. The book is now over 200pp. in size, and on going to press was almost ready. Indeed, copies are currently available that exclude this latter Appendix.

Those who have ordered copies and paid the pre-publication price advertised in our last issue, will receive the enlarged copy without further cost.

Current price of the book is \$3 plus postage.

Supplies in USA will be available from Logos agents, and also from Detroit Christadelphian Library, 14676 Berwick, Livonia, Mich. 48154.

THE SUNDAY SCHOOL ASSOCIATION

The conclusion of 1982 brought to completion in Australia the Fifth Series of a Five Year Course of Instruction that conducts Sunday School scholars through the entire Bible.

Lessons are graded according to the age of students, and provide for the needs of those in isolation, as well as Sunday Schools in general.

Some 1000 scholars throughout Australia recently participated in the annual examination, and scored an average of 77%. In all, there are some 1600 scholars receiving notes throughout Australia including Sunday Schools, and isolated groups. The Association extends its activities in other parts of the world, and currently has over 3000 students participating in the Course.

The North American continent now has a number of Sunday Schools co-operating in this valuable work, and further information can be obtained from local representative: Bro. R. Ghent.

The importance of educating our children in the things of God cannot be overstressed. If they are to survive spiritually in the face of the worldly pressures to which they are subjected, they must develop a counteracting pressure within. The co-operation of parents with Sunday Schools, or the Association is important in order to obtain the best results. Further information is obtainable from the Secretary: Bro. A. Edgcombe.

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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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Editorial

"I will speak of Thy testimonies also before kings, and will not be ashamed" (Psa. 119:46).

A dumb or vocal religion: which shall it be? We can make the choice and remain silent when we should speak, or speak when we should have remained silent. Some say that "silence is golden", and so Christ refused the invitation of Pilate to speak. On the other hand, the prophet condemns "dumb dogs" because they refused to speak up in a time of need. David said, "I will speak!" and did so compellingly. What do we say? Too often we resolve that it is not the time for speech, and remain silent.

But how far are we guilty of keeping silence on the most vital and sublime of all subjects — the divine testimonies? Are we not custodians of them today? Do we not understand that which Yahweh has recorded concerning the things that lead to the pardon, purity and peace of humanity? Possessing this knowledge, are we not bound, by the most powerful considerations, to communicate all we know, and so set forth God's testimonies before men?

The difference between a dumb religion and a vocal one, is often the difference between a dead Ecclesia and a living one. Living men for whom the Truth means much must speak; earnestness cannot be dumb. If we neglect the opportunity of speaking the right word in season, may we not be guilty of destroying the destiny of an individual when such a word may have helped? The matter of silence or of speech in the things of the Truth, therefore becomes a test question, by which we may determine the genuineness of our faith, or the measure of our love. Paul spoke words of rebuke to the Corinthian brethren, but they were words of love. "The more abundantly I love you the less I be loved," he told them in regard thereto (2 Cor. 12:15). he experienced this reaction because they did not like his words of reproof.

Time and again, in the 119th Psalm, the Psalmist announced his intention to speak of God's testimonies. Is it a barren topic? Consider the range, the explicitness, the value of those testimonies, and never did one choose so fruitful, so abounding a topic. History, prophecy, doctrine, precept, all the variety of Divine revelation, are there for us to discourse upon: to revel in ourselves, and to enthuse about before others.

The Psalmist declared that he would proclaim these testimonies "before kings". But then, of course, if David were the writer, as is most likely, he was a king, and would speak on terms of familiarity with kings. We can, at least, speak to our contemporaries whom we meet in the everyday circumstances of life; we can engage in Gospel extension activities. But it is also a question for serious consideration whether, in our anxiety for the welfare of strangers, we are not overlooking those nearest to us, and are dumb in the Ecclesia where we should be vocal. When we speak with those in Christ, we speak with kings in prospect, and approach more nearly the example of David. By a wise word here, and an encouraging word there, we might achieve untold good. We might encourage the depressed and enthuse the despondent, or help the weary along the pathway of life.

Let us be more vocal in the Ecclesia. But here, God imposes a restriction. He cause Peter to write: "If any man speak, let him speak as the oracles of God" (1 Pet. 4:11). This certainly limits conversation. It requires that we take an interest in the things of the Truth, and not merely in the social welfare of the brethren and sisters. Not that their social welfare is beyond our consideration, for we are told to "weep with them that weep, and rejoice with them that rejoice". But, when we are vocal, do not let us limit our conversation to that theme, and neglect matters of spiritual concern. Instead, lead the conversation to the Word, the "oracles of God".

Some find this difficult. They are embarrassed by the attempt to do so, or they have little or nothing to speak about. But let them speak anyway, even concerning that "little", for by such exercise "little" can grow into more. Those who feel their inability may be amazed at what encouragement their words may give to one whom they falsely imagine is above them. How often have we been helped and encouraged by a few simple words of comment on an address that we may have given. Far better than fulsome congratulation is a simple question based upon an idea expressed, or a statement made during the exposition. Not all can expound, but all, without exception, find encouragement in words of truth uttered in simplicity. So, let us "speak of His testimonies". In doing so within the Ecclesia, one may well be doing so "before kings", for those members may constitute portion of royalty in the Age to come (Rev. 5:9-10).

We need be vocal, too, when the truth is challenged; when heresy rears its head, or, worse, when scandal is circulated to harm a brother's influence. We dare not be silent then, for silence helps the enemy. When plain words are uttered without venom in courage and faith, much good can result to the benefit of all. There is a need to maintain standards of doctrine and practice today, and when suggestions are made of broadening the way, or of blunting the point of doc-

trine, silence can make one guilty. A rebuke in such circumstances should not be interpreted as words lacking love. Indeed, it may have needed a great deal of courage, faith, and love to speak in protest. Certainly the Scriptures remind us of the need of such, as well as the requirement of faithful exposition and exhortation as the end approaches. Paul made it clear that "the time will come when they will not endure sound doctrine, but shall heap to themselves teachers, having itching ears" (2 Tim. 4:3). He warned Timothy that at such times he should speak out. To do otherwise would be to shelter behind a guilty silence. On the other hand, he exhorted: "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). He warned the elders of Ephesus that "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:28), and he reminded them of his own faithful, though unpopular conduct: "I have not shunned to declare unto you all the counsel of God" (v. 27).

Paul warned that the last days would be characterised by ruthless indifference to the feelings of others, and the setting aside of the requirements of the Truth. He predicted that men would be self-lovers, boasters, proud, false accusers, traitors, heady, high-minded, having a form of godliness but denying the power thereof (2 Tim. 3:3-5). Such men, by their disregard of the rights of others, or the requirements of the Truth, disturb and disrupt Ecclesias. What is one to do when such manifest themselves within Ecclesias? Silence will only give them tacit support. There is need for speech: to warn and rebuke. There is need to oppose with words of righteousness drawn from the Word those who consciously or unconsciously counter its influence by enacting the words: "Our lips are ours who shall be Lord over us?" (Psa. 12:4). If any do not understand the issue, let them clearly say so, but let them refuse to be changed from the Ecclesial course to a new way.

Silence is golden when one is uncertain of facts, or doubtful about the requirements of the Truth. Word are as sounding brass where they presume to advise in a manner that is contrary to Truth. Sometimes we are urged to keep silent when the Scriptures would encourage us to speak. Sometimes appeals go forth supported by Scripture which, however, on close examination are shown to be a distortion of its true requirements. In all matters, the Bible principle is "first pure and then peaceable". Let the Truth be upheld clearly, plainly, unambiguously, without compromise, and let all bow down to its requirements, and then speech becomes golden and advice is sound and health-giving.

J. Mansfield

The Fear of the Lord

“Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God” — 2 Cor. 5:11.

The Terror of the Lord

“THE terror of the Lord” is an expression of Paul’s in connection with the Judgment Seat (2nd Corinthians 5:11), and one which we ought to fully estimate. It is the natural companion idea to “the joy of the Lord”; for whatever goes to constitute this must in the absence or deprivation thereof become “the terror of the Lord” in the public enunciation in the presence of the person affected. Personal presence is the essential part of the idea, for there can be no terror without conscious relation to the matter inspiring the terror. Deprivation without this would not be terror. “Knowing, therefore, the terror of the Lord, we persuade men.” An illustration of this we have in the case of Paul’s efforts to persuade Felix. As he reasoned of righteousness, temperance, and judgment to come, Felix trembled (Acts 24:25). There must have been something terrifying in Paul’s exhibition of judgment to come to make Felix tremble.

The forbearance of God makes men forget that He is “great and dreadful and terrible” as well as “humble and gracious and loving,” and after a time of patience and long-suffering He breaks forth like a devouring fire (Isa. 42:14). It is part of a scriptural ministration of the gospel to declare that there is “a fearful looking for of judgment and a fiery indignation,” which shall devour the adversary (Heb. 10:27), as well as looking for the blessed hope of receiving “the exceeding riches of his grace in his kindness towards us through Christ Jesus” (Tit. 2:11; Eph. 2:7). It is part of the truth proclaimed by the apostles, not only that God will give eternal life with glory, honour and peace, to those who obey him, but that he will render indignation and wrath, tribulation and anguish “to them that are contentious and do not obey the truth but obey unrighteousness” (Rom. 2:6-9)

The Severity of God (Rom. 11:22)

“Knowing, therefore, the

terror of the Lord, we persuade men." Having the same knowledge, we ought to do the same — reminding one another that "our God is a consuming fire" as well as a refuge of peace and comfort; and pressing upon men around us that vengeance awaits also "those who know not God, and that obey not the gospel of our Lord Jesus Christ" — the prospect of which caused Felix to tremble.

There has always been a terrible side to the ways of God, after a time of unappreciated peace and patience. Adam and Eve found the moment a moment of terror when, for a very slight deviation (as men reckon) from the revealed will of God, they were expelled from the delightful enclosure of Eden, and sent into a desert of sterility and labour to dishonour and death. Cain found the vagabondism and universal enmity enforced upon him for his unbrotherly executiveship, a punishment greater than he could bear. The frantic crowds on the morning of the Flood in Noah's day petitioned in vain against the devouring terror of the Lord in the relentless waters that overwhelmed them. Sodom, in "pride, fulness of bread, and abundance of idleness," having treated the warning words of Lot as the words of "one that mocked," awoke in startled agony when the sun had risen on the fateful day, to find, in terror, escape cut off from the burning storm that consigned them to "the vengeance of everlasting fire." The populous community of the Amorites, who, in seven

nations, rested voluptuously in the days of Canaan's plenty, all heedless of the God that made and owned them, swooned in courage-killing terror in the presence of Joshua's advancing host, with sword in hand, on a mission of extermination, because of the overflowing cup of iniquity. Then, think of the terror after terror that befell that very avenging host in their subsequent generations, when, because of their forgetfulness and disobedience of God, "the sword without and terror within destroyed both the young man and the virgin, the suckling also with the man of grey hairs." Behold, Jerusalem herself, at last stricken in silence by the terror of the Lord fallen upon her, multitudes within her dying in speechless misery from want of all friendship and all food, and other multitudes perishing in screams as the ruthless flames laid the doomed city in ashes.

The Time of the Dead

The terror of the great day of retribution that comes with Christ will exceed and combine all the terrors that have gone before. It is "the time of the dead" which no other time has been before. There has been resurrection before, but not for judgment. "Women received their dead raised to life again" more than once during the times of the law. Many cases of resurrection occurred in connection with the Lord's work at his first coming, including that of "many bodies of the saints which arose" at his resurrection (Matt. 27:52); but none of these cases could earn for the day of their occur-

rence the description of Christ as "the time of the dead." This is a description applied alone to the epoch introduced by the sounding of the seventh trumpet following hard after the second woe whose echoes (French Revolutionary) have hardly subsided in the world's history. Why it should be so applied is perfectly clear when all the testimony is placed together. "At that time many of them that sleep in the dust of the earth shall awake." This is what the angel said to Daniel (chap. 12:2), "All that are in the grave shall hear the voice of the Son of Man and shall come forth" is what Jesus said (Jno. 5:29). "There shall be a resurrection of the just and unjust" is what Paul said (Acts 24:15), who also said that Christ would judge them at his appearing (2 Tim. 4:1).

The Apocalyptic phrase is, "the time of the dead that they should be judged" (Rev. 11:18). This tells us there is no judging of the dead till Christ return again to the earth; but it also tells us there will be a judging of them then. And so general and so large is the event as to justify the description of the epoch that witnesses it as "the time of the dead." "Many of them that sleep" come forth. Many means not a few; it also means not all. When we ask why not all, the scriptures give but one answer, and that answer is a reasonable answer: namely, that all have not knowledge of the divine requirements, and therefore do not stand upon the basis upon which condemnation in judgment will be rendered. "Men that have no

understanding are like the beasts" (Psa. 49:20). "This is the (ground of) condemnation that light is come" (Jno. 2:19). "If ye were blind ye should have no sin" (Jno. 9:41). "To him that knoweth to do good, but doeth it not, to him it is sin." (Jas. 4:17). "He that heareth these sayings of mine, and doeth them not" (Matt. 7:26). "Who, knowing the judgment of God that those who do such things are worthy of death, etc." (Rom. 1:32). "Times of this ignorance God winked at, but now commandeth" (Acts 17:30). "The words that I have spoken shall judge" (Jno. 12:48). "Preach the Gospel ... he that believeth not shall be condemned" (Mark 16:16). "The servant that knew his Lord's will shall be beaten with many stripes, and the servant that knew not — few stripes (Luke 12:47). "Received mercy because I didst ignorantly" (1 Tim. 1:13). "Though thou knewest all this" (Dan. 5:22). "Whosoever will not hearken to my words which he shall speak in my name (which implies that he knows of them) I will require it of him ... the same shall judge him in the last days" (Deut. 18:19; Jno. 12:48).

Knowledge or the absence of knowledge is always affirmed as the determining condition of responsibility, which is in accordance with the most elementary conception of justice afforded to us in the Scriptures, and suggested to us by the mental constitution God has given us. There are divine things in which it is lawful to ask: — "Doth not even Nature itself teach you?" (Cor. 11:14).

Because, therefore, the mass of the dead were ignorant in the days of their life of the revealed will of God by which men will be judged at the resurrection, we may understand why "many of them that sleep in the dust of the earth," and not all of them, shall awake in the time of the dead.

"Remembered No More?"
(Ps. 88:5)

But the number of them that so awake will be sufficiently great as to be stupendous, seeing that even the small section of those accepted will be "a multitude that no man can number." The prospect of such an event as this resurrection affords a theme for the most stirring reflection. The dead are soon forgotten by the living. With few exceptions ten or twenty years are sufficient to blot them out of contemporary memory. Fifty years certainly, and as for a hundred years, who is there here that remembers those who died a hundred years ago? When we go beyond that, how profound is the silence that has fallen upon past generations. The fact comes home to us when we visit old churchyards or ancient cathedral burying grounds. Our new cemeteries do not allow us to realise it quite so well. They do not go further back than 40 or 50 years at the most, and their trim flower beds and shining tombstones of recent date prevent us from feeling much separated from the dead. But in ancient places of sepulture we can scarcely make out the time-eaten inscriptions which tell us of persons that died centuries ago. "Here lies Jno P——, who

departed this life August 4th, 1493, aged 87 years," or "Sacred to the Memory of Helen S——, who was torn from her broken-hearted husband March 11th, 1325, aged 25," or "In Affectionate Remembrance of Caroline, only Daughter of her Sorrowing Parents, Henry and Susa H——; went to her rest April 15th, 1265, aged 17." Who knows anything of these persons? When they were interred, their friends knew of them, and mourned them as those whom an untimely fate had befallen, leaving their friends as the privileged and the important in the land of the living. But now, there breathes not a soul upon earth who has any knowledge of them. All their friends have gone after them into oblivion; and every vestige of their affairs has disappeared from the face of the earth; "Their love and their hatred and their envy is now perished."

If we take the process back to the apostolic age, it is only to find the obliteration more complete; except as to one or two, not a name, or a trace can be found of the men who honoured or disgraced the name of the Lord in their day and generation. As for the days of Abraham, the living of our day have a kind of feeling that the dead of those ancient days really never had an actual human life at all, or at all events, that they are as clean out of the reckoning of things as if they had never existed. Forgotten — utterly forgotten of men. Are they forgotten of God? The answer is, "the time of the dead" comes on. This is no myth or imagina-

tion. "We have his pledge," Christ has risen, "God hath appointed a day in which He will judge the world in righteousness by that man whom He hath ordained, whereof He hath given assurance unto all men in that He hath raised him from the dead." Though this covers large dispensational ground, it includes "the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants, to the prophets, and to the saints, and to them that fear thy name, small and great, and should destroy them that destroy the earth."

The Judge Is Coming

Christ is the pivot and instrument of this whole work; God has given him "power over all flesh" for its execution. He "hath committed all judgment unto the son;" and a day is appointed for its execution. That day is the day of his coming when the dead will answer his summons and come forth; "they that have done good to the resurrection of life, and those that have done evil to the resurrection of condemnation." The living busy with their ephemeral business have not only forgotten the dead, but they have forgotten Christ, "the Lord both of the dead and of the living." But he has not forgotten one or other. He has not died or changed since his resurrection. He sent the message afterwards. "I am he that liveth that was dead; behold I am alive for evermore and have the keys of the grave and of death."

When he reappears on the scene he will find the living very busy as now. They will think

him and his work "out of harmony with the spirit of the age." He will have his thoughts about them. Which set of thoughts will prevail? We know. It is the foolish generation now upon the earth that will be in the way, and they will have to be brought in to fit with the eternal rationalities incorporate in Christ in order to be tolerated at all in the new order of things. How wise to get into this harmony now. Christ is at the door, as all the signs of the times tell us; but even if he were not, it would not make the current folly wise. He is at the door in every generation, since from every responsible generation death divides him consciously from them but for a moment, however long chronologically; and it always has been the most egregious folly on the part of the living to forget the righteous judgment of God which in the time of the dead will cause every responsible man to find according to his ways. "God is not mocked." It is a fearful thing to fall into the hands of the living God." How great will be the terror of the Lord in the time of the dead for those who are convicted of the crime of deliberate rebellion against the God of the spirits of all flesh. It is a disgrace that enters the soul for a man to be dishonoured in the presence of his fellow-men, whether in an educational competition or in a public meeting, or in a law court, or in the public Press, or at the hands of royalty; but who shall measure the humiliation of the man whom Christ refuses to acknowledge in the presence not only of the mustered dead of all ages, but of the attendant hosts

of the angels who accompany Christ in his work? It is a terrible thing to be involved in public or private calamity of any kind; but what mortal experience of evil can equal the misfortune of those who are ordered to depart from the presence of Christ with the wailing multitude, who will appeal in vain to a clemency which they despised in the days of grace, and who leave him for a life of vagrancy and destitution to end their days in a dishonoured grave? It is looked upon as the most calamitous of human experiences to sink in poverty, neglect, and be the victim of painful and incurable disease; but what lot can compare with the portion of those who awake from the slumbers of ages (in many cases) to find themselves strangers in a strange time, and to receive the due reward of their deeds in the "tribulation and anguish" that will be decreed to "every soul of man that doeth evil," in the day when God shall judge the secrets of men by Christ Jesus?

The Day of Opportunity

There is a time for everything.
There is a time to look these

solemn eventualities of the future in the face. We naturally seek relief from the effect they produce in our mind. The only safe relief lies in the remembrance that for the obedient "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ who died for us, that whether we wake or sleep we should live together with Him"; and that this salvation, when conferred, means just the reverse of all the evil conditions that will befall the rejected: honour from God in the presence of a multitude of admiring friends; physical and mental capacity of the utmost strength and sweetness in the bestowment of an incorruptible nature that will never wear out, but manifest the brightness and joy of life for evermore; a place in the exalted community of the friends of God who, after these times of trial in states of evil, will be placed in possession of the earth in power and glory, and immortality. It may well be said "Blessed are they that do His commandments, that they may have right to the tree of life and enter in through the gates into the city."

R. R.

DARWINISM

All Bible allusion to the character of the generation that is to witness the re-appearance of Christ, is to the effect that it will be identical with those of past times that have witnessed great dispensational interferences: "as it was in the days of Noah"; "as it was in the days of Lot"; "the darkness covering the Earth"; "shall he find faith on the Earth"; "harvest of wickedness ripe" etc. Consequently we need not be surprised at the tendencies that are manifesting themselves in the direction of an apostasy even worse, in some respects, than that which, under Rome, has enthralled the world for a long night of ages. Darwinism in our day has extensively eaten the heart out of all religious conviction; and the effects are showing themselves in a widespread indisposition to give any earnest place to God or the Bible.

— R. R.

5. The Western Roman Emperors Removed



In AD 313, Constantine — claimed by the Papacy to be the “first ‘Christian’ Emperor” — conquered Rome, and officially recognised “Christianity” so-called, as a State religion. Paganism continued to struggle on for a few years, but its effective power to restrain the growth of the Church was finished. The political and religious systems thus established have governed history ever since.

Why AD 313 Is Important

We have seen from Revelation 6, that in AD 313 the Lord Jesus Christ destroyed the 1,000 year old *Pagan* constitution of the Roman Empire.

Paul’s prophecy to the Thessalonian brethren began to be fulfilled. He wrote:

“.... the day of the Lord will not be except the falling away come first, and the man of sin be revealed.... for the mystery of lawlessness doth already work: only there is one that restraineth now, until he be taken out of the way. And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to nought by the manifestation of his coming...” — (2 Thess. 2:2-8, RV).

The paganism which restrained the development of the man of sin in Paul’s day, had been taken out of the way. Pseudo-Christianity now no longer had to combat Paganism. The man of sin would now develop the fulness of his stature as the lawless one.

The importance of understanding this in AD 1983 is that the

power which would be above all human law, would continue to exist until the second coming of the Lord Jesus Christ.

The revelation that this power would come from “*the falling away*” clearly indicated it would have its origin in members of the ecclesia departing from sound doctrine.

In claiming to be the oldest of all “the Churches” Rome correctly identifies itself as the organisation of which Paul prophesied.

His crystal-clear prophecy predicts the total destruction of the Church of Rome by the Lord Jesus Christ at his return.

Thus the events projected onwards from AD 313 set the scene for the great events shortly to happen in Europe, after the Gogian defeat in the Middle East.

This is why we should be deeply interested in the origin and development of the matter, and full of excitement as to the impending outcome.

From AD 313 to our day is a long time, as we view time. It is not really long from the viewpoint of the result to be accomplished. Yahweh took just on 2,000 years to develop the elect out of natural Israel, from Abraham to the first promised coming of Jesus of Nazareth.

He is taking about the same time to develop the faithful from amongst the Gentiles; from Paul's preaching to the second promised coming as the King of Glory.

Signposts of History

As we take the essential long backward glance through the centuries, are there signposts which enable us to understand the direction of events, and where they lead?

Yes, the history of the *development* of the man of sin is *simple to comprehend* when *three key factors* affecting him are understood.

The three key developments are centred on AD 476, 554 and 800. The periods involved are AD 313-476; 476-554 and 554-800.

The present article concerns only events up to AD 476. They relate to removal of the *Emperors* of the political Western Roman Empire, when the reign of the Caesars (Emperors) in Rome came to an end for ever. The decline of their power saw the corresponding increase in power of the lawless one.

The Antagonists

Paul's prophecy identified the two antagonists: the Lord from heaven (2 Thess. 1:7), and the man of sin, the lawless one (2:8). Details of the great contest are outlined in *The Apocalypse*.

The historical record is available in a condensed and authoritative form in Gibbon's *Decline and Fall of the Roman Empire*. It traces the decline of the Emperors, and the consequent rise of the Church of Rome.

The Apocalypse reveals that these political and religious developments were under the surveillance of the Lord in heaven (8:3).

The period AD 313-476 is explained by Revelation ch. 8, which we invite the reader to carefully read at this stage. Then, taking Daniel as an "example", "learn" from him (Romans 15:4). He explains how he "understood by books" that Yahweh would desolate Jerusalem 70 years (Dan. 9:2). His knowledge was derived from the prophecies of Jeremiah, and his *awareness of the history of the times*.

Similarly, by the writings of the Lord Jesus Christ, and the history of the times (readily available to us), we can "understand" this part of the Revelation sent to us, and thus experience the happiness, or blessedness it promises (Rev. 1:3).

The Lord's Angelic Helpers

We are not told how long elapsed from the arrival of the Lord Jesus Christ in heaven, before the Father gave him the details of the events which would lead to the Kingdom being restored (cp. Mark 13:32; Acts 1:6; Rev. 1:1).

This we do know, that after receiving the revelation from the Father, he set in motion all things necessary for the consummation of the great plan.

His angelic assistants (see 1 Pet. 1:12), for the past 1900 years, have been his unseen workers guiding the destiny of nations. His ultimate purpose is to give effect to the angel Gabriel's declaration from Yahweh that the babe of Bethlehem would restore David's throne (Luke 1:32).

Let us give just one illustration of this co-operation and its effect.

Action Designed to End Rome's Emperors

In the 1st century, Huns ruled an area north of the Great Wall of China, 4,000 miles to the east of Rome.

In AD 93, just 60 years after the ascension of the Lord to heaven, a tribe of Oriental Tartars called the Sienpi, thrashed the Huns in a most unexpected victory.

The Huns were humiliated, and many determined on a westward migration. The historian says:

"The most warlike and powerful tribes of the Huns maintained in their adverse fortune, the undaunted spirit of their ancestors. The western world was open to their valour; and they resolved, under the conduct of their hereditary chieftains, to discover and subdue some remote country, which was still inaccessible to the arms of the Sienpi, and the laws of China. The course of their emigration soon carried them beyond the mountains of Imaus, and the limits of the Chinese geography; but we are able to distinguish the two great divisions of these formidable exiles, which directed their march towards the Oxus, and towards the Volga." *Decline & Fall*, Vol. 2, p. 22.

For nearly 400 years the Huns moved steadily westward, and played the major role in destroying the power of the Emperors of the Western Roman Empire.

Thus the angelic hosts, adept at such activity as removing chariot

wheels to the discomfort of armies (Exodus 14:25), at the direction of the Lord Jesus Christ, in AD 93, took whatever steps were appropriate to ensure victory to the Sienpi in far-off China.

The resultant westward emigration of this fighting force eventually brought political death to the Lord's political enemy: the Roman *Emperors* of the West.

Other tribes were associated with the downfall of the Emperors. The westward movement of the Huns put pressure on the European tribes of Goths and Vandals. They moved south and west away from the oncoming Huns, and made initial inroads into the European territory of the Roman Empire.

There was exquisite timing in it all. The angelic power, exhibited in the beginning, when the seasons were established, was seen again in the timing of the chill winds of destruction which blew upon the Roman world from a land far, far to the East, precisely at the appointed time.

Order of Events

The stages of destruction were most orderly in arrangement, and were symbolised by the blowing of trumpets (Rev. 8:2).

The explanation of the trumpets is:

8:6: The seven angels *prepare to blow* the trumpets. (Final touches to all political things necessary at that time for the outworking of the purpose of the trumpets).

8:7: *First trumpet blown*: AD 395-410. (Alaric and his Goths invade the Roman Empire).

8:8-9: *Second trumpet blown*: AD 429-477. (Genseric and his Vandals devastate Roman North Africa, and maritime provinces).

8:10-11: *Third trumpet blown*: AD 433-453. (Attila and his Huns devastate

Rhine, Danube and Alpine districts).

8:12: *Fourth trumpet blown*: AD 476. (Odoacer, King of the Goths, captures Rome, and the line of the Caesars ends for ever).

For the first time in 1,000 years, the Romans had a foreigner reigning over them.

Readers desiring greater detail, are referred to *Eureka* or *Apocalypse Epitomised*.

The Man-child Grows

From AD 313 onwards, the willingly compromised "church" became more and more involved with the Roman State.

Ency. Britannica says, writing of *Christianity and the Roman Empire*:

"By the end of the 4th century Christianity had become obligatory and the old pagan cults were forbidden. The priesthood had become an official body and formed part of the officialdom of the Empire. The Church was organised within the framework of the Empire and a bishop was appointed to each city. The Church adopted the Roman procedure and the official language of the Empire, namely, Latin; it became a Latin Church."

Parallel with this abandonment of its separation from politics, there was an increasing abandonment of the doctrine of the Truth. The winds of change were blowing hard.

Take, for example, the doctrine of the millennium: Christ's reign on earth for 1,000 years.

The Catholic *Douay Commentary* summarises the battle of words which ensued over this doctrine.

Amongst believers of the doctrine it lists Papias who wrote AD 115-135, and various who followed through the 2nd, 3rd and 4th centuries.

It lists those who opposed the doctrine, saying of them, "*other*

learned Catholic writers rejected it as fable."

It names Caius, who lived in Rome about the end of the 2nd century, and various writers who followed after him, all of whom, says the Douay Commentary, "*place this opinion (i.e. belief in the 1,000 years reign) among the heresies and heretical fables.*"

"So that this," concludes the Douay Commentary, "*could never be looked upon as the constant doctrine of the Church.*"

Gibbon says that the Church relegated Christ to the skies, and gave the earth to Caesar!

Filling The Power Vacuum

When Constantine came to power as Emperor, the bishop of "the church" at Rome was Silvester.

As the church turned from the Truth, it replaced sound doctrine with the theories of the carnal mind. Great ecclesiastical titles come into that category.

But history is quite clear — neither Constantine nor his immediate successors, gave any official recognition to the Roman Bishop's primacy over the whole church. That was to come later.

The term "POPE" was coming into use. It means *Father* from the Latin *papa*. In the 4th and 5th centuries it was frequently used by bishops in different parts of the Empire. But gradually the title came to be restricted to the Bishop of Rome. Eventually this became law.

Then, by back-dating the approval, Silvester became Pope Silvester 1 (see Vol. 20 of *Ency. Britannica*)!

But Silvester wasn't the first

Pope! When the Bishops of Rome finally gained exclusive rights to the trademark, they back-dated the title to Peter!

It would be amusing, were it not so evil, and part of the effective delusion which annually sends millions to an endless grave.

By the time of 'Pope' Damasus 1 (366-384) shortly before the first Gothic attack on the Empire, the term "*sedes apostolica*", (*Apostolic See*), came into use for the first time. It is still used 1,600 years later. The Australian Ambassador is accredited to "*The Holy See*." "*See*" simply means A SEAT. The "Holy" Seat of the Bishop of Rome, because, say they, there the Holy "Papa" sits, is the centre of Christianity on earth. The papal "THRONE" was taking shape.

"St." Augustine (AD 354-430) belongs to those times. He expounded the first and second resurrections of Revelation 20 as the first resurrection being "*the resurrection of the soul to heaven, and the second resurrection is that of the bodies.*"

He wrote:

"Some Catholics, not understanding rightly the first resurrection, have been led into ridiculous fables, and this by the interpretation which they put on the thousand years; as if the first resurrection implied a resurrection of the bodies of the martyrs and saints, who should live on the earth with Christ for a thousand years before the general resurrection, in all manner of delights."

The Douay Commentary states that Augustine:

"takes notice that the present state of the Church is many times called the kingdom of God; and the Church of Christ reigns now with Christ, both in the living saints and in those who are dead, in the souls of the martyrs, and of others who

have lived and died piously, not yet in their bodies, but their souls reign with him."

Thus the prominent teachers of "*the falling away*" were agitating the ideas of the Church as the Kingdom. The acceptance of this idea, and the concept of rulership centred in one man upon a Holy Seat in Rome, led on to the system of which one writer says:

".... flexible in choice of means in all the changes of social and political sentiment, the Papacy has remained uncompromisingly monarchical."

In Augustine's days, the Goths were hammering down the gates of the Empire! The Emperors were doomed. The Catholic power was growing in strength to fill the power vacuum which would come.

AD 395-AD 476

In 80 short years, the Lord Jesus Christ had removed the Caesars from the throne of the Western Roman Empire for ever. The blasts of the first four trumpets had achieved this.

In those troublous years, a succession of Roman bishops were carefully building the power of the Bishop of Rome. The years AD 313 to 476 saw a major advance in their plans.

But whilst the Roman Emperors had gone for ever in the West, in Rome the Gothic King reigned as a lieutenant for the Roman Emperor of the East.

This condition of things continued to AD 554, when a dramatic change took place, to the further advantage of the man-child of sin, in his maturing to full stature of wickedness.

B. Philp snr.
(Hobart, Aust.)



LOGOS COMMUNICATION

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS
NEAR AND FAR

From Billy Graham

"Please send me two copies of *Key To The Understanding Of The Scriptures* by H. P. Mansfield, and please put me on your mailing list.

"I do not see a price for the books, but please bill me. Is there an address in the US that I can write to? For the record, I am not the Billy Graham, though that is my name! Thank you very much — B.G. (USA).

(The signature is "Billy Graham", and the request has been forwarded to the States for attention. Though not "the" Billy Graham, he may be more amenable to the Truth than the evangelist. We met the latter some time back, but did not find him particularly impressive in discussion. — Ed.)

At What A Pace!

"Please accept the enclosed donation for Youth Aliyah. I am also pleased to renew my subscription for *Logos*. I was baptised on 1 Jan. 1915. 'The Lord hath a controversy with the nations' (Jer. 25:31). Not with the land or vegetation. 'He bringeth (frustrateth — see mg.) the council of the heathen (Gentiles) to nought' (Psa. 33:10; Neh. 4:15) — and at what a pace!" — G.L. (Edmonton, Canada).

(What a pace indeed! We live in significant, exciting times, and are privileged to do so. What a

long pilgrimage you have had! 67 years in the Truth! You have heard the Bal-four Declaration proclaimed, witnessed the establishment of Israel as a nation, the deliverance of Jerusalem, the uprise of Russia, and many other signs speaking of the Lord's return! You have lived through World War I, and heard the invitation to Jews to return to the Land; World War II and heard the proclamation of the State of Israel; and we trust that you will live to witness World War III after the return of the Lord, clothed upon with immortality. How wonderfully God has blessed you and us. — Ed.)

The Lamsa Bible & The Apocalypse

"My heart missed a few beats when I read your Editorial of vol. 49, no. 3. I believe I recommended the *Lamsa Bible*, and it was this version you quoted. The early version read, 'Gog of the land of Magog', not 'China the chief prince of Meshech' as now. I, like yourself, searched the Hebrew in vain for justification of this. And, worse still, the words in the Preface and Introduction of the version, seems a lie. On the other hand, I rejoice to see Bro. Tanner's article on that most important and sacred book sent from heaven to the servants of God. I refer to *The Apocalypse*. The vigor of terms used and needed

are, indeed, a delight to read. You have published a new book: *Hope Beyond The Holocaust*, and I have included an order for 3 copies. Keep up the good work. There is a need for faithful exhortation and exposition. The signs indicate that the *Day of the Watchman* is at hand when the Lord will return. May that day be soon." — B.R. (NZ).

(The greatest care needs to be observed in using new versions of the Bible. Whilst some may be help as aids, it is best to use the AV in expounding. Many "translations" are very "free", setting forth what the translator believes ought to be there, and not necessarily what, in fact, the Hebrew or Greek Scriptures reveal. — Ed.)

N.Z. Bible School

"I want to thank you for your labours at the Spring School in New Zealand. Our two children returned home enthused with the Truth expounded. Being at a very impressionable age, they enjoy things that are lively. Your good advice concerning *Elpis Israel* was well taken by them. Philip has systematically studied a considerable amount of the book, obviously impressed by the wonderful heritage we have in it. It so enthused him as to create in him a different perspective. This, of course, is that attitude which leads to eternal life, and is the all-powerful influence of the Al-

mighty. We thank you for your help. As children grow, it becomes almost an agony of mind to parents whether they will honor and take hold of those commandments and promises contained in the Word. But we have been blessed in witnessing last Sunday, our son's obedience to the call of the Gospel, so that he, with us, can rejoice in the anticipated coming of the Lord Jesus Christ as the mighty King of all the earth.

"Should you come again to N.Z. as you indicated you might to the young people at the School, we will be thrilled to offer you accommodation. We do not have an 'idiot box' to annoy you; and live in the bush which is very relaxing, allowing one to meditate upon the word separate from the hideous happenings of modern life in many of the cities." — C.A. (NZ).

(I found the Young People's Class at the Bible School a pleasure to lead, being greatly helped in that regard by Bro. Green; and I am delighted to learn of the fruits of this labour. The study of "Elpis Israel" in the home is most valuable. It provides a foundation of Bible understanding upon which one can build with every confidence. Your invitation is kind, and perhaps Yahweh may direct our steps towards New Zealand again. I find the environment of that country (more rural than that of Australia) much more conducive to Bible study than that of many others. Whilst your description of the restful influence of the bushland sounds good, we remember that whilst "there remaineth a rest to

the people of God" — Heb. 4:9 — that time has not yet come. For it we wait and pray. — Ed.)

Appreciation

"As the year draws to a close, we thought we would drop a line of thanks for the work that you and your sister-wife have done in the service of the Truth. While the tension of world events increases, we are blessed with a clearer vision of our Master's approach. May 1983 bring him to the household. We now hold two Ecclesial classes: one considers *Elpis Israel* and the other *Eureka*." — B. & M.W. (NSW).

(Thank you for a most encouraging note. It was very kind of you to take time to write us. Your study classes have excellent themes. We hope, shortly, to publish aids to "Elpis Israel" — providing guidelines to study. — Ed.)

Fruits of Labour

"I have received *Logos* for some time and have appreciated it very much. Now, at last, I am baptised into the faith, this wonderful event taking place in October. I was baptised in Finney Creek, N.C. by Bre. M. Zimmerman and T. Higgs. I had been in communication with Bro. Higgs for six years, having answered an advertisement he placed in the Press. Before my baptism I was a member of the Worldwide Church of God, and studied some 12 to 15 different denominations. The Truth, however, is clear and direct. It created in me a real interest in the Bible. Though there are but few in the meeting I at-

tend, we know that it is but a small remnant that will be saved. I am interested in your publications, and would like to meet you personally sometime. Keep up the good work" — W.J. (USA).

(Bro. Higgs is well known to us; we appreciate his keen enthusiasm. Though response to his advertisements are sparse, he is to be commended for never giving up. We would certainly like to meet you; and in view of the signs of the times may do so sooner than you or we expect — at the Judgment Seat. — Ed.)

666

"I am only comparatively new to the faith, and I seek your help. I recently was in correspondence with a person who has, I think, correctly point out that paragraphs 1,2 on p. 8 in the booklet *The Uprise of Antichrist and the Battle of Armageddon* appear a little ambiguous.

"His reasoning is as follows. The Greek letters *chi*, *xi*, and *Sigma* add up to 860, and not 666. Could there be an error in the printing?

"Yesterday I read in *Logos* the kind sentiments relating to Bro. W.J.A. Thomas who recently fell asleep in Christ. He was very dear to me for he helped tremendously in my coming to a knowledge of the Truth, and always took pleasure in answering from the Scriptures the endless stream of (often unprofitable) questions I threw at him. My own immersion into Christ was the last baptism he saw, and I can

clearly remember when I came up out of the water, the tears of joy at seeing 'the new man'." — C.N. (UK)

(The two paragraphs in the booklet to which you refer, set forth what others believe, and, we feel, are quite explicit. In most Greek texts of Rev. 13:18, the three Greek letters alone appear, as given in the booklet, and are correctly rendered "666" in the English Bible. Those three letters are supposed to be an abbreviation of the Greek words "hexakosioi (600)", "hexekonta (60)", "hek (6)", and in some ancient manuscripts they do appear spelling out the number "666". But the total is also represented by the letters mentioned in our booklet. In Greek, letters do service also as numerals. The numerical value of "chi" is 600, "xi" is 60, and the letter "Sigma" normally 200; so in that regard your friend is right! But it is here that he is wrong! There is no Greek letter that does service for the mystical number "6". Instead, in certain instances, sigma does service for that number. There are two forms for the letter Sigma. When it appears at the end of a word it changes shape, and when that occurs, instead of it representing "200" it represents "6". And it is in this latter form that it appears in Rev. 13:18! It is curious, and perhaps significant, that the Greek alphabet does not provide for the number "6", except in this mysterious form. Normally, the word is given in full as "hek" (6). We hope this may help you; but if it is still confusing, write us again. We share your sorrow at the death of Bro.

Thomas, but have the assurance of the resurrection, and so sorrow not as those without hope. — Ed.).

From Ghana

"Your publications, which I continue to receive, are a great help to me, and make a real impact on my life, as well as the lives of others to whom I pass on your booklets. They even read faster than I do! I use my knowledge to conduct church services at our church where I am 'Church father'. Please mail me further literature." — H.B. (Solicitor of the Superior Court of Judicature, Ghana).

(We forward "Herald of the Coming Age" to responsible brethren in many parts of the world, and any such letters as the above, are forwarded to them for attention. The booklets requested will be sent him via our brethren, who then can contact him personally. They are then able to judge whether the application is genuine, and take whatever steps they desire. Ed.).

The Lord's Sufferings

"On p. 232 of the May edition of Logos you quote Heb. 5:8, 'Jesus learned obedience by the things he suffered'. With respect I would question the wisdom of using this reference, as the translators seems to have got their metaphors mixed. Jesus did not become obedient unto his Father's will because he was subjected to suffering. Suffering was the outcome of his obedience. Similarly we are not subjected to torture or suffering to make us obedient; we do it voluntarily, and for the same reason

that our Lord was obedient — because he loved his Father, and desired to show this love by 'making it his meat and drink to do his Father's good pleasure', knowing that as a consequence, all the families of the earth will eventually be blessed, as God has foretold through the prophets. Jesus acted of his own freewill, knowing the price he would have to pay. He left his followers in no doubt, that they also will have to suffer if they were to follow their Lord, and are obedient to his Law as their Saviour. Persecution results from being obedient, but is not the fact which makes us obedient. Love is that factor. I have only just become aware of Logos by a brother lending me several copies." — L.G.O. (UK).

(Welcome to the circle of "Logos" readers, and thank you for your comments above. The English word "by" is a translation from the Greek "apo" signifying a state that is governed by the subject of the verse. Hence it teaches that the Lord learned something from his sufferings. What did he learn? He did not, as you correctly observe, learn to be obedient through his sufferings, but he did come to know what obedience meant on the part of others by such. So, we suggest that you supply the ellipsis: "yet learned he (what) obedience (required of both him and others) by, or from, the things which he suffered". By this knowledge he was able to develop a fellow-feeling for those who suffer, which is the principle emphasised by the Apostle in this place (Heb. 4:13; 5:1-2). It is good to criti-

cally analyse statements made, as you have done. — Ed.).

Pilgrimage To The Kingdom

"I have enclosed my subscription to *Logos*, and also a donation. Please allocate some of this to Youth Aliyah.

"So Israel damaged the Russian Hospice in Lebanon! That should stir up the bees! I heard Bro. Frank Jannaway speak on the theme of Jewry and the Land when he visited America on his tour of Ecclesias in November 1914.

"Sister L. fell asleep in Jesus a few months back. We were sixty years in the Truth together, both being 87 years of age. My great grandmother learned the Truth in 1865 through Elpis Israel which she saw on a neighbour's table. My grandsons are sixth generation Christadelphians. Fraternal regards — G.L. (Canada).

(Your lifetime has spanned a most significant era in world history and fulfilling prophecy; and you have been blessed with helpful companionship in your journey Zionwards. We pray that it may not be long before you are re-united to your sister wife, clothed upon with immortality — Ed).

Midwest Bible School

"This announcement relates to plans for the 1983 Christadelphian Midwest Bible School. We will convene, if the Lord will, at Hanover College in Southern Indiana, the dates are July 30 to Aug. 7.

"We are thankful to have been able to arrange another international

roster of speaking brethren. They will conduct classes for the adults and for the teens. The brethren and their subjects for the adults are as follows: Bro. Colin Badger (Brantford) Canada — *Hosea: The Heart and Holiness of God*. Bro. John Martin (Enfield) Australia — *Samson: The Strong Man of Israel*. Bro. John Roberts (Birmingham) England — *The Breaking of Bread and Its Meaning*.

"This notice is an invitation to share in the spiritual feast we are endeavouring, in God's good hand upon us, to provide this summer. If you are interested and have not attended the Bible School before, please write for registration information to Steve M. Evans, R.R. 1, Box 215, Cory, IN 47846. — J.H. (USA)

Experience

"I have learned the Truth the hard way, but now, at last, I am now walking the right path. It has brought me great rejoicing, which I hope I share with the angels of heaven (Luke 15:10). Passing through the waters of baptism into the sin-covering name of Jesus Christ has made a new man of me. It commenced with my acceptance of the truth which has made me 'wise unto salvation'. In *Elpis Israel*, Bro. Thomas writes: 'In ages past, God has had among the nations a people of His own; these are wise in the wisdom of God' (p. 323). I thank God that I am among the number who have accepted the Way of Life".

— R.G.S. (U.K.)

(Having experienced

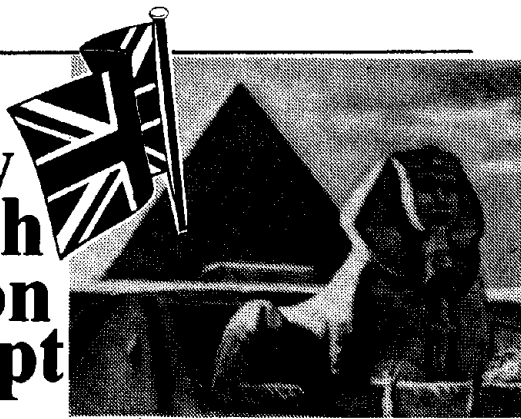
how shallow is the broad way as trod by the world, you now have a grand opportunity to clearly demonstrate to your acquaintances the great change in your outlook, and so effectively witness to the Truth. Moreover, you will find the walk in Christ progressively beneficial. It is summed up in the words of Proverbs: "The path of the just is as the shining light, that shineth more and more unto the perfect day. The way of the wicked is as darkness: they know not at what they stumble" — Prov. 4:18-19. Ed.).

Lebanon

"We are watching the developments in Lebanon, wondering if Israel is to get that territory now, or perhaps after the return of Christ. From Joshua 1:4 it seems that Lebanon is portion of the land promised to Abraham and his seed both natural and spiritual. It always seems to turn out that the rule is: First the natural then the spiritual. So we watch with keen intent all of the events of the M.E." — B.L. (USA).

(As the territory promised Abraham stretched north to the Euphrates (Gen. 15:18), Lebanon is certainly incorporated in it, as your quotation from Joshua shows. Moreover, the statement of Obadiah 20 answers to the circumstances of today. Zarephath is slightly south of Sidon, in an area where Israeli influence is comparatively strong. So, whatever happens today, it is certain Israel will have it tomorrow! Meanwhile, we wait and long for the coming of the Lord. — Ed.).

Centenary of British Occupation of Egypt



“For I am Yahweh thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom.... I have loved thee, therefore will I give men for thee, and people for thy life.” — Yahweh’s words to Israel (Isaiah 43:3-4).

Latter Day Prophecy Concerning Egypt

As brother Thomas prepared the manuscript of *Elpis Israel*, in 1849, he was impressed by Isaiah’s prophecy relating to British occupation of Egypt in the latter days.

It was clear to him from Ezekiel 38 that Britain was the latter-day Tarshish power which would be responsible for the opening of Palestine to the returning Jewish people.

Hence when *Elpis Israel* was published in 1850, the following appeared:

“.... the Lion-power (of Britain) will not interest itself in behalf of the subjects of God’s kingdom, from pure generosity, piety towards God, or love of Israel; but upon the principles which actuate all the governments of the world — upon those, namely, of the lust of dominion, self-preservation, and self-aggrandizement.

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 desir-

ableness 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; for ‘the king of the north’ shall stretch forth his hand upon the land of Egypt, which shall not escape; and the Libyans and Ethiopians shall be at his steps.”

Brother Thomas did not write from the then-present appearance of things, because British policy in no way entertained the idea of occupation of Egypt — quite the contrary.

He had based his exposition on the prophecy of Isaiah (43:3-4) which showed that the power which would return captive Israel to the Land, would receive Egypt as ransom money.

He knew from the prophecy of Ezekiel (chapter 38) that the Tarshish power (Britain) would have that honour, and therefore Britain was the power which would receive the ransom, that is, political control of Egypt to Britain’s own national benefit.

Britain Intervenes

32 years later, in July 1882, against the political policy of the Gladstone Government then ruling in Britain. Britain landed troops at Alexandria in Egypt, took control of the country, and remained there in control for 64 years, until 1945.

The reason for intervention in Egyptian affairs was the rioting at Alexandria which had compelled scores of thousands of Europeans to leave the country.

As the terror increased during July, 1882, hundreds of Europeans had been massacred, and Alexandria set on fire.

In *The Christadelphian* of August, 1882, brother Robert Roberts wrote:

"The British Admiral was compelled to land. He sent ashore hundreds of marines who set to work to rout the pillagers and

subdue the fire — easily ordered but not accomplished without frantic exertions, which the doers thereof are not likely to forget while they are living men. Fire engines for the flames, and bullets for the heads of the spoilers, gradually quelled the pandemonium; and in a few days, comparative order was restored among the smoking ruins of many parts of the town, and thousands of lives saved. But here was England where she did not want to be — ashore in Egypt and in occupation. And she is being pushed deeper yet."

"Therefore will I give men for thee, and people for thy life." Israel's restoration was to be written in the blood of nations.

Circumstances Force Britain's Hands

"But here was England where she did not want to be" wrote brother Roberts. "By the force of circumstances, probably..." brother Thomas had written 32 years earlier.



Prime Minister Gladstone, announcing the occupation of Egypt in the Commons (British Parliament) in 1882. He was then seventy-three years old and had been in Parliament for fifty years.

Read how *Ency. Britannica* (Vol. 8, p. 78-9) speaks of this aspect which was so obviously true of the situation:

"As Lord Granville explained in a circular to the powers, the position of Great Britain in Egypt imposed upon it 'the duty of giving advice with the object of securing that the order of things to be established shall be of a satisfactory character and possess the elements of stability and progress.' But there was to be no embarking on a general scheme of reforms, which would increase unnecessarily the responsibilities of the protecting power and necessitate the indefinite prolongation of the military occupation.

"British Prime Minister Gladstone's cabinet had its hot fits and its cold fits, and it gave orders now to advance and now to retreat. In the long run, CIRCUMSTANCES PROVED TOO STRONG FOR IT (capitals ours — BP), and it had to undertake a great deal more than it originally intended.."

Brother Robert's Views On the Occupation

Brother Roberts saw the occupation as the fulfilment of Isaiah's prophecy as expounded earlier by brother Thomas. In the August, 1882 *Christadelphian* some 8 pages were given over in *The Signs Of The Times* section to the crisis and its scriptural significance.

As to Britain's position he wrote:

"As regards Egypt in particular, it is impossible to foretell the course of events in detail. What is revealed is this, that in the latter-day she is 'given' as a ransom for Israel, along with 'Ethiopia and Seba.' The prophetic oracle that informs us of this (Isa. 43:3) does not say to whom she is given; but Ezekiel 38:13 shows us Seba at this very crisis in the possession of 'the merchants of Tarshish and all the young lions thereof,' alias the British power. Consequently it is something more than an inference that that is the Power to whom Egypt is given as ransom for Israel."

As to the developments in

Egypt being an aspect of the sixth vial upon the Turkling Ottoman power (Rev. 16), he wrote:

"Only one thing is certain that further disaster, if not overthrow, will come out of the affair for Turkey. It is characteristic of the currency of this sixth vial period of European history that every event and every step taken by the European powers for sixty years past have tended to the undermining of the Ottoman empire, even when the Powers have intended the very reverse result."

As to the effect of the occupation of Egypt on Israel's return to Palestine, he wrote:

"When it is said that Egypt is to be given as a ransom for Israel, we are to understand that the transfer of Egypt from one power to another in the latter days is divinely made to subserve the purpose of Israel's redemption, though the power to whom Egypt may be given, knows nothing at all of the intent of the transaction With England already in Cyprus, established also in Egypt, the Holy Land could not long remain outside her protecting wing.... it would be entirely according to her political sympathies and principles to insist upon, and accomplish the free settlement of the Jews in their land in the event of her ascendancy in Egypt becoming a recognised political fact. Thus the giving of Egypt to England would work out the ransom of Israel from their present hapless position."

What the Ensuing 100 Years Witnessed

35 years later, British troops moved from their Egyptian bases against Turkey and freed Palestine and Jerusalem.

The British issued the famous Balfour Declaration in that year of 1917, opening Palestine as a homeland for the Jewish people — Israel could now return.

A further 31 years later — 1948 — saw the British protectorate give place to the State of Israel.

In 1946 British troop had been withdrawn from Egypt after holding "the ransom" for 64 years.

How appropriate the withdrawal, for in the immediately preceding years, the British Government announced no further entry of Jews into Palestine. The power that now refused to help deliver the captive lost its rights to the ransom!

The Lord Controls The Situation

In July, 1882, as the riots in Alexandria were claiming the lives of hundreds of European nationals, there were 26 foreign warships at anchor off the harbour, belonging to 10 different nations. They were warships of Great Britain, France, Germany, Italy, Austria, Russia, US, Spain, Greece and Turkey.

Yet such was the attitude of the nations to the crisis, that the ships of all nations other than Britain declined to intervene.

As brother Roberts wrote in the August 1882 *Christadelphian*:

“the fleets of all nations, paralysed by political under-currents, lay inactive in the harbour of Alexandria, while a conference of the Powers was getting together in Constantinople.”

Why did not the other nine nations become involved? France actually did decide to become actively involved along with Britain, but the French Parliament refused to vote the funds!

We repeat, why was it that Britain alone intervened? Because long before, Isaiah had revealed the word of Yahweh as to who was to receive the “ransom” of control of Egypt.

The angels so worked upon the counsels of the nations, that only Britain made the move.

The Ecclesia — Then and Now

One hundred years ago, for

some months, the Australian ecclesias were filled with excitement at the news concerning Egypt. The monthly *Christadelphian* was eagerly awaited from Birmingham.

Brother R. Hyatt was one of those brethren. His name appears in faded pencil on the cover of the 100-year old copy of *The Christadelphian* before me as I compile this article.

Brother Hyatt has long since passed into the tomb, along with every person associated with the international and ecclesial activities referred to and recorded in that issue of the magazine, and along with every person associated with the production of the magazine, and every reader of it then.

Please pardon these musings. A few things remain from those days. Ecclesially, the pocket-epitome of the Commandments of Christ was about to become available to the brethren. That issue announced that the following month it was hoped to give details of its availability. One hundred years of service to the brotherhood.

The 18th instalment of *The Visible Hand of God* appeared there. In book form, it is still available. One hundred years of service to the brotherhood.

And from that far off day of 1882, an implied exhortation to the generation of our day to realise that flesh passes away as the grass of the field, and therefore we need to be steadfast in faith, pure in doctrine, and alert to discern the signs of the times, and with the wisdom to appreciate and benefit from the re-

corded understanding of our brethren Thomas and Roberts in the prophetic message of the Word.

— Bruce Philp snr.,
Hobart, Australia.

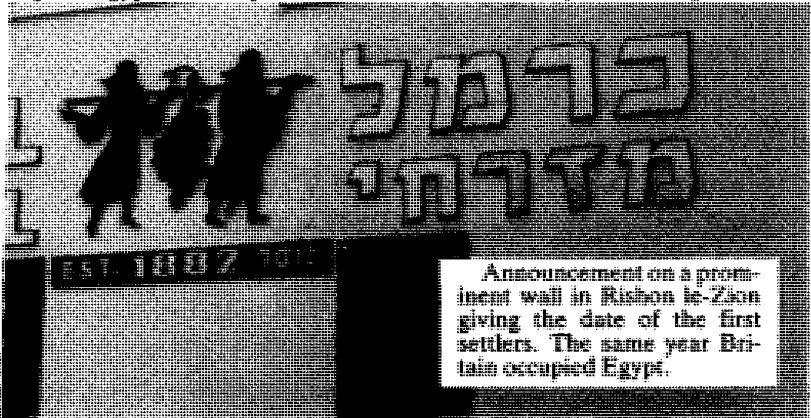
Editorial Note

Witness In The Land

Israel likewise witnesses to the significant events that took place exactly 100 years ago. What the Jews call the *First Aliyah* took place then. Jews returned to the land the same year as Britain occupied Egypt. In that year the first

41:27: "The first *shall say* to Zion, Behold, behold, them: and I will give to Jerusalem one that bringeth good tidings". What a significant title to give the first settlement in the land! The words *shall say* being in italics, are not in the original; then the title Rishon Le-Zion reads: *The First to Zion*. Who is that? The "one that bringeth good tidings", even the Lord Jesus Christ.

Today, proudly displayed in a prominent place is the title and the date 1882, together with a picture of the spies bearing the fruit.

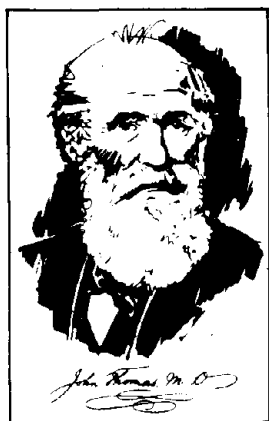


settlement was established therein by pioneers from outside Eretz Israel. They met with great difficulties, and appealed to the philanthropist, Baron Rothschild, for assistance. His first contribution was utilized to drill a deep well. Subsequently, he maintained the settler families, and after a review of the village's farming program, introduced fruit growing, especially wine grapes.

In consequence, the village was called *Rishon Le-Zion*, or *First in Zion*, a title derived from Isaiah

From the ten settlers who commenced the settlement, there has developed the Israel of today. So as the sign in Egypt has flourished, so also has the sign in the Land.

Surely a witness to us that Christ is at the door. That century of witness is behind us, testifying to the certainty of those things in which we place our trust. May it terminate in the return of the Lord. The world needs his strong, infallible guidance; so also do the Ecclesias, and most of all do we ourselves.



God Manifest In The Flesh

(4)

Short articles from the pen of Bro. Thomas on the subject of God Manifestation particularly in relation to the Lord Jesus Christ.

How The Logos Became Flesh

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

After this manner, then, the Eternal Power or *Yahweh*, became flesh, and commenced the initiation of his promise, that he would be to Israel for *Elohim*. The chief *Eloah* was now born; and, as the Star of Jacob, cradled in a manger, received the homage

of the wise and the acclamation of the heavenly host. This babe was the "body made in secret" through which "the Eternal Spirit," when it should attain to "the fulness of the times," designed to manifest Himself. That time had arrived when Jesus began to be about thirty years of age. He was now to be sent forth, being made under the law, that them under the law he might purchase from it, that we might obtain sonship — Gal. 4:5. His sending forth was subsequently to his immersion, and preceded by his anointing with Holy Spirit. Though born of "*Yahweh's* handmaid" six months after John the Immerser, John said of him "after me cometh a man who hath been preferred to me; for he was before me." Isaiah styles Him *Yahweh* and *Elohim*, in his prophecy concerning John as "The Voice" that was to herald his manifestation, saying, Prepare ye the way of *Yahweh*, make straight in the desert a highway for our *Elohim* — (ch. 40:3). The

Father was an *Eloah* and Jesus was another; so that in this unity were developed two, who, in the Hebrew plural, are termed *Elohim*. Here, then, was a practical illustration of the phrase, so often occurring in the Scriptures of the prophets, "*Yahweh Elohim*," most incorrectly rendered in the English Version "Lord God". Based upon this combination of Holy Spirit and flesh, Jesus said to Nicodemus, I say unto thee, "We speak what We do know, and testify what we have seen, and ye receive not our witness." Here was plural manifestation in unity. This is abundantly evinced in all the New Testament. Hence, on another occasion, Jesus said to the Jews, "I and the Father are one" — one what? We are, in the words of Moses, "One *Yahweh*." The Jews, who "judged after the flesh," were indignant at this, and attempted to stone him, for blasphemy; saying that, because being a man, he made himself Deity. But Jesus rebuked the charge of blasphemy, with an *argumentum ad homines* which was unanswerable. "Is it not written in your law. I said ye are *Elohim* and sons of the Highest, all of you? — (Psalm 82:6). If He (the Deity) called them *Elohim* to whom the word of the Deity came (that is, to their fathers) and the Scripture cannot be broken; say ye of him, whom the Father hath sanctified and sent into the world, Thou blasphemest, because I said I am Son of the Deity? Know that the Father is in me, and I in Him; and that he who hath seen me hath seen the Father" (John 10:30; 14:9). They judged after

the flesh (chap. 8:15), and, therefore, imagined that his words were flesh; that is, the mere utterances of the thinking of the flesh. But he told them this was not so; for he said, My teaching is not mine, but His who sent me; and John also testified that "he whom the Deity hath sent spake the words of the Deity;" as Moses had predicted in Deut. 18:18, concerning the Christ, saying, "I will put My words in his mouth, and he shall speak unto them all that I shall command him. And it shall be that whosoever will not hearken unto My words which he shall speak in My name, I will require it of him." And so, when the Word became flesh, the Word-Flesh recalled attention to what Moses had written and said, He that rejecteth me, and receiveth not my words the words that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father who sent me: He gave me a commandment what I should say, and what I should speak (John 12:47), "the words of eternal life."

The words, then that come out of the mouth of Jesus are to be received as the direct teaching of the Eternal Spirit, and to be interpreted of Him. (*Eureka*, vol. 1 pp. 100-103).

This Eternal Power is the *Logos*, or Word, which is identical with *Theos*, or Deity, glowing in light: Spirit substantial and corporeal. (*Eureka*, vol. 1 p. 105).

"I am the Alpha and the Omega, beginning and ending, saith the Lord, the who was and who is coming, the Omnipotent (Rev. 1:8). These words announce to us that He who is com-

ing is "the Almighty," also that this Almighty One pertains to the past, the present and the future; that He has a beginning and also an ending, as symbolized by the first letter in the Greek alphabet " $\tau\omicron$ Λ " and by the last, or $\tau\omicron$ Ω , "the Alpha and Omega."

But let the reader understand that this annunciation is not an announcement that the Eternal *Theos*, styled "the Father," had a beginning. If He had not always existed without beginning, there would have been no creation. To imagine a time, or part of past eternity, when *Theos* or *Ail*, commonly styled "God," did not exist, would be to suppose an epoch when there was nothing — no existing thing; and this supposition would be to make nothing the intelligent and wise creator of something, which is palpably absurd.

No; the annunciation before us carries us back no farther than that "beginning" to which John had already introduced his readers, in the book he had already written, to convince men that Jesus is the Anointed One, the Son of the Deity; and that, believing, they might have life through his name (John 10:31), the beginning of the pre-existent Deity, by His Spirit Effluence or *Logos* becoming flesh; the beginning of the Great Mystery, Deity, manifested in flesh." (1 Tim. 3:16).

This manifestation, then, as we have shown, had its beginning. It began in Jesus, Son of David and Son of Deity — (*Eureka*, vol. 1, p. 151).

Here the clouds of heaven constitute the Son of Man, who is

brought before the Ancient of Days, when "they" who compose Him, themselves come into His presence. The Ancient of Days is "the Lord the Spirit," the "Quickening Spirit," the *Logos* in David's flesh, who is the Head of this Son of Man — (*Eureka*, vol. 1, p. 166).

Under this first head I remark that Jesus Anointed was the glory of *Yahweh*. This is proved by John's testimony, that "the *Logos* became flesh and dwelt among us (Israelites), and we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth. And of his fulness have all we received, and grace for grace; for the law was given through Moses, the grace and the truth (represented by that law) came through Jesus Anointed." This glory of the Father was seen by "Judah and his companions" in the evening of the Mosaic *Aion*; and he was seen in the wilderness, as Isaiah had predicted, saying, The voice of him that proclaimeth in the wilderness, Prepare ye the way of *Yahweh*, make straight in the desert a highway for our *Elohim*, and the glory of *Yahweh* shall be revealed, and all flesh shall see together — (chap. 40:3,5). This was partially fulfilled in the evening of the Mosaic *Aion*, as related in regard to John the Baptist. He was that voice; the Spirit descending in the form of a dove was *Yahweh* or the *Logos*; and Jesus, the *Eloah*, who, when anointed became, as the voice of John proclaimed, "our *Elohim*;" or the *Logos* the *Eloah* from heaven, became flesh in Jesus, the other *Eloah* of the house of David. These two

Elohim dwelt among the Jews as the only-begotten of the Father, Son of Power and Son of Man, who hath declared the invisible Deity to men — (*Eureka*, vol. 1, p. 312). — J. Thomas

Hope, The Best Comfort in Sorrow

Death in Christ, A Sleep

This is the first of a series of seven articles of exposition and exhortation from 1 Thessalonians 4:13-18, showing the comfort and assurance we can derive from conviction of the sure hope of resurrection.

Unblamable in Holiness at the Lord's Coming

When he called the Thessalonians by the Gospel (2 Thess. 2:14) to God's Kingdom and glory, Paul had emphasised the great revolution in their way of life, and the expectations it would bring.

He showed them that faith in Christ would deliver them from the wrath to come on a world abandoned to its wickedness (1 Thess. 1:10); would introduce them instead to the glory which God Himself had in store for them (2:12); and would rejoice Paul's heart when they met again in the presence of Christ (2:19-20).

That gathering of saints to meet Christ at his advent stood out in Paul's expectation and exposition as a great object of hope. All Christ's redeemed will be joined with him then, their qualification for that destiny being that they each have been changed by the

Truth and established unblamable in holiness by it (3:13); for the Truth unreservedly believed (2:13) is the cleansing agent of hearts (2 Thess. 2:13).

This holiness is our assurance of joy when Christ returns, since without it none shall see God (Heb. 12:14). Only blessing can result from our meeting with Christ if we are truly sanctified, for he died for us, so that, whether living or dead when he comes, "we should live together with him" (5:10).

What of the Dead?

But the Thessalonians had not grasped clearly how the dead would stand, compared to their brethren who were still alive at Christ's return. This uncertainty implies a deficiency in their understanding of the *order* of resurrection and judgment. This lack had occasioned them much grief, as they saw their fellow-saints, brethren and sisters they loved,

die under the persecution that raged over them because of their new faith (2:14-16).

Their anxiety was that, by dying before Christ had returned, a believer suffers a disadvantage compared to the living. Their fervent belief in the resurrection was not for a moment in doubt. But, could the dead conceivably enter into their blessing simultaneously with the living, seeing that, being alive at Christ's coming, the living must surely be first to welcome him and receive his blessing?

Think of the generous spirit of brethren and sisters whose love and admiration for their dead fellow-labourers found grief in the expectation of being first to receive Christ's blessings. Paul loved them for it and every impulse of affection and care urged him to go to them immediately to relieve their grief and correct their misunderstanding.

Like a true shepherd, he especially yearned to be with them in their time of need, to sustain them with example, comfort and instruction (2:17).

Paul's concern could not be contained. Time and again, he set out toward Thessalonica and sent messengers to try to get the ban on him lifted (Acts 17:9; 1 Thess. 2:17-18). But "Satan", in this case the civil authorities in Thessalonica, as well as the Jews, continued to prevent it. Frustrated in this purpose, he contented himself with writing. His final re-

source was the first of two letters to the Thessalonians, in which he reassures them about their dead fellow-sufferers in the contention against the "Satan" (4:13-18).

Death in Christ, A Sleep

The Thessalonians' ignorance¹ (4:13), arose from a certain logic — that the living, being alive, *must* gain some advantage over the dead, simply because they would be present to receive Christ when he comes, and to receive from him his blessings there and then. Their sorrow for their dead came from out of this conclusion.

Now, to Paul, a conclusion like this overlooked a primary truth about being dead *in Christ*. He is able by a master stroke to change the whole perspective on the problem.

Saints, who are dead in Christ, are so related to life by assimilation into him that in God's eyes they are simply asleep² (4:13). The splendour of this is especially luminous in Luke 20:38 — God's dead saints are so certain of life that *to Him* they *are* alive. *To us*, to speak that way is calling "things that be not as though they were" (Rom. 4:17). But God is not bound by our mortal and limited perspective. He counts their death no more an interruption to life than we count sleep.

Sleep is a resting to awaken refreshed. It is no disadvantage, but

1. Since it is the knowledge of God that renews us in His image to salvation (Col. 3:10; Eph. 4:23), ignorance on the part of saints was always of great anxiety to Paul, as his exhortations show:

* Ignorance should not be found in a saint: Rom. 1:13; 11:25; 1 Cor. 10:1; 12:1.

* Its results are disastrous to such: Rom. 10:3.

To be ignorant describes any lack of knowledge, Rom. 2:4, or understanding, Mk. 9:32; 2 Pet. 2:12. The term used in each of the foregoing references is the verb *agnoeo*, "to be ignorant". The noun formed from it, *agnouia*, "ignorance", carries the same warning message: Acts 3:17; 17:30; Eph. 4:18. etc.

a gain to the sleeper (Jhn. 11:12). No more are the dead in Christ disadvantaged by death, because they die with him in order to rise again (4:14; 2 Tim. 2:11).

Hope, The Solace of Sorrow

The assurance our hope gives us is that our dead, dying in the Lord, will be restored to life and to us (Tit. 1:2; 3:7; Acts 23:6). There is no room in this for the inconsolable grief that the rest of mankind bows under because it has no hope (4:13). The world has no hope (Eph. 2:12), because its ignorance alienates it from the life God promises (Eph. 4:17-18). This in itself is sufficient justification for Paul's worry at the measure, small as it was, of ignorance that the fire of persecution had exposed in the Thessalonian ecclesia.

By introducing the word "sleep" in 4:13, Paul has set the scene for a vigorous contrast in 4:14: "If we believe that Jesus *died* and rose again, even so them also which *sleep* in Jesus will God bring with him."

His choice of the term he used for "died" lights up that contrast. *Apothnesko*, which he uses, intensifies the simpler word for "to

die", which is *thnesko*. So *apothnesko* carries with it the idea: "to die so as to be no more"³. It is therefore used of the pigs that "perished" in the lake (Matt. 8:32). It is, in one word, a summary of Ecc. 9:3-6. By using it, Paul insists that in his death the man Christ Jesus became totally extinct, as dead as can be.

The contrast of this strong word with "sleep" emphasises the transitory nature of death for those who die in Christ. They "sleep" in Jesus because, by his atoning death, Christ has converted their death into a passing and alien interruption of their living existence like sleep is of our waking hours (Jhn. 5:24; 3:15-16; 1 Cor. 15:18).

Out of this contrast comes the reason for his otherwise surprising conditional expression in 4:14, which we may paraphrase:

"If we believe⁴ (as we certainly do) that Jesus truly died, and in death ceased to exist, but notwithstanding that, rose again to life and immortality, then we can be confident that our own dead will be led forth from their graves just as surely and as readily as he was, because, by uniting us with Christ, God has made our death no more hindrance to revival than is sleep."

In verse 14, Paul introduces a tender note that is in reality a re-

2. The verb *koimao* means first "to lull to sleep", and so "to put to sleep".

In its middle and passive voices, it means "to fall asleep" involuntarily: Matt. 28:13; Lk. 22:45; Jhn. 11:12. This sense attaches also to the related noun *koimesis*: John 11:13. In 1 Thess. 4, the meaning of *koimao* as a metaphor for death is obvious from comparing verses 14, 15 and 16. In 1 Cor. 7:39, the term is directly translated "dead". The death of saints is likened to sleep very frequently; for example: Matt. 27:52; Jhn. 11:11; Act 7:60; 13:26; 1 Cor. 11:30; 15:6, 18, 20, 51; 1 Thess. 4:13, 14, 15; 2 Pet. 3:4. In the *Septuagint* Greek Old Testament a precedent is established for this use of *koimao* in Isa. 14:8 and 43:17.

Interestingly, our English word "Cemetery" is derived from it through the noun *koimeterion* meaning "sleeping place," "bed-room", which the Christians appropriated to the places where they buried their dead.

3. Greek-English Lexicon of the New Testament, Grimm, edited Thayer, 4th edition, 1961, T. & T. Clark, Edinburgh, U.K., article *Apothnesko*.

4. "The conditional particle *ei*, if, with the Indicative Mood in the protasis" (the "if" clause), "assumes the hypothesis as a fact". *Handbook to the Grammar of the Greek Testament*, S. G. Green, The Religious Tract Society, London, U.K., 1912. P. 317. This is the grammatical form of the construction in 4:14.

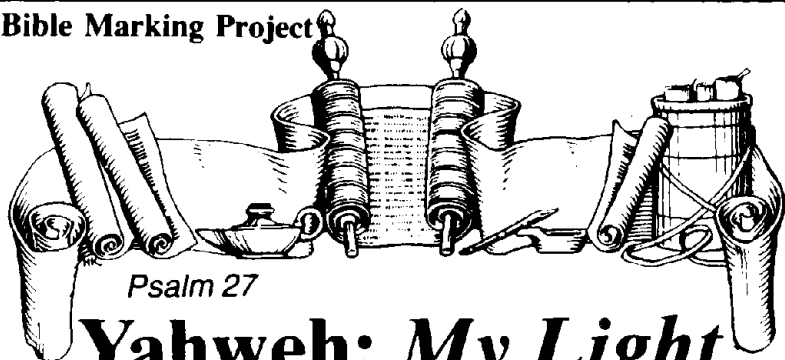
miniscence, by his choice of the word "bring", whose primary sense is "to lead" (Jh. 18:28; Acts 8:32; Rom. 2:4; 8:14) It is the term which Luke used to describe (Acts 9:27) how Barnabas, the *Son of Consolation*, "led" a disconsolate Saul to the apostles at a time when he laboured under the disadvantage that the whole

ecclesia in Jerusalem rejected him, not believing he was a disciple indeed (Acts 9:26).

In a greater act of compassion, God will lead the dead saints out of the grip of death and bring them to His son. There can be no disadvantage in death to anyone who has this assurance.

R.O. (NSW)

Bible Marking Project



Psalm 27

Yahweh: My Light And Salvation

We divide the Psalm into three sub-headings: Praise (vv. 1-6); Petition (vv. 7-12); Patience (vv. 13-14); and continue our verse by verse notes from our last number (p. 110) at v. 13.

Patience — vv. 13-14

David in spite of problems that pressed so heavily upon him, was able to see beyond them by concentrating his spiritual vision upon the "hope set before him". In doing so he typed Christ who "for the joy set before him endured the cross, despising the shame" and in consequence gained the victory. Patience and endurance are necessary virtues to that end.

VERSE 13

"I had fainted, unless I had believed to see the goodness of Yahweh" — David had the faith to recognise that present problems are but passing trials leading to a wonderful future. With the writer of Ps. 116, he had the assurance of knowing

that he "will walk before Yahweh in the land of the living" (Ps. 116:9). It was this faith that gave him the victory (1 John 5:4), as it did also the Lord (Heb. 12:2-3). In every circumstance of his life, whether heckled by the Pharisees, or thrashed by Pilate, the Lord kept his mind on "the joy set before him", and strengthened by Yahweh, found the will and the way to endure his trials unto a glorious victory and future.

What is the "goodness of Yahweh" that David desired to see? This is a phrase frequently used in Scripture and expressive of the privileges and benefits of the Gospel. Paul wrote: "Behold the goodness and severity of God; on them which fell severity; but towards thee, goodness, if

thou continue in His goodness: otherwise thou also shalt be cut off" (Rom. 11:22). To "continue in His goodness" is to remain in the faith, and so to ultimately experience goodness in the Age to come. It is interesting and profitable to trace the use of the term throughout Scripture. It was explained to Jethro (Exod. 18:9), revealed to Moses (Exod. 33:19); offered to Hobab (Num. 10:29); hoped for by David (Ps. 27:13); promised as the heritage of the Elect (Psa. 65:4); prepared for the humble (Ps. 68:10); is the subject of song and praise (Ps. 145:7); is Israelitish in its concept (Isa. 63:7); to be experienced by the nation (Jer. 31:12); the saints are to be satiated with it (Jer. 31:14); the whole world is to witness it (Jer. 33:9); and is the subject of millennial songs of victory (Zech. 9:17). In contrast to this glorious hope, is the punishment to be meted out to the wicked (Ps. 52:5).

VERSE 14

"Wait on Yahweh" — The Psalmist appeals for the exercise of patience as the faithful wait for Yahweh to act. They recognise that He knows best when to do so. Confidence in Him must be displayed by those who desire His help. See Psa. 25:3,21; 31:24. So Christ exhorted that his followers should "always pray and not faint" (Luke 18:1). There is glorious fellowship experienced by those who have the faith to "wait on Yahweh"; for He, in turn, waits the time of blessing. See Isa. 30:17; Ps. 37:34.

"Be of good courage, and He shall strengthen thine heart" — The RV renders this: "Be strong and let thine heart take courage". Faith is important, for without it we cannot please God (Heb. 11:6). But faith must not dwell alone; it needs the companionship of courage to be really effective. It is not faith in the abstract, but "faith that works by love" that gains the

victory (Gal. 5:6; James 1:17-20; 1 John 5:4). The men and women listed in Hebrews 11 were not merely of faith, but those who matched their faith with courage, and so manifested it in action. The exhortation of this verse is repeated throughout Scripture. See Josh. 1:6,7,9,18; Deut. 31:6-7; 1 Cor. 16:13. It is significant, and relevant to the verse before us, that in preparing Israel for war, all who were "fearful and fainthearted" were sent away (Deut. 20:8). Men and women of faith may be conscientious objectors, but they are not cowards. Cowardice not only weakens one's resolve to fight, but is discouraging to fellow-warriors. On the other hand, keen enthusiasm influences others, and stimulates them to like attitude and action. It was the grumbling of the faint-hearted that proved the undoing of Israel in its wilderness wanderings; it was the courage and faith of David and others like him, that stimulated his associates to acts of heroism.

"Wait, I say, on Yahweh" — Any seeming delay on the part of Yahweh in moving to the help of those who have sought His assistance, is a challenge to faith. He has given His assurance: "I will never leave thee, nor forsake thee" (Heb. 13:15). That is the fact of the matter, even though His temporary silence may suggest otherwise. When tested by such, let those of faith respond by boldly saying: "Yahweh is my Helper, I will not fear what man shall do unto me" (v. 5). It is in the mind that battle of facts is fought. There is need to recognise this, and to strengthen our minds to successfully overcome the problems of life in the strength of God. Therefore the line before us is repeated, so as to impress it on the faint-hearted ones.

On that note the Psalm ends.

— HPM

The Future

Under the "Law from Zion", Jerusalem will be the Mother City of all nations; for "all nations shall flow into it". Rome is now that Mother of Papal-dom; and Mecca of Mohammedon; but in the age, or world, that is coming, Jerusalem will be the Mother of all, both Jews and Gentiles; for "they shall no more walk after the imagination of their evil heart" (Jer. 3:17), "and shall all call upon the Name of Yahweh, to serve Him with one consent" (Zeph. 3:9).

Out Of This Life

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also" (Matthew 6:19-21).

Out of this life I shall never take
Things of Silver and Gold I make
All that I cherish and hoard away
After I leave, on earth must stay.

Though I call it mine, and boast its worth
I must give it up when I'm buried in earth
All that I gather and all that I keep
I must leave behind when I fall asleep.

I wonder often just what I shall own
At the Judgment Seat when I stand alone
What shall he find and what shall he see
In the character that really represents me.

Shall the great judge learn when I am thru
That my life has gathered riches too?
Or shall at the last it be mine to find
That all I had worked for I left behind?

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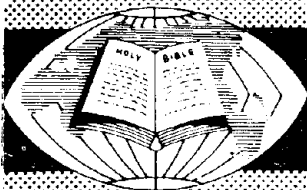
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Do what is right, be valiant for the Truth, teach it without compromise, and all lovers of the Truth will approve you; for all others, you need not care a rush!

— J. Thomas.



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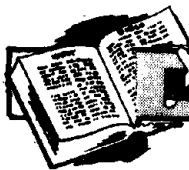
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*Editorial*

The Ways of Providence

THE Christadelphian Movement is not noted for its numerical size. Indeed, the comparative few who embrace the Truth is sometimes the subject of contemptuous allusion. It is perfectly natural it should be so. The importance of a community, in all ordinary human calculations, is measured by numbers. It never has been so in Divine considerations. "Fear not, little flock, it is the Father's good pleasure to give you the Kingdom," was the comment of the Lord to his immediate followers. And Yahweh's statement to Gideon was: "The people that are with thee are too many for Me to give the Midianites into their hands, lest Israel vaunt themselves against Me, saying, Mine own hand hath saved me" (Jud. 7:2). The standing of an Ecclesia in the sight of God does not depend upon numbers, but by the faith and fervency of its members. "He that glorieth," saith the Spirit, "let him glory in Yahweh".

It is Yahweh who is calling us; it is He who blesses our labour with increase. Our discovery of the way of salvation was not accidental. It may appear so from a fleshly viewpoint — the Christadelphian leaflet picked up in the gutter, the second-hand copy of *Christendom Astray* purchased out of curiosity, the public address casually attended; the chance comment made by a believer to his friend. They are the means by which the Truth has been brought to many; but not necessarily the prime cause of the call. Our standing in the Truth is due to the kind but unseen intervention of God on our behalf. His hand may not be openly seen, but He is ever intelligently working for the well-being of God-fearers. The angels are "ministering spirits sent forth to do service for the sake of those that shall inherit salvation" (Heb. 1:14 RV). Very often, in life's journey, there is an angel in the way blocking our progress to some desired end — as one did Balaam on his way to please himself. Those angels encamp around believers (Psa.

34:7), providing them with opportunities to demonstrate their fidelity to God.

In preaching the Truth we co-operate with God; but God is the prime Mover. There are many ways we can co-operate in preaching. It is not necessary to stand on a platform in the market place or in a hall. This is a sphere which is not available for sisters. None the less, many avenues for making known the truth are open to them. The distribution of literature, a word spoken in season, the ministrations to others in need, are all avenues of such service. The aged Anna spoke of Christ "to all them that looked for redemption in Israel" (Luke 2:38). Any sister, or brother, can do likewise. Moreover their attitude will have a powerful impact upon the Ecclesial atmosphere. Self-sacrificing, dedicated, though humble service, stirs others to do likewise. It creates an atmosphere of sincerity and earnestness that can stimulate goodwill. In those humble but effective labours, a service is performed to the glory of God and the wellbeing of others. He is well pleased by such services of sacrifice; they enable us to co-operate with His hidden ways.

As the ways of Providence have brought us to the Truth, so they continue to mould our characters. We might not see incidents in that light. The stress and turmoil of life, the problems that daily beset us and seem to hinder us in our service to God, the temptations of life that remind us of our inherent weakness; all are known of God and permitted by Him to test us, to develop us. When the Kingdom is established there will be only one faultless one among many redeemed, but there will not be one standing there who has been exempt from trial and trouble.

We are strengthened to do that by recognising that "if God be with us, who can be against us?" (Rom. 8:31). How do we know of a certainty that God is with us? By recognising the ways of Providence in our lives. Go back in thought over past incidents. Remember that awful, depressing crisis in your life when everything went wrong, and the future looked black with evil. Can you now see the hand of God in that? Did not you come through it satisfactorily? Were the ways of Providence in evidence in its circumstances? Can you see His hand at work now? You were humbled once by the recognition of personal failure? You who were looked upon as strong in the faith were made conscious (like David) of some terrible sin, that caused you to become utterly de-

spondent. God, of course, is not responsible for the sin, but He can be responsible for the feeling of depression that overtook you as the enormity of your action was brought home to you. Was not that through the ways of Providence? Sickness, and perhaps, death darkened your home. You prayed for help but it did not come. Was God unmindful? May not He know better than you what was best in the circumstances? Cannot the ways of Providence, even in those sad moments, create in you a feeling of compassion and concern for others who suffer similarly — such as you never knew before? Is not that a needful characteristic of salvation (see Heb. 5:1-2)?

The ways of Providence do not ensure continued success (as we count success) in the pursuit of objectives even in the Truth. Sometimes the love of God is revealed in humbling a person for the Kingdom. Paul experienced it when he was flung to the ground by the blinding vision seen on the way to Damascus, and was humbled in the sight of friends and enemies. He learned to thank Yahweh for that experience. He was frustrated by the "thorn in the flesh" which he prayed again and again to be removed — in vain. Was not that according to the ways of Providence? Paul learned by that means to gladly glory in his infirmities that the power of Christ might rest on him (2 Cor. 12:7-9). Let us also seek to discern the ways of Providence in the everyday incidents of our lives; and by so doing, learn to lean upon Yahweh with greater trust, in confidence recognising that no matter how dismal things may appear, nor how depressingly dark the future may look, He has promised: "I will never leave thee, nor forsake thee" (Heb. 13:5). Fortified by that knowledge, let us embolden ourselves to respond: "The Lord is my helper, I will not fear" (v. 6). The time is approaching when we will learn the full measure of His ways in our lives, when incidents and circumstances at present inexplicable will be fully and satisfactorily explained, and the words of the prophet realised: "Ye shall know that I have not done without cause all that I have done, saith Yahweh" (Ezek. 14:23). The full measure of His love towards us will then be recognised.

Stausfield

"The Lord foretold that shallow professors would fall away in time of difficulty, or trial. We ought not, therefore, to be surprised at the phenomenon, when it occurs. R.R.

The Cross Before The Crown

“If any man will come after me, let him deny himself, and take up his cross and follow me. For whosoever will lose his life for my sake shall find it” (Matt. 16:24-25). We are told to “take up” this cross; not wait for it to be given us. What does that mean?

How greatly are we helped to endure the small share of the sufferings of Christ that comes to us when we contemplate what Christ himself went through on the occasion described in the gospel narrative (Luke 24). The derision and crucifixion of Christ are so familiar to us as facts, that we are in danger of failing to realise how dreadful they were as realities. Think of the best friend you know, whom you have every cause to love and prize as your own soul. Think of him wrongfully getting into the hands of the authorities. Imagine him dragged before them by a jeering and relentless mob, who think it fine sport to insult him, and who are unrestrained in their murderous ferocity by the officers of the law. Imagine him spat upon and hustled; blindfolded and smitten; undressed and scourged. Realise the bitterness of a mock trial; imagine him, above all, condemned, and dragged again by the surging mob, in the company of convicted thieves, amid buffetings, to an eminence outside the city, and there impaled in the cruellest

manner possible to a piece of carpentry with nails, as a murderer or a felon. If these things were to happen to a personal friend whom you knew to be the purest and best upon earth, you would not need the added horrors of prolonged agony — desertion by friends, and the heart-breaking shame of being held up to the gaze of all as a reprobate unworthy to live. Your heart would sink within you, overwhelmed in pity and grief.

Such were the dreadful realities attendant upon the finishing of the Lord's course upon earth. The facts are ours to dwell upon. They whet our love for him; and they strengthen our resolution to fill up the measure of his sufferings; for his sufferings are not over till the last constituent of the body of Christ has finished his course. Our part is a light one, compared with his. None of us will be called upon to go through what he endured. All the more ought we take our little share with courage, and even enthusiasm. We live in a day when we can assemble, under the protection, in-

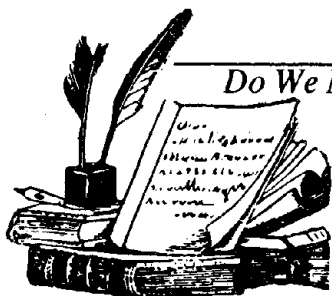
stead of the fear, of human law. We are at liberty to devise, do, and speak as we like, for the name of Jesus Christ. All we have to encounter is the contempt, pity and perhaps avoidance of worldly friends and neighbours. What if we play the coward in the presence of this? What if we shrink from that part of the shame and the cross left for us to bear? What if we weary in the slight labour and waiting that belong to our age? Shall we be worthy to stand in the day of recompense and glory, with him who endured contradiction of sinners against himself, and laid down his life for us? Our own hearts would condemn us. It is a rule of the service, and one that reason endorses, that "No man coming after Christ is fit to be his disciple, unless he take up the cross daily and follow him."

"Take it up!" This is something more than waiting till it comes. It means deliberate and preferential initiative — a voluntary, earnest, and decided participation in all that belongs to Christ at the present time. Let a man see about obeying the commandments, and he will soon find out what taking up the cross is. Let him let the light shine which the darkness comprehends not and thanks him not for, and in which our own flesh can find little pleasure. Let him do good to the unthankful and the evil. Let him refrain from all retaliation in speech, action, or suggestion. Let him keep himself unspotted from the world. He will soon find in such a course that a present life in the truth is a life of taking up the cross. Often he

will find it grievous. The flesh faints and fails under the discipline, but the Lord will uphold him, and there is a sweet end. The cross has only to be carried for a short time, and only as a preparation for what is to come. What is to come is everything that heart can desire — rest, peace, health, wealth, company, song, joy, honour, glory, beauty, and gladness for ever. The Lord brings it all with him at his coming, and for this we have to wait consciously no longer than death; for in death there is not a moment's conscious interval. The vision, therefore, is but a little way ahead.

Be steady in the conflict then. The crown awaits the victor, and the victory is not an impossible one. It requires but the constancy of a faith that works by love: that faith which is the confidence of things hoped for — hoped for because they are coming, and coming because they are promised: and promised because they are purposed as the only reasonable object in the framing of so glorious a world as this. God asks this honour at our hands — the honour of faith in His promised goodness. It is the highest honour mortal man can have — the honour of having it in his power to honour God: and it will be found in the glorious issue of things that no higher proof exists of the wisdom of God in requiring, as a basis of our friendship with Him, obedient faith, which not only honours Him, but purifies those who render it, and sows for them a harvest of unspeakable goodness and joy.

R. R.



Do We Need A New Appraisal Of Prophecy?

4. Answering Attacks From Within

A community based on truth need never be over-concerned about attacks from without. If its members are firmly established upon an understanding of sound doctrine, challenges will serve to strengthen and consolidate it. When the Truth is undermined from within, however, dismay and divisiveness results. As uncertainty follows, the power of resistance to worldly influences and attacks is weakened and the tendency to capitulate to such pressures increases. Christ warned: "a house divided against itself cannot stand" (Mark 3:25). Ecclesial history witnesses to that fact. There is a need, therefore, for the brotherhood to be on its guard; particularly as teaching once generally accepted by Ecclesias is today under attack. The question is asked: "If the foundations be destroyed, what can the righteous do?" (Psa. 11:3). The answer is, Stngthen the foundations!

Our Prophetic Platform Challenged

THERE are, today, ideas circulating within Christadelphias which are undermining confidence in our prophetic platform, as well as challenging fundamental doctrine in such a way as to weaken the body of Christ. Unless this is halted, Christ's warning will become more apparent: "When I come shall I find the faith in the earth? (Luke 18:8). What a sobering, dreadful thought it is to imagine one appearing at the Judgment Seat of Christ having been engaged in such subversive activity. Almost as dreadful will be the case of those who have condoned or assisted those so engaged (Matt. 18:1-6; 24:11,24; Acts 20:29-31).

We find no pleasure in answering such attacks. We do so only as a dire need, recognising that those whom we oppose may be quite sincere in their beliefs. Sincerity, however, does not diminish responsibility. That is why we have subjected the book *Revelation: A Biblical Approach* to close and critical scrutiny. It challenges the pioneer approach to *The Apocalypse* in a way quite contrary to facts and Scripture.

In doing so, we appeal to readers to give the exposition of Brother Thomas as fair consideration as they may to other expositions. Test it with an open mind. In regard to all expositions, let us "try the spirits whether they are of God" (1 John 4:1). We believe the result will be endorsement of the traditional presentation of prophecy.

In this final instalment of our examination of Bro. Whittaker's book, we will briefly examine three questions upon which he lays great stress. They are:

1. Which city sits on seven hills? Rome, or Jerusalem?
2. Who is the whore of the Apocalypse?
3. Who are the ten kings and the beast?

The Seven Hills

On p. 214 of *Revelation — A Biblical Approach*, and on p. 107 of his book *Jews, Arabs, and Bible Prophecy*, Bro. Whittaker acknowledges that Rome was built on seven hills; but he claims that they are too small to be termed "mountains" as Rev. 17:9 seems to require. He says that the mountains around Jerusalem more correctly fit the description. But in this statement, the author ignores the fact that the Greek word translated "mountains" is *oros* and signifies any protrusion whether small or large, low or high. The word is translated both *mountain* and *hill* in the Scriptures. Its derivative *oreinos* is translated "hill country" in Luke 1:39,65. *Oros* is translated "hill" in Matt. 15:14; Luke 4:29; 9:37. But the author, in his attempt to establish Jerusalem as the harlot of *The Apocalypse*, ignores these facts. The strong assertion is made by him on p. 107 of *Jews, Arabs and Bible Prophecy*: "It (Jerusalem) sits on seven mountains."

But where is documentation to confirm this assertion? There is none! In fact, the statement is absurdly incorrect. Josephus, in describing the city of Jerusalem, says in *Book 5 Ch. 4* that Jerusalem is built upon two hills.

The International Bible Encyclopedia agrees with this. Zondervan's *Pictorial Bible Encyclopedia* on p. 418 speaks of three hills in Jerusalem. From whence then, does the author get his information to assert that Jerusalem is built upon seven mountains or hills? It appears a desperate attempt to use any means to support his position.

That Rome was built upon seven hills or mountains is well known. We cite the following testimonies.

Buften's Universal Encyclopedia (1919) "Rome ... The ancient city occupied a series of eminences of small elevation known as the seven hills of Rome the (1) Capitoline (2) the Palatine (3) the Avantine (4) the Quirinal (5) the Viminal (6) the Esquiline (7) Caelian hill." ... (Numbers are mine).

The Two Babylons by Alexander Hislop p. 2 of the Introduction. "No other city in the world has ever been celebrated as the city of Rome has, for its situation on seven hills. Pagan poets and orators who had no thought of elucidating prophecy, have alike characterized it as 'the seven hilled city.' Thus Virgil refers to it: 'Rome has both become the most beautiful (city) in the world, and alone has surrounded for herself seven heights with a wall.' Porpercius, in the same strain speaks of it (only by adding another trait, which completes the Apocalyptic picture) as 'The lofty city on seven hills, which governs the whole world.' Its 'governing the whole world' is just the counterpart of the Divine statement — 'which reigneth over the kings of the earth' (Rev. 17:18). To call Rome the city 'of the seven hills' was by its citizens held to be as descriptive as to call it by its own proper name. Hence Horace speaks of it by reference to its seven hills alone, when he addresses, 'the god's who have set their affections on the seven hills.' ... When Symmachus .. the last acting Pagan Pontifex Maximus .. introduces by letter one friend of his to another, he calls him, *De septum montibus virim*, — 'a man from the seven mountains,' meaning thereby, .. 'A Roman citizen'."

Rome is the famous city associated universally with seven

hills. Jerusalem has never been. We reject as false any teaching which asserts, without proof, that the Harlot who sits on seven hills is the city of Jerusalem.

The Harlot of the Apocalypse

Bro. Whittaker correctly states on the pages referred to above, that Israel was often referred to as a whore or harlot by the O.T. prophets. The facts show that Israel was God's covenant people taken as a symbolic wife to raise up seed for God's kingdom. But this covenanted nation-wife proved unfaithful in that she turned to the religious practises of the Pagan world that originated from Babylon. Israel, was, labeled *Babylon* by the Deity (see Ezek. 16,23; Jer. 3; Hos. 1,2).

Therefore, when Israel's cup of iniquity was full, God took a new covenanted nation out of the Gentiles (Acts 13:46; 15:13-17; 1 Pet. 1:9). This nation now occupies the favored position Israel once enjoyed. Peter, however, warned that the ecclesia, after the days of the apostles, would follow the same course as Israel, superimposing the doctrines and rituals of Babylon upon the Truth (2 Pet. 2:1-3). Church history copiously attests to the fulfilment of his prophetic warning. In view of this, the same terminology which was applicable to unfaithful Israel was, after the destruction of Jerusalem in 70 A.D., applied to the apostate church. Therefore the fact of Israel's well deserved accusation as a whore is no help to the author in his attempt to make Jerusalem the harlot of the Apocalypse; especially

in light of the fact that we have proven that John saw the visions too late for them to serve as a prophecy of the events of 70 A.D.

The Ten Kings

Bro. Whittaker's theory in regard to the ten kings is confusing and therefore unstable. In his treatment of them in *The Revelation*, two different explanations are advanced. One on p. 216 and another on p. 226. One advantage of this is that if the reader does not find the first explanation satisfactory, he can accept the second. But such confusion does not represent good Scriptural exegesis. In *Jews, Arabs and Prophecy*, our brother suggests that the Ten Kings are ten Arab nations (p. 108); and this he also does in *Revelation — A Biblical Approach* (p. 215). In the latter treatise, he suggests that the ten names which occur in Psalms 83 are the ten kings of *The Apocalypse*. But there is an insurmountable problem for such an idea. Rev. 17:12 plainly states that the ten kings had not received their kingdoms at the time of the visions on the Isle of Patmos. Yet every tribal name in Psalms 83 relates to a nation or people contemporary with Israelitish history, and with whom Israel did battle at one time or another. How can it be said of them that they had received "no kingdom as yet" when John was given *The Apocalypse*? Only by closing one's eyes to facts!

A Biblical Approach

Then on p. 226 by a process of adding and subtracting, the alliance of ten nations is linked with

Ezek. 38. Bro. Whittaker suggests that we subtract the name *Rosh*, and include Sheba, Dedan and Tarshish, and so arrive at the magic number of ten! But *Rosh* *does* appear in the text, and its deletion (no matter how convenient for the author's theory) is without Scriptural warrant. Thus the chapter reveals 11 names! In addition, of course, Sheba, Dedan, and Tarshish do not form a part of the confederacy, for if they did, they would be well versed as to the policy and intent of the confederacy. Indeed, they would co-operate in it. Instead, they ask a challenging question, which shows quite clearly that they are opposed to the northern invader.

The author also challenges identification of the ten kings with the European Common Market alliance on the grounds that that alliance only has 9 members. That objection appeared over a decade ago, but since then the E.E.C. has voted in an agreement to extend the member nations to *ten*. The number has fluctuated from 9 to 10 at various times as one or another nation faltered in its allegiance.

Finally, we will briefly review some of the objections of Bro. Whittaker, as he confuses several matters as explained by those who hold the continuing historical concept of prophecy. He seems to feel that this concept interprets the ten kings, the beast and the papacy as being identical (e.g. p. 214). We submit, by way of explanation, that the "beast" represents the political organisation of modern Europe. The ten kings within that union lend their

influence to give power and authority to it to carry out whatever it may purpose to do. The term "Dragon" seems to refer to the military authority of eastern Europe: that agency which in the past has protected and enforced the will of the western union. The Harlot, who is Babylonian in character, constitutes the religious segment of the system, with the false prophet as the mouth-piece of it. An example of its false teaching is its treatment of the prophecy of 70 weeks of Daniel 9:24-27. This is used to propagate the futurist theory of Antichrist. In doing so it has introduced to the world a false interpretation of prophecy that justifies the Apocalyptic title of "false prophet".

The various segments of the system are illustrated by different symbols, but together they form a whole. It is not a case of "dog eating dog", as Bro. Whittaker puts it, when the ten kings are described as persecuting the harlot. It illustrates their vacillating policy, as relates to the "ten kings" at different epochs of their history. It is a significant fact, and in conformity with the requirements of the prophecy, that the very European nations that persecuted the papacy following the French Revolution are today supporting it.

Marvel not that several different symbols may be found in *The Apocalypse* in reference to the same agency. Is not Christ represented as a Lion, a Lamb, a Rider on a white horse, a bridegroom, and so forth? Are not the saints also represented by various symbols such as the cherubim, the

multitudinous Christ, the rain-bowed angel, and so on?

It is our duty to "try the spirits, whether they are of God", for, as in the first century, many false prophets are entered into the world. We do not need any new light in order to prepare for the return of the bridegroom; what we need is to strengthen what remains, and maintain the faith once delivered to the saints, both in doctrine and in prophecy. We are extremely blessed in that of all earth's teeming millions we have revealed to us the saving and precious truth in an age of worldwide darkness. Let us develop a responsibility towards the Word, and not recklessly set aside the sound expositions of the pioneers, the precious heritage granted us in the mercy of God. Unfortunately, some seem eager to do so. Winds of false doctrine are sweeping throughout the world, and can influence believers. If ever there was a time to "prove all things, and hold fast to

that which is good," it is now. Paul warned that Satan can appear in the guise of an angel of light. In his day the warning related to those who were superimposing pagan and Judaizing heresies on the Truth (2 Cor. 11:13-15). Such teachers were deluded by false notions of their own importance, or imagined that their interpretations and impressions were God-breathed. Let us beware of the influence of any who would turn believers from the sound interpretation of scripture. Let no speaker, writer or teacher within the body of Christ seek for notoriety by heedlessly advancing so-called new-found light which challenges the fundamentals of teaching upon which Ecclesias in these latter days have been established. It is all too likely that, when it is too late, it will be found that some who have claimed to be right are proved to be disastrously and damagingly wrong.

W. R. Tanner (USA)

THE NEW SONG — Apoc. 14:1-3

The song the redeemed will sing on Zion is recorded in Rev. 5:9-10, and is sung in the presence of the holy angels.

Never will such an extraordinary choir have delighted so magnificent and dignified an assembly on the earth before. The birth of David's son was celebrated by the acclamation of a multitude of the heavenly host praising the Deity, and saying, "Glory to the Deity in the highest, over the earth peace, and good will towards men." Glorious, however, as this announcement was, the listeners to it were only a few simple shepherds; but in the approaching musical festival on Mount Zion, the performers will not be less than 144,000 immortals; who, like the Imperial President of the Festival, were once dead, but then are living for the aeons; while the listening and delighted audience, marshalled and convened by the King of Glory, themselves illustrious and immortal, number "ten thousand times ten thousand and thousands of thousands" (ch. 5:11). How gratified they will be in beholding the Royal Child, whose birth they celebrated over eighteen centuries before, enthroned by the Eternal Power, according to the words of Gabriel, in his father David's seat; and instead of a vile clamor for his crucifixion, in the very place where he was condemned and put to death, songs of thanksgiving and praise, ascending in immortal strains to the Deity, from the innumerable multitude of the redeemed.

J. Thomas

2. Lord of Living and Dead

An article drawn from 1 Thessalonians 4:13-18, which highlights Christ's love to all who die for his name, and shows him at work on their behalf as Lord of living and dead, to bring them into their inheritance.

Christ's Express Revelation

Included in the revelation of the Gospel Paul had received from Christ (Gal. 1:11-12) was the information he passes on here of the effect his coming will have on both living and dead (4:15).

So he wrote to the Thessalonians, as the word of the Lord himself:

"We, which are alive and remain unto the coming of the Lord, shall not precede* them which are asleep."

This gets to the core of their concern, with a truth which came to grips with their chief anxiety. Vine's comment illustrates this:

"Phthano, to anticipate, to come sooner, is translated 'shall (in no wise) precede' in 1 Thess. 4:15, R.V.,i.e. 'shall in no wise obtain an advantage over' (the verb does not convey the thought of a mere succession of one event after another); the Apostle, in reassuring the bereaved concerning their departed fellow-believers, declares that, as to any advantage, the dead in Christ will 'rise first'."

The Lord Himself

We need to understand the bond between Christ and those of his disciples who crown a life of faithful service with steadfastness in death, especially, as in the case

of the Thessalonians, where death itself becomes their last act of faith.

In a special sense, their suffering forges a bond between him and them of the kind Paul had in mind in saying, "If we be dead with him we shall also live with him" (2 Tim. 2:11).

For the sake of such as these, Christ "died and rose and revived, that he might be Lord both of the dead and living" (Rom. 14:9). His sacrifice fashioned the key that will open the grave and spoil death of its prisoners (Rev. 1:18); and their perseverance in shouldering their cross and following him knit them to him with a bond of love that death cannot break (Rom. 8:38-39).

Specially For The Dead

As Lord of the dead, he has the authority to command death to give them up to him, and for this very purpose "the Lord himself" descends from heaven (4:16).

The greater number and the most excellent of all the children of God are now among the dead. We have no reason therefore to be surprised that when Christ

* *Phthano* first means "to come before, precede".

comes, his first concern will be for them. This is reflected in the terms of Paul's description of the characteristics of the Lord's descent from heaven as:

"with a shout, and with the voice of the archangel, and with the trump of God" (4:16).

Each of these attributes of his return relates *first* to the revival of the dead, who as a result, "shall rise first" (4:16). Each expression is rooted deeply in the Scriptures, and when those Scriptures are brought to bear on this page it comes vigorously alive with meaning.

Voice of Authority

The "shout" with which Jesus descends is not an announcement to the world of his return. In fact, the world will at that time be oblivious of it, though it will see its results in myriads of opened graves throughout the earth, and the disappearance of a whole community. By its results it will sow superstitious doubt and terror among all the children of darkness, even though it is inaudible to them.

It is a special shout directed only to particular ears. To its proper audience, it is a shout of command. *Keleusma* has this special sense,* by virtue of its derivation from the verb *Keleuo*, which means, in keeping with its use in Acts 16:22 and 27:43, "to command". Directed to the dead, it pierces the oblivion of the grave. And this is what Christ means when he says in John 5:25:

"The dead shall hear the voice of the son of God: and they that hear shall live."

When Jesus set out to show the glory of God in a demonstration of this powerful command, "he cried with a loud voice, 'Lazarus, come forth.' And he that was dead came forth."

Like the command of Yahweh that brought the old creation out of lifeless darkness, this command from His son effectually performed His will in calling Lazarus forth from the darkness of death, just as it will soon do again for all the dead in Christ.

Great Prince of His People

The Bible introduces to us by name only one of the Archangels, the great Michael" (Jude 9), although Gabriel tells Daniel of others beside him (Dan. 10:13).

But Daniel 10:21 supplies a reason why Michael is named to us: "There is none that holdeth with me (Gabriel) in these things, but Michael *your prince*."

His primacy in affairs on earth is in keeping with his dignity in heaven as "Archangel", prince of angels. Consequently, Yahweh, the supreme Monarch of the universe, had assigned to him *the care of Israel*, the first of the nations. In "these things" to do with Israel his might was unequalled. As "the great prince which standeth for the children of thy people" Israel, he is the fitting emblem in Dan. 12 for Christ, in the resurrection era, when God puts the world into subjection, not to the angels, but to the "son of man" (Heb. 2:7).

* The Septuagint (LXX) Greek translation of Proverbs 30:27 uses "keleusma" in this sense. In the LXX this is in fact Prov. 24:62, owing to the dislocation in the order of the Greek text. Its rendering is: "The locusts are kingless, and yet march orderly in ranks at one command (*keleusma*)."

From the further testimony of scripture, we can gather the reason why the voice of an Archangel is especially relevant to the work of resurrection and redemption to which Christ turns his hand at his advent.

Lawgiver and Judge

In appointing Michael over Israel, God vested in him His own name, so that he made him His supreme representative to Israel, saying:

"Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for *my name is in him*" (Exod. 23:21).

Here is a most glorious angel, full of authority. This Scripture authorises him to speak laws to Israel and to exact from them obedience to his voice. And he is not only lawgiver, but judge as well, with power to pass sentence on their transgressions. When, therefore, Christ returns "with the voice of the Archangel" to raise the dead, he comes bearing the authority of Yahweh's name (Phil. 2:9-11), to fulfil his appointed functions of lawgiver and judge.

Those who claim, as we sometimes hear, that 1 Thess. 4 makes no mention of judgment have spoken too hastily, with insufficient understanding of its terms. The voice of the archangel, which is the voice of a judge, is expressly said to be one of Christ's attributes at his advent. Not only the wicked, but the faithful also, are to be judged by Christ. But in offering comfort to the ecclesia in time of bereavement Paul exhibits the *issue* of judgment, not its *process*, and only as it affects the approved, not the re-

jected, as we would expect of a sensitive and Godly comforter.

Divine Escort Into the Inheritance

Having judged and vindicated his approved, Christ will bring them into their inheritance. The voice of the archangel implies this, because Michael, in his guardianship of Israel, not only rescued them from Egypt and then shepherded them into their inheritance, but was in truth essential to it.

No one had a livelier appreciation of this than Moses, for when Israel had sinned in the golden calf and Michael had threatened to turn away from the people and appoint a lesser angel from the ranks of his command (Exod. 32:34-33:3), Moses pleaded earnestly with Yahweh for Michael to be restored to them (Exod. 33:12-16). Nor could Moses be diverted from his intercession until he had been satisfied by personal sight of Michael (Exod. 33:17-23; 34:5-6), that his intercession had been successful; and assured, by Michael's express declaration (Exod. 34:6-9), that the great name-bearer himself was to remain the guardian of Israel's trek to their inheritance. Moses knew that the stiff-necked generation he led would depend on all the resources of power, authority, grace and compassion vested in the greatest manifestation of God among all the host of angels to settle them safely in the land of promise.

To us also, who know that "the righteous scarcely be saved" (1 Peter 4:18), who have ourselves been rescued from the present

universal Egypt, and now walk in a Gentile wilderness, Christ is the only "Michael" who could possibly secure our safe entry into his kingdom with eternal joy. Paul's solemn insistence that he has the Lord's own word for his return with Archangel's voice is our assurance that we shall certainly attain our reward, if we persevere, though we might "sleep in Jesus" by that time. This can be to us a source of constancy under trial, as it was to the Thessalonians. No enemy could resist the archangel's power, however impregnably entrenched they may have felt in "cities walled up to heaven" (Deut. 1:28). The archangel's marvels of divine power were more than sufficient to drive them out and give their possessions to Israel (Exod. 34:10-11,24). Yet great as Michael is, Christ is greater (Heb. 1). His strength is demonstrably greater

than *any* enemy of God, for he has already conquered "*the* enemy", the diabolos (Matt. 13:39), and "*the* last enemy", death (1 Cor. 15:26), in his own death (Heb. 2:14). Qualified by this, he can put down any enemy, and will do so, until the last is destroyed.

He surely is Lord of living and dead; and by the "key of death and unseen" which he now bears (Rev. 1:18), Christ Jesus, this greater than Michael, has freed us from fear of death (Heb. 2:15; Rom. 8:2). Our dead, who kept the testimony of God, now lie as "souls under the altar", to be shortly avenged and clothed with immortality (Rev. 6:9-11).

With this confidence, we may all live and die for Christ, as the Thessalonians to whom Paul wrote were then doing under vehement persecution.

R.O. (NSW)

THE SONG OF MOSES — (Exod. 15; Rev. 15:3)

The great prophetic subject of this song is Yahweh as a Man of War — that Man of War to be manifested, who shall stand a conqueror upon "The glassy sea like to crystal"; when as the Spell of Christ in Zech. 14:9 testifies, "Yahweh shall be king over all the earth; in that day there shall be One Yahweh, and his Name one." This Man of War is that symbolic Son of Man seen by John in Apoc. 1:13-15; and that Mighty Angel he speaks of in Ch. 10:1; and the Son of Man upon the white cloud, in Ch. 14:14; and the Word of the Deity and his celestial brethren in arms, in Ch. 19:13,14; and the Lamb with the 144,000, who constitute the bride, in other words, He is the One Body glorified, the head of which is Christ Jesus, whose head is the Eternal Father (1 Cor. 11:3). This personification of Jesus and his brethren as constituting One Man is illustrated in Exod. 4:22, where the whole multitude of Israel, of which the adults were estimated at 600,000 (Exod. 12:37), is styled the Son and First-born of Yahweh. The He who shall be promised to Abraham 430 years "before the foundation of the world"; and prophesied of to Moses in the "Memorial" apocalypsed at the bush, is the Eternal, by his power, incorporate and manifest, first in Jesus of Nazareth, and hereafter in his resurrected, accepted, and quickened brethren, "glorified together with him." These all as one glorified body are the "One Yahweh" manifested in One Name, which enthroned in Jerusalem, is "King over all the earth" (Jer. 3:17). J. Thomas



LOGOS COMMUNICATION

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS
NEAR AND FAR

Studies In Germany

"Thank you for your kind letter. Although we cannot go to Wasserberg-haus for our Bible study week, we are sure that we will have a very good and profitable time around the Word. With the blessing of our heavenly Father we have discovered a new site for it, and, we believe, it will prove to be a very good one. Our studies will commence on Monday and go through until Saturday." — H.W. (Germany).

(Reference is to accommodation for housing those in Germany who will assemble for a week of study in May this year, God willing. The studies will be under the direction of Bro. J. Knowles who performed a similar service last year. It then proved most helpful, and, with the blessing of Yahweh, should do so this year as well. We, personally, have very fond memories of our association with the German Ecclesia in the 1981 Bible School and earlier visits. — Ed.)

Andropov And The Pope

"It is interesting to note the movements of the Pope and the new communist party chief, Andropov. This may be the duo that accomplishes what God has set as a course for Europe and Asia in the latter days. It will also be interesting to watch the reaction of

Ronald Reagan should he become impatient with the UN whilst watching the Soviets use it as a springboard for subversive activities within the US. Perhaps the 'UN' will move to Vienna as Bro. Thomas' writings would suggest." — J.Z. (USA).

(We share your interest and excitement at the unfolding of events. However, we feel that the national leaders to whom you refer — with the possible exception of the Pope — may be too old to effect what prophecy demands. As we see the course of events, the Lord returns and the Judgment Seat is completed before Russia moves south "to take a spoil and to take a prey". If that should prove correct, the present movements of nations indicate that the Lord is very near at hand. Perhaps this is to be the year of years. We hope so. — Ed.)

The Living Bible

"After a fairly long lapse in writing, I'm glad of the opportunity of renewing contact, and hope all goes well with you in health and outlook. In submitting, hopefully, the enclosed poem, I was impressed with its truth in an interview I had this week with an 'Evangelical' Pastor. He was chief salesman in a Bible Book shop in town: a large and attractive shop.

"The half-hour's discussion was friendly, because I resolved from the outset that it would not be other-

wise; I had no intention of raising an argument. My object was solely to call in question the footnote in the *Living Bible* at Ecclesiastes 9:5, 10. It is to the effect: 'The statements are Solomon's discouraged opinion, and do not reflect a knowledge of God's truth on these points!' And yet, the same Book rendered 2 Tim. 3:16: 'The whole bible (lit. Every Scripture) ... was given to us by inspiration from God...!'

"Well, the gentleman, Mr. Parnaby by name, far from being non-plussed (or even honest) mumbled some 'Holy Spirit' jargon, and damned me as a heretic! This because I believed what Ecclesiastes says!

"I received his condemnation as a compliment, especially when I checked the literal meaning of the verses in question. My experience taught me once again, that we cannot press first principles too strongly, and we certainly cannot parley with error, much less fraternise with any who hold to the serpent's lie." — C.W. (U.K.)

(Unfortunately "The Living Bible" is an extremely poor paraphrase of the original Scripture, well calculated to lead its readers astray. Your experience shows that the greatest care needs to be exercised in what Bibles are used or recommended. The A.V. or R.V. are more reliable than any others, and we recom-

mend use of the first whilst perhaps comparing it with other renditions to determine the proper use of a phrase or word. We endorse your statement regarding those resting on the serpent's lie. Thank you for the poem which we have included with this issue. — Ed.).

A Blessing

"Please find my belated subscription for vol. 49 of Logos. May you continue to be blessed in the wonderful effort you make for the Ecclesia." — J.T. (NSW)

(Your brief little note, scribbled on a piece of paper touched us, and cheered us up at a difficult time. You did not have to write, as you had filled in and enclosed the order form; but your action was appreciated. — Ed.).

"In the Beginning"

"I have enclosed subscription for Logos which we really enjoy as holding fast to the Truth in these last days. We also hope that you may again personally visit the North American continent in the near future.

"One of the greatest problems we have to face in these last days is that of divorce and remarriage in the household. The booklet I mailed to you confines the subject to those 'only in the Lord'. This is our main concern, though there are other matters that hinge on it which must be faced today.

"You may be interested that the publishers of *The Bible Student* published in England wrote me saying that they agree the booklet contributes to literature that should be published on the subject.

They will advertise it, and handle the distribution in England." — J.B. (Can.)

(Reference above is to the treatise "In the Beginning". Copies of this booklet are available from the Author, Bro. J. Brewis, 2149 Niagara Blvd., General Delivery, Fort Erie, Ont. L2A 5M5, Canada; or from Logos Publications, Australia. — Ed.).

Baptism

"I would like to thank you for the kind offer of Logos as a gift on the occasion of my baptism.

"It was during a visit by one of your fellow-countrymen, Bro. John Martin, of the Enfield Ecclesia, speaking at a Sunday public address on the prophecy of Ezekiel 38 that aroused my interest to seek further understanding of the Truth" — T.L. (UK).

(As Bro. John's address would have been based on Bro. Thomas' exposition, we recommend that you seek for your further understanding from the pages of "Elpis Israel!" — Ed.).

Cancellation

"Please do not send Logos for 1983 as I really do not have time to read it. Right now I am studying your book *The Apocalypse Epitomised*, and it requires concentration. With that, and the daily readings which are a must, my reading time is fully taken up" — P.W. (Can.).

(Readers-support of the periodical helps not only to maintain the magazine, but in other vital work of the Truth in which its committee is engaged. Gospel proclamation work being

a case in point. Our booklets now go into all parts of the English-reading world, but this would not be possible without support for "Logos". Reader-support assists in many and varied avenues of labour. — Ed.).

At 80!

"I have enclosed \$25 for Logos and Christadelphian Expositor. If I have sent too much apply the balance to whatever you wish. I am too close to 80 years to keep watch on accounts! Forgive me if I am tardy. I like the material you send me. The Lord's blessing on your work in His vineyard. Unfortunately I have not had Logos for a couple of months; due to mail delays". — G.D. (Can.).

(We hope the time will soon arrive when we do not have to send you the Magazine due to the Lord's return. Then, first priority will be given to His Majesty's Service, and no delay will be permitted. — Ed.).

Re-writing The Bible

"I read yesterday, in a Brisbane newspaper, that a Baptist minister in Sydney is calling for the re-writing of Bibles placed in schools, as they unfairly discriminate against homosexuals, lesbians and women. Do you know if this is true? If so, does the Baptist church accept it? Surely such an attitude is a further sign of the times!

"In Cairns, the Magistrate has asked Police to investigate a 'Jesus Group' on the Atherton Tableland because of the adverse effect it is having on the family life of its members. Whilst these are not Christadelphians,

the investigations seem to be based on the claim that the group is religious, which is significant". — C.L. (Old.).

(We have no doubt that the clergyman spoke as the newspaper reported, and most likely the church that he represents did little or nothing about it, even though it may not endorse his statements. Many churches today have abandoned the standards they endorsed 25 years ago. As to the police investigation of a religious group, this is a possibility. The standards of separateness demanded of believers are certainly not endorsed by the Powers that be; and, indeed, frequently run counter to them. For example, the teaching of Paul concerning sisters would be repudiated by the Women's Liberation Movement; whilst the advice of Solomon that if you spare the rod you spoil the child is counter to modern children's welfare philosophy and legislation. In fact, a parent chastising a child can make himself amenable to court action. However, such considerations will not divert true Christadelphians from carrying out their duty to the Ecclesia, their children, and Yahweh. — Ed.).

Violence On the Roads

"I am sorry that I omitted to pay for *Logos*, and have made this up by now paying for two years! I am very pleased to receive it. You may be interested to learn that I have now turned 82 years of age, and was brought up in the Truth. My mother was a very strict Christadelphian until the day of her falling asleep, and I was

blessed with her guidance and God's grace from very early years. I now live about 60 miles from the Ecclesia, but seldom get to attend, as I hate to drive alone. I live in Hemet city, at the bottom of Mt. San Jacinto, not far from where the Pacific Coast Bible School is held at Idyllwild Pines; and though I attend the Bible School, I see so many accidents on the mountain road, with so many 'doped' people responsible, that I hesitate to drive far. We look forward to the coming of the Lord; may it be soon". — C.R. (USA).

(You have witnessed remarkable changes during the course of your life, and seen standards change in the world about you. But the signs are encouraging, and testify that the Lord is near. How valuable it is to consider the great changes he will bring about by establishing God's way upon the earth, so that life might reflect to His glory. So faith takes hold of the distressing picture of today and changes it for the glory that will one day cover the earth as the waters do the sea. — Ed.).

The Expositor

"Can I register now as a subscriber for *The Christadelphian Expositor*, and secure the issues on *The Book of Numbers*? I recently borrowed some copies and found that they helped me to understand the Bible so much more. I came to understand better how wonderful are the words of God. If it is not possible to obtain the copies on *Numbers*, I quite understand". — J.B. (S.A.)

(The next issue of "The

Christadelphian Expositor" commences the Book of Deuteronomy. However, we can let you have back issues that would cover the Book of Numbers if you require them — or perhaps you would prefer to commence with Deuteronomy. Let us know and we will arrange for you to receive them. — Ed.).

Hope

"Please forward a copy of the book *Hope Beyond the Holocaust* as well as a copy of the new edition of *Eureka*. We look ardently for the coming of the Lord to quell the uprise of turmoil and strife which is erupting throughout mankind today, and to fulfil his prayer uttered so long ago: 'Thy Kingdom come, Thy will be done on earth as it is in heaven'. He who calmed the sea of Galilee, and said to the winds and waves Peace! be still! is alone capable of subduing the rising passions of wicked humanity. In fulfilment of the prophetic word, uttered 2000 years ago, man is manufacturing weapons capable of destroying life itself, but Christ's prophecy will be fulfilled. 'Except those days be shortened, no flesh shall be saved; but for the elect's sake, those days shall be shortened.' May we, through the wondrous grace and mercy of our heavenly Father, and his blessed son who died that we might live, be accounted worthy of a place with the elect of God in the age to come" — H.S. (Vic.).

(It is many, many years since you first wrote for "Logos" to be mailed to you; and your continued correspondence since has

never failed to breathe the same message of hope as your most recent correspondence. Together we have seen great things happen that testify to the veracity of the things mutually believed, as well as the imminence of the Lord's return. Thank you for this and for your continued encouragement. — Ed.)

Question

"Dear Mr. Mansfield. My name is Amy and I am 11 years old; and my brother's name is Tim, and he is 8 years old. We would like to know if God answers our prayers before we are baptised. Please answer our letter because nobody here can do so!" — Amy & Tim (USA).

(As soon as I get time, I will answer you personally. Meanwhile, remember that the prayers of Cornelius came up before God, and were answered in that he was told to send to Peter. Of course, there is only one way of obtaining forgiveness of sins, and that is through baptism; but meanwhile you can learn about God and His great purpose with the earth, and please Him by so doing. When the Lord Jesus took the child up in his arms to teach the Apostles a lesson of faith, he declared: "Suffer little children to come unto me, and forbid them not..." Your letter is of sufficient importance to warrant a personal answer, and I will do that as soon as I can. — Ed.)

Appreciation

"Congratulations on such a unique and enterprising way of communicating the Gospel — Do you have a catalogue

of your publications?" — J.N. (Vic.)

(The above correspondent signs himself as a clergyman of Victoria, and wrote in regard to the leaflet distributed by us relating to the Messiah. — Ed.)

"Return to Sender"

"I have enclosed a few extra dollars to help with the cost of out-reaching the Gospel of our Lord Jesus. Whilst I don't always agree with some of the subject matter contained within Logos, I know you and your Committee are sincere in your teaching. I was moved by your article entitled *Return to Sender!* As I have said I do not always agree with some articles, yet I would not mark Logos 'Return to Sender' which is an added burden on the finances of the Magazine, and so less available for the out-reaching of the Gospel to mankind" — H.M. (NSW).

(Strangely, we appreciate receiving communications from readers who do not agree. "Logos" is designed to stimulate thought, and to set forth the Truth as based on the Word. Next time you write, please let us know where you disagree with us. — Ed.)

Story of the Bible In German

"We are very thankful for the regular encouragement that we receive from the contents of Logos. We have asked that a report of the progress and conduct of the *Jugendfreizeit 1982* (Youth Camp) be passed on to you. We hope that this time together will result in a blessing in Ger-

many to all concerned. We pray that more young people will be able to attend the study in the future. We are thankful also for *The Story of the Bible* which is at present being translated into German. We hope that at the end of the year the work will be completed" — H.W. (Germany).

(Reference to the Youth Camp is found elsewhere in these columns (see pg. 175). The comment regarding "The Story of the Bible" is interesting, and we deeply apologise that pressure of work has prevented the next volume appearing in English. However, with the help of others, we have now started to produce it in earnest. Maybe workload and other things permitting, this year will see it published. — Ed.)

Awakening Articles!

"This is just a note to go along with the enclosed cheque. When we were baptised, Geoff and I both received free subscriptions to Logos for one year. That period has long since ended, and I do not know how long we've owed for all the booklets we have received. However, the enclosed money will look after that, and another year's subscription. We look forward to our future copies! There is always an awakening article to read!" — C.H. (WA).

(Baptism is essential, but no less important is the need to develop in the Word. If "Logos" has assisted, we are pleased. It is to that end that we maintain the Magazine. — Ed.)

Marriage Counselling

I would like to comment on your editorial in the November *Logos*. In particular I would like to commend the stand which you take in regard to "public" presentation on sex education. Such presentations serve to stimulate abnormal responses rather than mature reactions of natural growth and development. It was Yahweh's intention that sex education, like all other aspects of social education, be undertaken in the home; by wise parents seeking to educate their children with appropriate levels of instruction as they grow. Of course there is nothing more important than the nurturing of the children in a sound and comprehensive spiritual education, but this will only be understood within the framework of a social education leading to responsible interpersonal relationship. Much of the Law given through Moses had to do with personal and social responsibility — amplifying the meaning of "thou shalt love thy neighbour as thyself" (Lev. 19:18). Where socio-doctrinal education, including sexual education, has been abandoned, problems emerge and many of these occur later in a complex form — involving other people such as may be seen in marriage and other domestic problems. The divinely intended function of the family is not just the reproduction of the species (for we can witness enough of this without marriages!) but also "social" reproduction.

We may also occasionally witness one who demonstrates a very sound doctrinal appreciation of the Gospel but who lacks a sensitivity to the presence and needs of others; and often one's own spouse. Such a person may be termed "socially immature" or, as James prefers, "vain man — barren" (2:20). It is therefore entirely desirable that sex and marriage education be given in the home. But where this has not taken place what are we to do? It is here that I think your editorial makes a misclassification in placing "marriage (guidance) counselling" in the same class as Public sex education. Doubtless you have a certain group in mind when you speak of "marriage counsellors (especially amateurs) two a penny" but I would not sweep into the same bin professionally and spiritually qualified marriage counsellors for whom you seem to make no accommodation in your article, though I do understand and agree with what you are warning against.

Our community is today experiencing proportionately a very high percentage of marriage problems and these need to be counselled competently, *privately and confidentially* by spiritually senior brethren and sisters who have also preferably had some training in the handling of such sensitive problems.

Until relatively recent times marriage guidance counsellors in the world were trained in the basic Christian ethic that marriage is sacred and must be preserved at all costs. The drift today, however, is away from contending to maintain relationships and tending to end with the glib counsel; if it doesn't work, give it up and try somewhere else!

It has distressed me to see brethren and sisters turning to such unenlightened counsellors, on the suggestion of Senior brethren who believed they were unqualified to help in the problem. This is a near disastrous situation. I would

therefore like to see an increase in the number of competent Christadelphian Counsellors in ecclesial districts to cater for the sensitive and specialized needs of our brethren and sisters to whom they may turn for private and confidential help.

I quite agree with your approach and strategy for *prevention* of marriage/sexual problems but we also need to be equipped to manage the *reality* of such problems as now exist and are on the increase. I would be happy to talk with other brethren, sharing my concerns, about a strategy for improving the availability of such help and therefore removing some of the expressed need for "public" meetings on such problems.

P.P. (Vic.).

Editorial Comment

There is some very sound comment in your statement above. We fully endorse the suggestion you make that instruction concerning such personal matters referred to is basically a responsibility of parents. We appreciate much that you write in regard to marriage and to marriage counselling. You sound a warning note regarding a problem that is adversely affecting the climate of Ecclesias today, and threatens to undermine the spiritual virility of the whole Movement. We recall that Christ warned: "As it was in the days of Noah so shall it be also in the days of the Son of Man" (Luke 17:26). Among the things he instanced were: "They married wives, they were given in marriage". Genesis records that the Flood came because of a breakdown in God's requirements regarding marriage. Earlier restraints were relaxed, and the sons of God they "took them wives of all which they chose" (Gen. 6:2).

That same problem is now plaguing the Brotherhood, and assuming a most ominous aspect. We believe that unless it is taken in hand and restraints imposed, it will increase to the point where little difference will be discernable between the Ecclesia and the World at large. It is obvious that some Ecclesias have fallen victims to the environmental pressures to which they have been subjected. The permissiveness of this evil 20th Century has so worked its influence on some members as to make shipwreck of their marriage as well as their faith.

Domestic and marital problems are increasing within the Brotherhood out of all proportion to its size, and it is not difficult to pin-point the cause of this. It is largely due to the lack of the Word in the home, or the difference of one or both of the partners of a marriage to the practical requirements of the Word. When the Word is constantly opened in the home, when

the Daily Readings are "done" as a regular routine, and where both partners take a common interest in the things of the Truth, and develop a mutual policy in regard to its outworkings, "growing in knowledge and in grace" there will be found a measure of immunity to worldly influence. Busying themselves in the things of God, as well as those of the family, will help to cement the union of marriage, developing it as a bulwark against external pressures.

To our mind, trained counsellors are redundant, for we have all the advice necessary in the Word. All that is required is to know what the Word teaches, and the common sense to apply it. Unfortunately, problems arise because one or the other of these two prerequisites is lacking. I have never found a marital problem that is difficult of solution when the facts are clearly and honestly faced, and the requirements of Scripture followed. Generally, there is little that is complex or involved unless the parties concerned make it so. If one party is determined to follow his own course irrespective as to the feelings or the other, and the requirements of scripture, no solution is possible.

The most skilled and diplomatic of counsellors will then prove a failure.

On the other hand, where the parties concerned are prepared to submit to the requirements of Scripture, the most desperate of circumstances can be solved. Marital difficulties arise from ignoring the advice of scripture. Take any domestic problem you like, and you will find this to be so. A young couple marries. What are their plans? Are they prepared to submit to Paul's suggestion?

"I will therefore that the young women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully" (1 Tim. 5:14).

Is that advice followed generally today? It is not. We are told that conditions are

different. Under the economic stress of modern life, Paul's words are not practicable. So both go out to work. It may be that the bride has a better, or more lucrative job than the groom, and becomes the bread-winner. Conditions make him subservient to her, which is not the Scriptural principle. But the rejection of Paul's words is justified by them on the grounds that they are saving up for a home, and therefore two incomes (and perhaps three with overtime!) are necessary. And, of course, as "all work and no play makes Jack a dull boy", a night or two in an expensive restaurant, or some other form of escapism, is needed to relieve the monotony, labour, and even the tension of life.

To have children under such circumstances, they claim, is out of the question, irrespective as to the yearnings of nature. To give proper time to the truth is difficult, for the home is not conducive to it. Both return home from their respective jobs perhaps tired, irritable, or both. The bride arrives, possibly bearing in her hands some chicken and chips from the local "take away" shop, which fails to excite real interest in the evening meal or the domestic table. Each feels jaded, and perhaps finds the other party touchy; and whilst, for a time, the novelty and excitement of marriage may keep real problems at bay, the union is already under risk. At work, the wife or husband, finds in others a glamour and an appeal lacking in the home; the income derived by both working is swallowed up in more expensive living and dress; and as nature is denied that part which marriage is intended to supply, and the bond of union created by children is absent, dissatisfaction commences.

How many instances of marital trouble within the Brotherhood have developed from that cause? Is a trained counsellor necessary to supply an answer to the problem, or to effectively advise what should be done?

Search a little deeper into the problem. We know that homes are hard to acquire, demanding a lot of money. And to furnish them adequately needs more. Confident that they can handle the problem, the young couple become financially committed beyond the means of a single income, and their difficulties are compounded. And so Paul's advice to marry and have children, with the wife guiding the house, is put aside for a more convenient season — or sometimes set aside permanently at

great risk to domestic harmony and well-being. The first flush of marriage is over. Perhaps the double income has been halved, and worries mount. The harmony of the home is now threatened. If no longer remains an oasis of happiness based on the Truth.

The solution of the problem is not difficult to state; the application of it most certainly is. In fact, that marriage is beginning to founder because of lack of education in the home before marriage. There is a basic need to inculcate habits of frugal living, of careful saving, years before the time of marriage. Parents need to teach their children those principles to equip them to face up to the requirements of modern life. "Go to the ant, thou sluggard; consider her ways and be wise," David instructed Solomon (Prov. 6:6-11). The ant carefully stores up for a rainy day. The modern world does not. It is an age of frightful waste. Children are not taught the elements of carefulness or frugality in the home nor at School, where prodigality is shocking. As a child we were taught: "Look after the pennies (cents) and the pounds (dollars) will look after themselves!" But that is not the case today, and it is a fundamental cause of the breakdown of many marriages. I was in a shop recently, and the man behind the counter was short of 10¢ change. "Don't worry," said the young person when he said he would get it, "Its only ten cents!" Afterwards, the storekeeper told me that this attitude is quite common in those under a certain age, though those older will insist upon their right change. The younger generation has come into a world of money, so that it is not valued unless received in large amounts. Many do not know the pleasure of saving, not the satisfaction of self-denial. As members of an affluent welfare state, many have lost the spirit of independence, and believe that the world owes them a living. They become spendthrifts wasting resources that later they will need. It means little to them — until they marry and want to buy a home.

Recently I was approached by a couple for advice, or assistance in a project they wanted to undertake, and which, they thought, would help them in their marital state. Unfortunately, they lacked the financial resources necessary. Both were working, and had been so for some years. Their joint income was far, far in excess of my modest weekly return — but it was all mortgaged. They had formed the habit of

expensive living without knowing it. They did not know where the money went, until I insisted they put on paper what they spent each day. Then it was obvious they had displayed great faith in the prospect of finances to come, and the future appeared as a vista of steak dinners and self-indulgence in expensive eat-out places. Home, for them, had lost its true meaning. They had become bored with it. Now they wanted help! To me, brought up on the virtues of a frugal life, it seemed morally wrong that they had wasted money so readily, expending their labour "for that which satisfieth not" (Isa. 55:2).

Plain common sense, harnessed to sound Scriptural teaching, was all that was required to put that matter straight. Not a trained marriage counsellor mouthing platitudes but providing nothing practical. As you remark in your letter, such instruction should come from the home. Let habits of frugality be insisted upon there, and a foundation will be laid for a happier future. But observe the homes of many Christadelphians. Is there manifested a careful garnishing of resources? Are children taught to be careful against waste? Or are they indulged in as they demand attention by loudly voicing their wants? Look at the toys purchased them, and soon broken, or carelessly tossed aside. Consider the waste of food permitted! I hated tripe as a boy; but my mother seemed to like it, and anyway it was cheap! I ate the tripe. If I did not, I went hungry. I learned to eat all that was given me. Today children leave scraps on their plates, and turn to something else. They live to eat, rather than eat to live, and in the process develop wasteful habits.

You may imagine that this has nothing to do with marriage. I think it has much to do with the problem. It is an age of self-indulgence not self-sacrifice, and because that is permitted to obtrude into marital relationships, problems arise. Marriages are breaking down because of habits formed in youth. And it is there that the education must begin. A marriage counsellor patches up a state that should never have developed.

On one occasion, in another part of the world, I was asked to assist in the breakdown of a marriage. I did so with greatest reluctance. Others had already given their

advice, some for this and some for that, and mostly contradictory. The one concerned, a sister, assured me that all she wanted was to do what was right, but — and here followed accusations of others, and particularly her husband.

I suggested that she ignore all she had heard, and seeing she was so desirous of doing what was right, let her put the matter to a vote. And it went something like this:

What do *you* want to do? She frankly stated she was tired of home conditions!

What does your family want you to do? She told me.

What does the Ecclesia want you to do? She told me.

What does God require of you in the light of Ephesians 5:22-33? She had to tell me, but excused herself by claiming her husband did not carry out his part of the bargain. But nowhere is that made a requisite by Paul to the Ephesians! So the voting was three to one against her proposed action!

She had the good sense to acknowledge the point and to respond to the humour of the approach. With a little understanding on the part of both, I understand, that the problem was solved — at least partly.

Whether it was completely solved I do not know. That depended upon the attitude of the husband as well as his wife. In that case a trained counsellor was not necessary, but a little sympathetic understanding of the issue, and the practical, common-sense application of Scripture to the circumstances.

You have clearly and squarely stated the place where marriage counsel should begin: with the family, and with the upbringing of children. They should be guided, educated and disciplined as they move towards maturity, so as to cope with the problems of life in the Ecclesia and the world. God places great importance upon the upbringing of children; and wise parents will see that His instructions are carried out. If they are not, they are making rods for their own backs, both now and in the future. Let the principles of child education and discipline as they are taught in the Word be applied in the home, and many of the practical problems disturbing Ecclesias today will disappear. — Editor.

People neglect God in vanity, and in trouble begin to pray. The efficacy of such prayer is recorded in Proverbs 1:24-33. R.R.

Conquering Death

"O death, where is thy sting? O grave, where is thy victory!"

A neighbour stopped me out today,
She told me, "Jess had passed away;"
Her name was Jessie Dyer — in full,
A cheerful soul, — so seldom dull.

I knew her many years ago,
A happy person — nice to know;
I'd known her, yes, for 40 years;
Her face was more of smiles than tears.

And now this news that she was gone,
It gave whereof to think upon:
That lady now had gone for good,
This fact I clearly understood.

For though in disposition, nice,
With more, by far of good than vice,
She didn't know what Scripture taught
And thus her hope — well — it was nought.

And this brings home the fact of death,
The *awful* fact that when our breath
At last expires — we know no more:
The same applies to sick and poor.

But in God's Word there's good escape,
It's there to read, all in good shape:
It tells of Christ who came to save,
Who died, but rose from out the grave.

The call goes forth, Believe: obey;
Take heed to what the Scriptures say;
The awful fact of death will then
Be peaceful sleep; you'll rise again!

Christ is the pattern: Christ the Head,
He rose that third day from the dead:
All those in him (like good, strong rope),
Possess God's all-sustaining Hope.

O let this Hope our minds employ,
To buoy us up, in faith and joy,
That when at last our Lord appears,
We'll live with him through endless years.

All that is written, heretofore,
Presents the sober truth for sure;
Escape from death, through Christ, is *true*;
Go, let it *now*, your life imbue.

C.W. (UK)

Past and Future Days of Judgment

"The day of Yahweh cometh"

Human Pride Humbled

"The day of Yahweh" is an expression of frequent occurrence in the Bible, designating the time of outpouring of divine judgment upon human pride. Isaiah makes reference to it as "the day of Yahweh of hosts" (Isa. 2:12), "that day" (Isa. 2:17,20), "the day of Yahweh" (Isa. 13:6,9), "the day of Yahweh's vengeance" (Isa. 34:8), and so forth.

The context in which these expressions are found governs the time period to which they each belong. As such, reference is made to the judgments of Yahweh in Isaiah's day against all things, peoples, and nations elevated in pride. The rod used to humble this pride was primarily the Assyrian (Isa. 10:5-19; 20:1-6; 37:4-23). His invasion of Palestine was humiliating to the pride of Jews and Gentile, but finally his arrogance also was humbled by Yahweh upon the mountains of Israel (Isa. 10:24-27; 37:29-38).

This outpouring of judgment was called "the Day of Yahweh of Hosts" because it left Him alone exalted in the eyes of His people and the nations (cp. Isa. 2:11-17; 40:1-11; 2 Chron. 32:21-23; Psa. 126:2-3), providing a remarkable

pattern of the future Day of Yahweh, at Christ's return.

The fundamental principle common to all "Days of Yahweh" is His elevation, and the humbling of fleshly pride both personal and national. Moreover, the manifestation of these days in the past, reassures us of Yahweh's intention and ability to cause His holiness to be elevated in the affairs of humanity. The principle is exhibited in His Son who "humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:8), but who was and will be elevated above all. Yahweh will further accomplish this in the various parts of the multitudinous Christ, the Ecclesia. This lesson must be learnt by its members. Yahweh must reign supreme in their lives to the humbling of fleshly arrogance, if they would be elevated with His son (see Phil. 2:5; 1 Pet. 5:1-7; Isa. 57:13; 66:2,5).

Human pride, in all its manifestations, challenges Yahweh's holiness; but the victory will be to Him. He has declared that "the day of Yahweh of Hosts shall be upon everyone that is proud and lofty, and he shall be brought down" (Isa. 2:12). The term

“every one” means all: whether Jew, Gentile, King, commoner, man, woman or Christadelphian.

A Pattern Of The End

At the end of every epoch, Yahweh permits human pride to express itself, though warning against it through His servants (cp. Isa. 2:10-22; Dan. 4:27; Luke 1:51; 18:13-14; 1 Pet. 5:1-7). He then judges it, and humbles it to the dust.

We live at the end of an epoch, in which human pride in all its intellectual grandeur is elevating itself. The environment can have a bad effect upon us if we let it, so that we, too, become lifted up in pride and arrogance. If we allow that to happen, we will be drawn into the maelstrom of judgment and misery which is its fate. The pattern we should follow is that of our Master, “who took upon himself the form of a servant” (Phil. 2:7). Submissive to Yahweh’s will, humbling himself to aid others, he was raised from the grave, and now awaits the time of glory on earth.

In that regard, Isaiah exhorted his disciples as the Day of Yahweh impended in his day:

“Sanctify Yahweh of Hosts Himself; and let Him be your fear, and let Him be your dread” (Isa. 8:13).

Again by the mouth of that tender, sensitive prophet, Jeremiah:

“Thus saith Yahweh, let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I AM YAHWEH which doth exercise lovingkindness, judgment, and righteousness, in the earth; for in these things I delight, saith Yahweh” (Jer. 9:23-24).

Reference to the Day of

Yahweh is not unique to Isaiah. Other prophets, ministering just before or during his ministry, used similar expressions. They, too, warned of the fire of Divine judgment to be manifested through the Assyrian Rod (cp. Hos. 5:9; 9:7 etc.; Amos 1:14; 2:16; 3:14 etc.; Mic. 1:3-4; 2:3-4; 3:6; 7:4 etc.). Similarly, those prophets just before or during the ministry of Jeremiah, warned of the Babylonian sword against all national and personal pride (cp. Dan. 2:37-38; Ezek. 7:7,10,12, 19; Joel 1:15; 2:1; Obad. 8,11,12,13,15; Zeph. 1:7-10 etc.). Nahum used similar expressions to describe Yahweh’s day of judgment upon ancient Nineveh, through the combined arms of Media and Babylon (Nah. 1:7; 2:3). In Hab. 3:16, the prophet looks to the future ‘day of Yahweh’, when all the “judgment written” against all human pride shall be executed by Christ and the Saints, (Psa. 149:5-9; 2 Cor. 10:6; Heb. 2:5). At that time, all the typical “days of Yahweh”, will find their fulfilment.

“The day of Yahweh” upon Babylon

Isaiah describes “the day of Yahweh” as cruel and imminent (ch. 13:6-9). He calls it “the burden of Babylon” (vv. 1,19-22). The tool Yahweh used was the merciless Mede (vv. 17-18). With it He exacted vengeance against human national pride and cruelty, manifested by the ruthless rulership of Babylon over all people (Dan. 4:17,25-27,30-33; 5:20-31). This “day of Yahweh” upon Babylon is again the subject of Isaiah’s prophecy in Ch. 21:1-

10. So vividly was the vision, that his sensitive heart trembled greatly (vv. 3-4). In executing the judgments, Yahweh would use a remarkable servant designated as "My shepherd" (44:28), "My anointed" (Heb. *Messiah* 45:1-4). He named him *Cyrus* (44:28; 45:4) even though the historic Cyrus was ignorant of Yahweh, the God of Israel.

All of this magnificent work was part of "the day of Yahweh". It involved the humbling of flesh, the exaltation of His name Yahweh, the return of the Jews under Ezra, the marriage of Esther, and so forth (2 Chron. 36:22-23; Ezra 1:1-4; Est. 8:17).

After The Babylonian Exile

The expression *the day of Yahweh* is frequently found in the writings of the prophets after the exile. Some of the references apply to Yahweh's day of judgment in A.D. 70, others, to the work of Christ and the Saints, while others have a dual application; firstly to A.D. 70, then to Christ's return. We list them below under their headings, giving the N.T. references in their application to A.D. 70 and Christ's return.

AD 70 — Mal. 3:1-6; cp. Matt. 3:10-12; 11-10, 13:37-43, 49-50.

Mal. 4:1-2, 5-6; cp. Luke 1:17, 76-79; 21:22; Matt. 2:14; 17:11-13; Mark 9:11-13; Eph. 5:14; 2 Pet. 3:7, 10.

Christ's return — Hag. 2:23; Zech. 2:11; 3:9-10; 9:12-16; 12:3, 4, 6, 8, 9, 11; 13:1, 2, 4; 14:1-4, 6-9, 13, 20-21; Mal. 3:1-6; 4:1-6.

In A.D. 70, the Roman armies became the rod of Yahweh's wrath upon His people and city (Matt. 22:7). The dismemberment of the Judean state, the scattering of the Jews into all parts of

the Roman empire, and the downtreading of Jerusalem by Gentile powers, down to our present day, was part of the vengeance of "the day of Yahweh", upon His people. This national day of judgment was the burden of much of John Baptist's message (Matt. 3:7-12; Luke 3:18). Much of Christ's preaching, and many of his parables, warned of that impending day of judgment (Matt. 13:37-43, 47-50; 21:41-44; 22:7; 23:34-39; 24:1-29). The Apostles, likewise, warned of it (Acts 2:17-21, 40; 1 Cor. 10:11; 1 Thess. 2:16; Jam. 5:7-8; Heb. 8:13; 1 Pet. 4:7; 2 Pet. 3:3; 1 John 2:18; Jude 17-19).

The rod to be used to execute judgment in the impending "day of Yahweh" will be the Russian confederacy (Ezek. 38:1-17; 39:23-29; Zech. 14:1-3). As in the day of the Assyrian, the object will be to humble the pride of all nations and peoples. Then Yahweh, in His beloved Son and the Bride, will humble the pride of the Russian confederacy upon the mountains of Israel (Dan. 2:44-45; Ezek. 38:18-23; Joel 3:2-17). This will bring the pride of *all* human flesh to the dust; so that Yahweh alone will be exalted.

The Great And Dreadful Day of Yahweh

The above heading is the expression of Malachi (Mal. 4:5). The same expression is found in Joel 2:31, ("terrible" is the same Heb. word as "dreadful" in Malachi). The Eternal Spirit in Jesus instructs us that Mal. 4:5 had reference to A.D. 70, and the same "Spirit of truth" in Peter, instructs us that the reference in

Joel 2:31 refers to the same period, A.D. 70.

Let us examine this grand teaching of the Eternal Spirit.

Firstly then, the teaching of Yahweh's Son. In answer to the Apostle's question "Why then say the scribes that Elias must first come?" (Matt. 17:10), he replied: "Elias truly shall first come, and restore all things." Then the disciples understood that he spake unto them of John the Baptist (Matt. 17:11-13). Again:

"For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come. He that hath ears to hear, let him hear" (Matt. 11:13-15).

Hence then, the ministry of John Baptist, prior to the public viewing and ministry of Christ, was a fulfilment of Mal. 3:1; 4:5-6. This is in perfect conformity to the teaching of the Angel Gabriel to Zacharias, the father of John: "...and he shall go before him in the spirit and power of Elias" (Luke 1:15-17).

Both the ministries of John and Jesus were performed prior to "the great and dreadful day of Yahweh" in A.D. 70, when the warning of the Eternal Spirit in Malachi was fulfilled. In their ministries, they detailed the judgments of Yahweh upon His people. Christ warned: "For then shall be great tribulation, such as was not since the beginning of the world (*kosmos* — Mosaic arrangement of things) to this time, no, nor ever shall be" (Matt. 24:21).

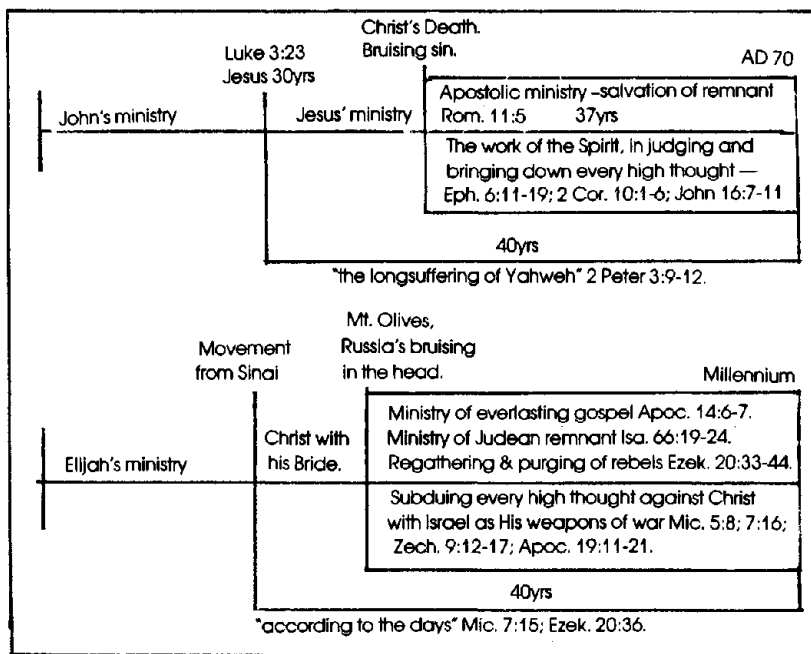
The Eternal Spirit through Peter in Acts 2:14-21, commenting on the prophecy in Joel 2:28-32, warned the Jews gathered from many parts of the Roman

empire, of the coming "great and terrible day of Yahweh". The address was concluded by an urgent appeal: "Save yourselves from this untoward (*warped, perverse*) generation" (Acts 2:40). So terrible was the day of Yahweh's judgments in A.D. 70, that even the future day of Yahweh upon guilty Israel, will not be as awful. For in that day "the residue of the people shall not be cut off from the city" (Zech. 14:2). Wonderful mercy shall be combined with purging judgment administered by Christ and his bride — the "Yahweh my Elohim" who "shall come, and all the Saints with thee" of Zech. 14:5 (cp. Rom. 11:26; 2 Cor. 10:6; Heb. 2:5; Rev. 14:1-5). The references in Mal. 3:1-6; 4:1-6, therefore, have a dual application. They apply to the ministries of John and Jesus, the ministry of the Apostles, the judgments of A.D. 70, as well as the future work of Elijah (Mal. 4:5-6), the bearing of the "everlasting gospel" by the glorified saints to the nations (Rev. 10:11; 14:6-7) and the remnant of the Jews in Jerusalem, after Christ has delivered them from the power of Russia (Isa. 66:19-24).

This dual application of "the great and terrible day of Yahweh" to A.D. 70 and Christ's return, may be more readily perceived in the following graph.

In the events leading up to and culminating in the great and dreadful day of Yahweh in A.D. 70, we may take exhortation and encouragement; for we live in similar days prior to "the great and dreadful day of Yahweh" upon this Earth, at Christ's return. This will culminate in judg-

LOGOS



ment upon all "the lofty looks of men", for "Yahweh alone shall be exalted in that day" (Isa. 2:11).
W. Excell (T.T.G.)

THE PARADISE OF THE DEITY — Isa. 62:4,5

When the marriage, or union, between the Sons of Zion and their King, as the Bridegroom, and the Holy Land as the Virgin-Bride, comes to pass, the country will become the Paradise of Yahweh, which His own right hand hath planted. Thus, the Spirit saith, "Yahweh shall comfort Zion; He will comfort all her waste places, and He will make her wilderness like Eden, and her desert like the Garden of Yahweh; joy and gladness shall be found therein, thanksgiving, and the voice of melody" (Isa. 51:3). "Instead of the thorn shall come up the myrtle tree: and it shall be to Yahweh for a renown, for a memorial of the Olahm, which shall not be cut off" (Isa. 55:13). At that time, "I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water; I will plant in the wilderness the cedar, the shittah tree, and the myrtle tree, and the oil tree; I will set in the desert the fir tree, and the pine, and the box together, that they (Israel) may see, and know, and consider, and understand together, that the hand of Yahweh hath done this and the Holy One of Israel hath created it" (Isa. 41:17-20).

J. Thomas

The Future of Jerusalem's "Holy Shrines"

"The most notable illustration of the working of the Frogs in their developing of the unclean spirit from the Mouth of the Dragon, is seen in the semeia, signs, wonders, or events, they originated and worked out, in regard to the 'Holy Places of Jerusalem', as against the rival pretensions of Russia. Their policy in respect of these, brought the Autocrat into a threatening attitude against the Sultan to whom they belong; or rather, who has present possession of them; for they belong exclusively to the King of the Jews, who is coming to set aside all claimants by appropriating them himself". — Eureka, vol. 3, p. 565.

Current Interest In The "Holy Places"

In *Eureka* as cited above, Bro. Thomas draws attention to the interest of Russia in the future of the so-called "holy places" of Jerusalem. It was the question as to who should exercise control of them that precipitated the Crimean War, of 1853-56, which brought Britain, France, and Turkey into conflict with Russia.

The Crimean War proved indecisive, and the *status quo* was re-established in Jerusalem. It was then under the control of Turkey, but today, of course, is in the hands of Israel. Bro. Thomas believed that the future of the so-called "Holy Places" could be partly responsible for drawing Russia into the Middle East as predicted in Ezekiel 38.

And as the Papacy draws closer to Communist Russia, and expresses interest in those "holy

places", their future could form part of the joint policy of a Catholic-Communist Confederacy when it moves south "to take a spoil and a prey".

It is significant, therefore, that recently the *Adelaide Advertiser* carried two articles side by side, dealing with the policies of the Papacy and the Soviet regarding the future of Jerusalem and its "holy shrines."

Not surprising, in view of prophecy, the articles claimed their policies are similar. This together with their mutual antisemitism, could play a part in cementing both systems together, to form the Communist-Catholic Confederacy that will bring Russia and the Old World belligerently into the Middle East as predicted by Ezekiel 38. In doing so, the Soviet must first occupy Istanbul (Constantinople), and from that centre, "honour a (papal)

god whom his (Communist) fathers have honoured not" (Dan. 11:38).

In the *Advertiser* articles mentioned above, the Soviet was reported as saying:

"The eastern part of Jerusalem (the Old City) must be returned to the Arabs and become an inseparable part of the Palestinian State. Free access of believers to the holy shrines of the three religions must be ensured in the whole of Jerusalem".

Under Israel, free access to the so-called holy shrines has been granted all religions; but that was not the case when Jordan annexed the Old City. For then, Jews were not permitted entrance to it. Now, however, Russia is demanding that all religions be considered — which is significant in view of what prophecy indicates.

Hypocritical, or not, it suggests an alignment of policy with that of the Vatican; for concerning the Papacy the *Advertiser* noted:

"In what Vatican sources said was one of his strongest statements to date on the Middle East conflict, the Pope made a strong appeal for the Internationalisation of Jerusalem. 'Jerusalem can also become a city . . . in which believers of the three great monotheistic religions, Christianity, Judaism and Islam, live in full liberty and equality.'"

Hypocrisy

It is useful to remember that when the State of Israel came into existence, it was decreed by UN that Jerusalem should remain an international city with free access to all. In contravention of that decree, it was annexed by Jordan, and Jews were denied entrance thereto. No protests were raised then by the Soviet or Papacy; no demands made upon the aggressors to open the city to Jews; but the case is different today. Israel is expected to give it back. Not to

Jordan, for Jordan was never given it — but to International control, in which Russia and Rome would have a part.

The hypocrisy of these statements is evident. The Soviet demands a freedom of worship in Jerusalem such as it has not been prepared to grant in Russia! The Pope calls for a measure of religious tolerance which Catholicism has not been prepared to extend to other religions in its power.

He made reference to the "three great monotheistic religions." But both Judiasitic and Islamic beliefs repudiate as blasphemy, the Trinitarianism of the Roman Catholic Church and its harlot daughters.

What is significant to Christadelphians is that the policies of both Rome and Russia, of Catholicism and Communism as to the future of Jerusalem are converging. This, as Bro. Thomas anticipated, could assist in the welding together of east and west to form a common policy for the invasion of Ezekiel 38. Then, as modern representatives of ancient Edom, they could boast:

"Aha, even the ancient high places ("holy" shrines) are our's in possession" (Ezek. 36:2).

Concerning the future of Jerusalem, the policies of the Soviet and the Vatican concur with that of the UN; for its General Assembly passed a resolution in 1980 condemning Israel for making Jerusalem its capital. In the eyes of the nations represented by the UN, Israel is now in breach of International Law.

A Holy War

Joel indicates that the proclamation of a "holy war" will form

the basis for the invasion of the land. Predicting the militarism of the last days, he declared:

“Proclaim this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your ploughshares into swords, and your pruninghooks into spears; let the weak say, I am strong” (Joel 3:9-10).

In these familiar words, it is useful to note that the Hebrew word for “prepare” is *kodesh* which signifies “to pronounce clean”, “to sanctify”, “make holy”, or “just.” Hence the invasion of the Middle East will be considered “just”. In an age in which there have been numerous protests against war in all parts of the world, this one will be considered an exception. It will be a “holy war”; one justified by the circumstances and objectives.

This will certainly suit Russian policy. One journalist has declared:

“One of the stated missions of the Soviet armed forces is to fulfil its duty to revolutionary movements abroad by rendering them assistance and support in what is described ideologically as a ‘just war’” (*The International Duty of the Armed Forces of the USSR Military of Defence — 1960*).

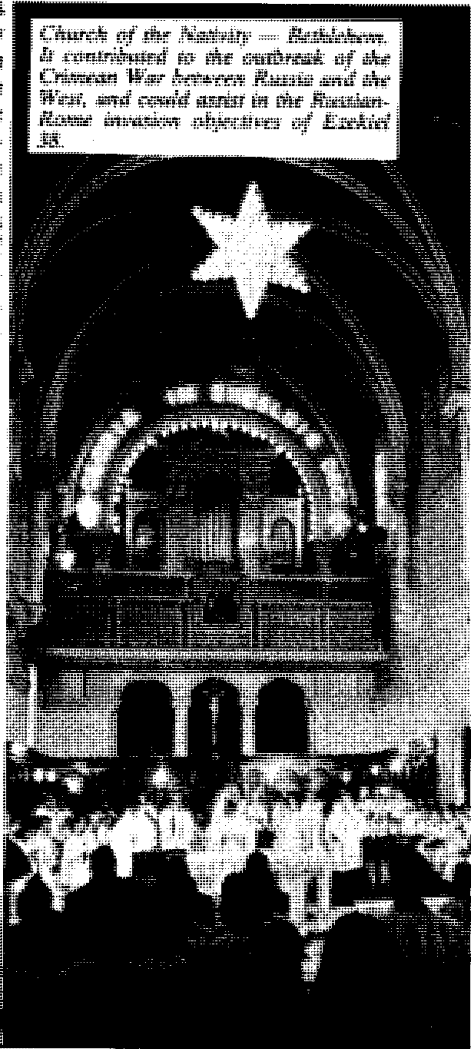
Armageddon

In Revelation 16, John describes “three unclean spirits like frogs” as emerging from the mouths of “the dragon” (Constantinople under Russia), “the beast (united Catholic Europe) and the “false prophet” (the Pa-pacy).

The three “unclean spirits” are obviously politico-religious in character, for they involve both beasts and false prophet. The “unclean spirits”, of course, are summed up in the Communist

doctrine of “liberty, fraternity and equality” that developed out of the French Revolution. But the specific subject of concern in this regard is the future of Jerusalem and the Holy Land, for they lead the nations to war “in the place called in the *Hebrew Tongue*, Armageddon”; in others words,

Church of the Nativity — Bethlehem. It contributed to the outbreak of the Crimean War between Russia and the West, and could assist in the Russian-Roman invasion objectives of Ezekiel 38.



down into the Land of Israel where today Hebrew has been revived as the mother tongue!

How significant and exciting it is, in view of these prophetic facts, to learn that the joint policies of Rome and Russia are hypocritically concerned with the future of Jerusalem! It is fully in accord with the requirements of prophecy, and the anticipations of Bro. Thomas. The formation of a common Soviet-Vatican policy based upon a Communist "Human Rights" platform concerning Jerusalem will contribute to the invasion of the Land as predicted by the prophets. The article in *The Advertiser* implies that this is already in the making.

However, Russia cannot yet lay claim to the Title of *The Dragon*, as required by Rev. 16, for in control of Istanbul (Constantinople) is still in the hands of the Turks. But this significant centre will yet be dominated by the Soviet. In *Eureka* vol. 3, p. 602, Brother Thomas writes:

"An unclean demon spirit will go forth from the Mouth of government for the deliverance of Jerusalem and the Holy Shrines out of the hands of the infidels. By this time, probably, Russia will have made a movement against Constantinople; and

being in the forefront of the line of march from Europe, and extending its dominion far into the north and east, it would be prepared to take the lead in the great movement of the west..."

Warning To Us

The fact that the future status of Jerusalem, our city, is a matter of international concern is exciting news. It witnesses that the end of all things is drawing close. The Lord declared: "When these things *begin* to come to pass, then look up, and lift up your heads, for your redemption draweth nigh" (Luke 21:24). The long-expected, but stealthy, advent of the King of Israel is on the eve of becoming a fact; and salvation will be to those who not only have looked for it, but have trimmed their lamps by believing the gospel of the Kingdom unto the obedience of faith, and the perfection thereof in "fruits meet for repentance". (*Elpis Israel, Preface p. xx*).

Events in 1983 are taking a most interesting and stimulating shape. The Papal political moves as we prepare for the Lord's coming, are worth watching.

W.J.M. (Woodville).

WONDERFUL WORDS

"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. 11:28). None but the Christ, the commissioned of God, could use such words as these: in the lips of a mere man, they would be preposterous presumption, but how natural and graceful they fall from the "Word" of God. The yoke of Christ supersedes every obligation under the sun; the law of the land; the customs of society; private judgment, and every other bond is broken by the fact that we are "under law to Christ." But it is the love of Christ that constraineth us. Moses worked by fear, but Christ rules by sympathy and love, and love casteth out fear. Meekness and lowliness gives the key to Christ's character, and describe well the genius of his law; and whoever becomes characterized by that law shall come to know depths of peace which the poor world flutters after in vain.

ARTICLES HELD OVER

We have to hand a number of articles awaiting appearance in *Logos* which we hope to publish in the future. Meanwhile, we apologise for their non-appearance. For that reason, the instalment on the Psalms has been crowded out of this issue.

HOPE BEYOND THE HOLOCAUST

Bro. Day has forwarded a copy of his book to President Reagan, Mrs. Thatcher, Mr. Begin, Mr. Fraser and Mr. Hawk with the following letter.

"This book of mine outlines the international events that will soon culminate in extraordinary crisis.

"Doubtless you receive a number of publications of apparently similar type. This one is different; it is true.

"I know you have regard for Bible prophecy, particularly its relevance to the State of Israel. The prophetic interpretations employed in this work have been consistently applied for nearly a hundred and fifty years. They have been vindicated by the history of that period.

"I count it a pleasure and a privilege to remit you this copy. Having regard to your high office and the extreme responsibilities entrusted to you, I commend it to your attention.

"May the God of Israel be pleased to bless you with the wonderful HOPE of this splendid world emerging triumphant BEYOND the inevitable HOLOCAUST.

"Yours respectfully, B. D. Day."

Bro. Day has attempted to do what Paul urges should be done: "Now unto the principalities and powers in heavenly places might be known by the Ecclesia the manifold wisdom of God" (Eph. 3:10).

We regret the delay in executing all the orders received for this book due to unforeseen causes. We hope that by now all readers who purchased copies have received their supplies.

BIBLE SCHOOL IN GUYANA

Plans for 1983 include, God willing, the Bible Exhibition either followed by or along with a series of special meetings and a Fraternal Gathering. There will be, of course, the activities of the other four Ecclesias in which to share particularly the four day Bible School at Kilcoy under the leadership of Bro. Ron Abel who first pioneered preaching at Kilcoy in 1960. The subject: The Ecclesias of the Lycus Valley. — Bro. H. R. Mitchel (Guyana).

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LOGOS TOUR OF BIBLE LANDS — 1984

We have been in touch with our agents overseas regarding this proposed tour, and feel that one of outstanding interest can be arranged. They did suggest, that if we liked to resume the tour this year, a particularly attractive schedule and price could be offered. But current appointments will not permit of that. We hope to organise something for next year (God willing), and will be pleased to hear from any who may be interested. In that regard, we have received a number of requests for a tour, and would appreciate it if those who have already written would contact us again, as we have mislaid all such requests. Therefore, even if you have received confirmation from us in regard to the proposed tour, would you write us again, as we now desire to commence listing those who may be interested. The touring should include Egypt, Israel, Jordan etc., and we plan to visit sites not previously included on our touring. Send your requests to Logos Tour of Bible Lands 1984, 9 West Beach Rd., West Beach, South Australia 5024.

ACKNOWLEDGMENTS

The following donations have been received and we sincerely appreciate the continued support shown by our readers in materially assisting the work. This enables us to continue and extend the efforts being made, which would otherwise be very difficult in an age of spiralling costs. We appreciate the confidence shown by these donations, and we endeavour to use the money wisely in furthering the work of the Truth in areas throughout the world:—

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Youth Aliyah — N.G. (WA).

Project Australia — P.W. (SA).

AUSTRALIAN BUSHFIRES

The concern shown by brethren in various parts of the world at news of this tragedy, and particularly in regard to any members affected thereby is deeply appreciated by the brotherhood in Australia. Bro. M. Stewart in telephoning to express his concern asked that we extend his greetings to those whom he met during his visits to this land.

Though there were members living in the devastated areas, and some experienced business losses through the fires, we are pleased to report that no lives were lost, nor homes destroyed. In comparison with what others experienced, the loss of members was quite minimal.
Editor.

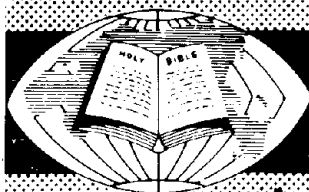
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Do what is right, be valiant for the Truth, teach it without compromise, and all lovers of the Truth will approve you; for all others, you need not care a rush!

— J. Thomas.



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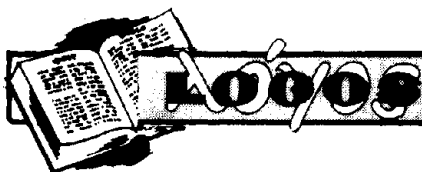
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Editorial

Inanimate Signposts

“THIS is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent” (John 17:3). From this statement of the Lord, we can conclude that there will be no salvation unless a person “knows God and Jesus Christ”. But what does that statement mean? Academic knowledge, of course, is a first principle; but it is obvious that more than this is necessary. We may be able to repeat, without mistake, every Scripture bearing upon the subject of God, and yet be lacking in the thing essential.

What then is needful? Moses made request: “Now therefore, I pray Thee, if I have found grace in Thy sight, shew me now Thy way, that I *may know Thee* . . .” (Exod. 33:12). To “know” God, therefore, is to recognise and walk in His way. Jeremiah recorded the words of God: “He judged the cause of the poor and needy; then it was well with him; *was not this to know Me?* saith Yahweh” (Jer. 22:16).

The very word used by the Lord in his prayer is significant. It is the word *ginosko*, and implies not merely to know academically, but in such a way as to establish a relationship between the person knowing and the object known. Hence to “know God” is to be motivated by Him, and to enter into such relationship with him as finds its outworking in action.

The expression is used of the most intimate relationship between two humans. For example, it is recorded: “And Adam *knew* Eve his wife; and she conceived, and bare Cain” (Gen. 4:1). The intimate relationship established between the two concerned, produced fruit to the glory of the father and the joy of the mother — though later that happiness was destroyed by the folly of the one so produced. So to “know God”, in the sense of John 17:3, requires the establishing of a relationship with Him that will result in a new life, a “new creation” as Paul styles it. This new-

ness of life is begotten by the seed of God, the Word, being implanted in the mind of the believer, in such a way as to motivate his actions (1 Pet. 1:22-23).

To "know God", therefore, means that a believer reveals the fruits of His search in a way of life. He is not a mere academic, knowing but failing to do. "We know God," says the Apostle, "if we keep His commandments". Again: "He that saith I know Him, and keepeth not His commandments *is a liar*". If we "know God" and fail to carry out the requirements of that knowledge we become liars, for our actions belie our beliefs. We repeat the failings of the sons of Eli. They were "sons of Belial; they knew not Yahweh" (1 Sam. 2:12). As priests in Israel, they could discourse upon Scripture, and direct people to the Law and its requirements. But they did not do it themselves. They were, in fact, hypocrites. They were like signposts in Israel; always pointing the way, but never going there themselves! We can be like that. To be otherwise requires more than academic knowledge; it demands that we become living exponents of the Word. This requires that we think upon those things learned (Phil. 4:8), that we might ponder how best to apply them in doing the will of God. Disobedient Israel failed to do this. Yahweh declared: "My people are foolish, they have not known Me" (Jer. 4:22). They knew God academically, but not practically. They took hold of knowledge, but did not allow knowledge to take hold of them. As Ezekiel was told: "With their mouth they shew much love but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not" (Ezek. 33:32). A person can be fond of singing but also be tone deaf; he can love music but is unable to play the simplest instrument. He admires, but cannot do. He is like the academic, that finds great pleasure in discussing or disputing Scripture, but fails to apply it in practise. He does not really "know" what he is talking about. He is as inanimate as the Signpost when it comes to doing. In fact, his study is a waste of time. In the Ecclesia he is but a signpost pointing the way but never going there himself!

And that is a pity.

In contrast to the indictment of Israel proclaimed by Jeremiah, there was commendation for faithful Josiah. Having in mind the king's excellent deportment, and good acts, Yahweh declared through the prophet: "Was not this to know Me?" (Jer. 22:15-

16). Josiah set a wonderful example to the nation. In fact, his dedicated actions held at bay the threatened judgments of Yahweh for sufficient number of years to develop a faithful seed in Judah, capable of providing a basis for the revival of the nation after the Babylonian captivity.

In view of the above, the solemn question we must ask ourselves is, Do we really know God? There are trends in the Brotherhood today that suggest the answer could be in doubt. Let us enquire: To what extent do we consciously build divine qualities in our lives? How enthusiastic are we in regard to the proclamation of the Truth and the work of the Ecclesia of which we are members? How much are we prepared to sacrifice self to assist others or obey the injunctions of God? If we are prepared to fearlessly appraise our motives and our actions we may be perturbed at the answers to these questions.

In all fields of endeavour, this is an age of academics. And the Ecclesia is often a victim of its environment. For us, perhaps, it is an age of too many meetings. Academic knowledge is on the increase; there is no doubt about that. But whether it is matched by a practical application of the Way is a matter that each individual must answer for himself. There is a surfeit of meetings, particularly for young people, and this is sometimes of questionable value. Mere book knowledge will not produce faith, though faith comes from the Word (Rom. 10:17). Fifty years ago, many leaders of Ecclesias would have lacked the academic knowledge of today, but they manifested a simple, dedicated faith that that was more than a match for the problems of life. They knew little of Hebrew and Greek but they were familiar with *Elpis Israel* and *Eureka*, and their faith manifested itself in a courageous single-minded devotion to the things of God. For all their limitations of understanding, they "knew God". They digested and absorbed the spiritual food they ate, which cannot be said of mere academics. For in this, as in other matters, the natural teaches the spiritual. It is not the amount of food we eat that counts, but the extent to which the body digests and absorbs the nutriment thereof.

A knowledge of the first principles, attendance at the meetings, and an up-to-date acquaintance with the affairs of the Ecclesias are far from sufficient to guarantee to us a place in the Kingdom. What is needed is a mind that approximates to that of

the Lord Jesus. "Let this mind be in you which was in the Lord Jesus," counselled Paul (Phil. 2:5). This mind is brought before us in his teaching and example. He placed God first in his considerations, his neighbour next, and himself last. He was a diligent student of the Scriptures which he permitted to mould his life, and he was a man of prayer. He controlled his actions by the one and looked for essential help from the other. He was at all times zealous and enthusiastic in the service of the Truth. He was at all times very pitiful and generous towards human weakness and honest failings, but ruthless in his demands upon himself. He was modest, humble, pure, earnest and reverent. He never courted applause or distinction, and in the face of trial sought the peace of God. He was no inanimate Signpost, merely pointing the way, but an Example who exhibited it in action. He provides the standard set us, and though to reach it in perfection is beyond us, we can, at least, approximate to it. To do so will ensure a place for us in the Kingdom he will set up at his return. Now is our day of opportunity, the time to "make our calling and election sure". Tomorrow may be too late, for Christ is at the door.

Stansfield

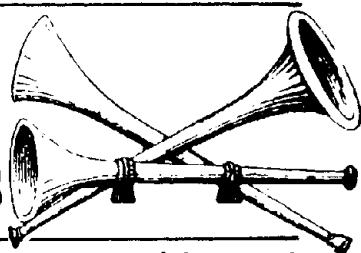
BRAVE RIDICULE

Trusting in the Lord, according to the man of the world, is the act of a fool. Ridicule of this kind forms one of the probationary trials of the God-fearing. It will not, however, subvert those who give ear to the words of Christ. "Blessed are ye, when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake." Those whom it will dangerously affect are such as esteem 'the praise of men more than the praise of God.' The worldling can produce no data upon which to prove that God has ever been trusted in vain. He cannot call a single witness. How differently does the case stand with the child of God! How vast is the "cloud of witnesses" to whom he can appeal! The foremost is Christ, "who ever liveth." It is not the trustful who are fools, but the trustless — whose hearts are fully set on an evil work, because the sentence against it is not executed speedily (Ecc. 8: 11), those who labour and fume for a few uncertain years of ease and enjoyment, when, by directing their efforts into another channel, eternity of joy might be attained. The secret of their folly is ignorance of the Bible. They know not the Word, and therefore cannot discern the sure basis upon which the faithful stand. They are to be pitied. Like children, they choose present gratification rather than future and lasting good. The day of retribution is at hand. Through despising God's counsel and reproof, they will have ere long to eat of the fruit of their way (Prov. 1: 24-31). Wisdom will then be justified of her children, and then also will it be made palpable that "the wisdom of this world is foolishness with God."

— A.T.J.

Hope, The Best Comfort in Sorrow

The First And Last Trumpets



This article shows the meaning of the two trumpets of the seventh month of the Jubilee year. It is especially helpful in revealing the difference between the "trumpets" of 1 Thess. 4 and 1 Cor. 15.

The Trumpets

Two different kinds of trumpets figure in Scripture. They are the *Shofar* and the *Chatzotzerah*.

The *shofar*, generally made of ram's horn (Josh. 6:5), greatly differed in form and sound from the silver *chatzotzerah*. Not merely because of its sharp and clear notes, for both were that. But the *shofar* was strident, whilst the *chatzotzerah's* sharpness was mellowed with the sweetness of its silver substance.

Whereas the *chatzotzerah's* shrillest blare was the "alarm" which assembled Israel to war (Num. 10:9), the *shofar* was the trumpet of the battlefield itself (Job 39:24-25; Judg. 7:18-22), projecting a penetrating, riveting bray of sound, suited to the melee of strife and blood. Different though they were, both *shofar* and *chatzotzerah* combine to shed light on this Thessalonians passage.

In the fascinating record of the typical institutions of Moses for the sounding of trumpets lie some eloquent exhortations, as well as prophecies, which find their substance in the work of Christ in the resurrection era.

A Trumpet of God

Paul's words in 1 Thess. 4:16

are "with a trumpet of God". Being a trumpet "of God", the only place to seek its meaning is in Scripture; and by giving this trumpet that title, God characterises the work it prophesies as a work which divine authority and power alone can do. Since it is a work of reviving the dead, this is demonstrably so.

We have Christ's own verification of this in John 5:20,26:

".... as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will For as the Father hath life in himself; so hath he given to the Son to have life in himself..."

What then does this trumpet have to do with the purpose of God? Its use in the hand of God and His servants in time past will show us that.

Called to Meet the Lord

The sharp, penetrating bray of the *shofar* insistently sounding rang out with awesome power at Horeb (Exod. 19:16,19; 20:18). Waxing louder and louder, the blast of this "trumpet of God" announced the descent of Yahweh to meet His people on Sinai (Exod. 19:19-20). This event was typical; a sign to be fulfilled when Christ returns as "Michael, the great prince", with his own "trump of God", to meet his redeemed.

That future "meeting of the Lord" (1 Thess. 4:17) with his saints at the same mountain of Sinai (Psa. 68:17), will bring before him a new Israel, drawn like the old out of a land of slavery, darkness, plague and death—not from Egypt as formerly, but from the grave.

As in the type, so in the antitype, they meet their lawgiver and judge, who selects out of them those whom he pleases to have approach near to him in fellowship (Exod. 24:1-11). The rest will be rejected.

Being convicted as idolators (Exod. 32:7-8), complainers (Num. 11:1), lustful slaves of flesh (Num. 11:4-6), fearful doubters and rebels (Num. 14:1-10), they will be purged out of the congregation of Yahweh, as the exodus generation of rebels was (Num. 14:22-23, 27-30).

But Moses, Aaron, Nadab and Abihu and seventy elders of Israel approached the mountain to meet the Elohistic manifestation of God and eat and drink with them (Exod. 24:1-11). It was a foreshadowing of the day of glorious acceptance for which we wait, and in which we will, by the favour of God,

"eat and drink at Christ's table in his kingdom, and sit on thrones judging...." (Luke 22:30).

This is one of the visions, implicit in the "trumpet", by which the Spirit in Paul sought to comfort the ecclesia in a time of grief, and nerve its members against persecution.

The "Shofar" of the New Moon

Beside its distinctive place in the ceremonies of Sinai, the *shofar* stood out in the appoint-

ments of the Law by its special association with Tishri, the seventh month, the month of the Day of Atonement.

It was the custom each new moon to announce the beginning of the month with the sounding of the silver *chatzotzeroth*. This, God had ordained to be done *each* month of the year (Num. 10:10). The sound of these trumpets both shrill and sweet, was the festive herald of joy (2 Kgs. 11:14) and praise (2 Chron. 5:12-13). In these associations lay their special fitness to proclaim the gift to Israel of another month of life in fellowship with God.

But in the new moon of one month of the year, the silver trumpets found a competitor; the louder, shriller, penetrating blast of the *shofar* then mingled with the *chatzotzeroth* and masking their sweetness with strident notes of warning. This took place on the first day of the seventh month (Lev. 23:24-25). The effect of this transformed the day. It stood out from every other day of the year as "a day of blowing the trumpets" (Num. 29:1), for the land rang and resounded with them.

This unforgettable yearly occasion was to be: "a sabbath, a memorial of blowing of trumpets, an holy convocation" (Lev. 23:24). The *shofar* then called Israel together into a holy assembly, for which the people abandoned their own occupations, so that rest from those could be filled up with reflection on the things that the "memorial" of blowing of trumpets was designed to bring to mind, both in their case and ours.

The occupations appointed for the day made no secret of what those things are: cessation from our own works, and offering of sacrifices which demonstrate our need of atonement and dedication (Lev. 23:24-25). In this way God prepared his people for the great day to come on the 10th day of that 7th month, *Yom Kippur*, the "day of the covering" of sin.

The *shofar's* singular inauguration of the seventh month also set the scene for an even more splendid connection.

The Trumpet of Jubilee

Once only in each cycle of 49 years did the *shofar* sound by divine appointment *twice* in a single month — in the seventh month of the 49th year. The first occurred on the first day of the seventh month, as we have seen. The second sounding in that special Tishri month occurred on the tenth day (Lev. 25:8-9) — the great Day of Atonement:

"Thou shalt number seven sabbaths of years unto thee then shalt thou cause the *shofar* of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the *shofar* to sound throughout all your land."

This notable coincidence of the day of atonement with the jubilee trumpet on the tenth day, crowding close on the heels of the special new moon trumpet of that same month, distinguishes the trumpet emblem with vast breadth and compelling importance. When these three great celebrations unite, as they did in Tishri once each 49th year, a marvellous sign emerged which provided Paul a key element in two great prophecies of our hope of resurrection; one, the Thessalon-

ian passage we have under consideration, the other, 1 Cor. 15:52.

First and Last Trumpets

The *shofar's* sounding on the day of the new moon was the *first trumpet* of the Tishri of Jubilee; therefore that on the tenth day was not only the next, but seeing no other ceremony of trumpets was prescribed to follow it, it was also "the *last trumpet*". And as this divine prescription of two soundings of the *shofar* in the one month is unparalleled in the whole range of the rituals of the Law, we are bound to seek the principal meaning of Paul's trumpet emblem in these observances.

In interpreting Paul's application of these trumpets to the order of resurrection, we can contrast the notable indefiniteness of the expression from 1 Thess. 4:16, "a trumpet", with that very definite expression, "at *the last trump*", from 1 Cor. 15:52. The contrast implies that the trumpet Christ sounds on his descent from heaven, which awakens the dead and brings them forth from their graves is *the first*. The indefiniteness of the form of the Thessalonian description, by its contrast with the precise specification of the last trumpet in 1 Corinthians, sanctions and compels this conclusion.

In the ceremonies of the seventh month of the jubilee year, ten days separated the two trumpet soundings. Now, Paul's assigning the events of the resurrection epoch to two trumpet soundings on this model requires that there will be a passage of

time* between resurrection and the final covering of sins essential to the bestowal of immortality. This interval is to be filled by the judgment of all the called.

While the trumpet soundings of the jubilee seventh month are symbols, to do with events of the resurrection and redemption of the saints, they are also prophecies of greater actual soundings of trumpets to come, for Paul emphasises in 1 Cor. 15:52 that "the trumpet *shall sound*". There will therefore be an actual and audible angelic sounding of trumpets; both when Christ descends, to startle an unsuspecting world; and also when the preliminaries of judgment are all complete and the great day of sentence has come. Then Sinai will resound with the same awe-inspiring *shofar* which rent the earth when Moses ascended its

height.

But since the *shofar* of jubilee was to sound "throughout all your land", we may expect that the whole world will ring with the mighty flourish of these latter day trumpets; an event fit to terrify the superstitious ignorance of mankind for a day, but which will be soon forgotten in the midst of their frantic preparation for Armageddon. R.O'Connor (NSW)

Editorial Note

Lev. 25:10 gives the Jubilee as the 50th year. This is disputed by some (see *Times And Seasons* by W. H. Carter) but seems to have the support of Scripture. The suggestion that a literal sounding of a trumpet may be heard at Christ's coming seems unnecessary, particularly as the "shout" of 1 Thess. 4:16 is one attuned only for the ears of those for whom it is designed. The Apocalyptic trumpets are sounding today (Rev. 8:13) but are heard only by those whose spiritual ears are opened to hear them. — Ed.

* The symbol of the trumpets requires that interval to be some expansion of ten days — an expansion, because the symbols of scripture are regularly drawn on a smaller scale than their fulfilments. But as there seems to be no more definite scriptural statement of the time to be taken up by judgment, only the fitness of things can guide us in our expectation. Most, though not all, prophetic time periods are drawn to the scale of a day for a year (Ezek. 4:4-6; Dan. 9:24-27; Num. 14:34).

But a duration of ten years, corresponding to the ten days seems unwarrantably (and unaccountably) long for the necessary processes of judgment, seeing that the examination of individual saints will be in the hands of the myriads of angels (Matt. 13:39-41, 49) up to the point where sentence is passed by Jesus.

We therefore see a shorter period as more fitting.

Character

Character is greater and higher than money, intellect, or love, because it determines the use and direction of these three. It is the character of the rich man which determines whether he shall be a benefactor or a curse. It is character which determines whether the learned man shall use his knowledge as a destructive or as a constructive force in society. It is character which determines whether love shall be a passion — working havoc in human life, or a grace beautifying and ennobling life. Character is the determining force behind money, talent, love; and so it is the greatest force in human life.

— R.R.

The Day When Flesh Is Humbled

“Behold, now is the time of Acceptance; now is the Day of Salvation” (2 Cor. 6:2).

The Law As A Schoolmaster

The Eternal Spirit in Paul instructs us that the Mosaic Law contained “the form of knowledge and of the truth”; that it was “a shadow of good things to come” (Rom. 2:20; Heb. 10:1), “but the body is of Christ” (Col. 2:17).

The Apostle described this system of Divine teaching as “our schoolmaster to bring us unto Christ” (Gal. 3:24). Much of this remarkable system of holiness finds its substance in the birth, development, life, death, resurrection, and exaltation of Christ to the right hand of the Father.

Christ taught that the Passover is yet “to be fulfilled in the Kingdom of God” (Luke 22:15-16), when those of all nations are delivered from the darkness of “Egypt”, baptised into Christ, and thoroughly subdued under the authority of the multitudinous Christ for 1,000 years. At that time, Christ said, “I drink it new with you in my Father’s Kingdom” (Matt. 26:29). The Passover, as well as the Feast of Tabernacles, will then be fulfilled. The foreshadowing of the Law will be complete.

The Day That Flesh Is Humbled

In the Day of Atonement also, there was foreshadowed the Day of Yahweh. This Day, above all others under the Law, saw flesh humbled, and Yahweh alone exalted. This fundamental principle is common to all Days of Yahweh. The Law warned that if the people failed to respond severe judgment would come upon them. This came to pass in that “great and dreadful day” of AD 70, when “wrath came upon them to the uttermost” (1 Thess. 2:16).

So awe-inspiring was the day of Atonement, so humbling of flesh, so dreadful in its judgments as well as salvation, that the terror of Yahweh was clearly before the people’s minds:

“For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And, whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people” (Lev. 23:29-30).

On that day, human pride was thoroughly humbled, and Yahweh alone was exalted in both judgment and salvation.

Brother Thomas in *The Faith in the Last Days* p. 117, writes of the Day of Atonement:

"By the Jews, it is called emphatically *the day*. It is the day of condemning, avenging, and coverings of sin, *yom hak-kiphpurim* — a Day of Coverings: on it the sins of the whole Jewish nation were covered over; on it the High Priest performed all the functions of ordinary priests; and on this day only he entered the Holy of Holies, or the Most Holy chamber or division, of the Temple beyond the Veil. This day was considered as a Sabbath, or rest, a festival, and the strictest of fasts. It concentrated in itself the solemnities proper to each of these, and it had a longer period of preparation preceding it than any other holy day required."

The High Priest was elevated before the people, the nation's sins were removed through his entry into the Most Holy Place, and the personal preparation of the people brought flesh into subjection whilst Yahweh was exalted in Holiness, Salvation, and Judgment. Of course the Day prefigured the life, death, resurrection, and exaltation of Christ to the Most Holy place in Heaven. Meanwhille "sin in the flesh" was condemned (Rom. 8:3; Heb. 2:14), and the salvation of God extended to all who would acceptably humble themselves before Him (Acts 2:38; Eph. 1:7).

This Day of Acceptance and Salvation (2 Cor. 6:2) has been extended for many centuries, and continues to the present. Christ is in the Most Holy Place, the incense of prayer acceptably rises therein (Lev. 16:12-13; Rev. 5:8; 8:3-4), whilst saints, like Israel of old, await the return of their High Priest. He will have with him the censer of the prayers of the Saints, the incense of which has ascended to the throne of God, vapourised by the burning flame of the Spirit word:

"And unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:28).

Then the Day of Atonement for the household will be completed.

A Day of Coverings

The ceremonies of the Day of Atonement are recorded in Lev. 16; 23:27-32; Num. 29:7-11. It was a day of arduous labour for the High Priest, in frequent personal washings, the offering of sacrifices and blood and so forth.

During this work, the people were expected to respond by afflicting themselves. It was a day of fasting, of denying the flesh the food it craves (Lev. 23:27,32; Num. 29:7), as people exercised their minds upon the spiritual solemnity and significance of all that was done.

How important that we, too, should give ourselves to acts of self denial as we wait for our High Priest to appear:

"For God hath not appointed us to wrath ("cut off" "destroy" — Lev. 23:29-30), but to obtain salvation by our Lord Jesus Christ" (1 Thess. 5:9).

This afflicting is a personal, deliberate, dedicated act on our part. It is a restricting of liberty in order to enter "the strait gate" that leads to Eternal life (Matt. 7:13-14).

This is no casual affair, but a concentrated, continuous crucifying of "the flesh with the affections and lusts" (Gal. 5:24).

God has begun this work in impressing us with the knowledge of His truth; we must be pliable to His requirements, and so permit Him to "perform it until the day of Jesus Christ" (Phil. 1:6). This we can do by permitting Him to reign supreme in our lives: "For it is God which worketh in you both to will and to do of His good plea-

sure" (Phil. 2:13).

Brother Thomas continues in *Faith in the Last Days* pp. 120-121.

"This Antitypical Day of Coverings has already continued for many centuries. Its preparation began with the entrance of the Eternal Spirit into its personal Temple (John 2:21) when He descended on Jesus in the form of a dove; the slaying of the bullock and the goat, the burning of their carcasses without the camp; and the carrying of the burning censer into the Holy of Holies, have been fulfilled in the death and the resurrection, and ascension of Jesus, who, like the Scapegoat, is absent from the camp of Israel. The *handful* of incense, the prayers of the little flock, still smoke before the Ark. The censer remains there; yea, and must remain there till the day is terminated, and its service complete. While it is smoking before the Ark, blood flows and the fire burns. Sin has been condemned in the flesh; and the household or sanctuary of the Eternal Spirit reconciled, but all its members have not yet been brought in. When these are complete, the *Hour of Judgment*, the last hour of the day of Atonement, will have come. The law will then be proclaimed from Zion by the High Priest in his golden garments. The Jubilee trumpet will sound, and Israel shall return. In this terrible

crisis, Babylon falls, the harvest is reaped, the vintage gathered, the wine-press trodden, and the times of the Gentiles fulfilled. Their kingdoms become the kingdoms of Yahweh, Israel is pardoned; the nations blessed in Abraham and his seed, the day of Atonement consummated; and the feast of Tabernacles, the feast of the 15th of Tisri, inaugurated to the joy of all the earth."

We live in the Day of Acceptance and Salvation, afflicting our souls, our prayers of incense ascending before the throne of Glory; soon, very soon, our High Priest shall appear from the Holy of Holies with Eternal Salvation.

The Day of Atonement was the Day of Yahweh, a Day of Judgment and Salvation; let us together rejoice, exult, and sing of Yahweh's mercy, revealing that mercy in our lives unto our "neighbour", anticipating in hope the Salvation of Yahweh through the hands of our High Priest, the Lord Jesus Christ.

W.E. (Tea Tree Gully)

THE DAY OF ATONEMENT

This occurred on the 10th of Tishri ("month of the perennial streams"), the seventh month of the Jewish sacred Calendar, at a date usually corresponding to one late in September. According to Lev. 23:26-32 and Num. 29:7-11, Yahweh commanded all Israelites to call a "holy convocation" (gathering) on that day, to abstain from doing any manner of labour, and to fast. The actual sacrificial ceremony held on the day, however, was performed almost entirely by the High Priest acting alone; and the rest of the congregation were, for the most part, merely spectators. For the work of atonement, the High Priest was divested of his special garments "for glory and for beauty", and appearing only in the linen garments of normal priests, first made atonement for himself and his household. Atonement was also made for the Mercy Seat, the parts of the Tabernacle, the Altar, the Holy Place, and the people of the land. All these particulars foreshadowed the atoning work of the Lord Jesus Christ; all were fulfilled by him. When the ceremony was completed, the High Priest again displayed himself in his special garments for "glory and beauty". The antitype was and will be manifested in the Lord (Heb. 9:28). As the Israelites awaited the return of their High Priest, so we are "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:13-15).

Israel and Lebanon

"They shall dwell safely (Heb. confidently) in the land" — Ezekiel 38:11.

The confidence that Israel today displays comprises a significant sign of the times; answering to the description of Ezekiel's prophecy. However that confidence will be humbled when Russia plunges downwards in its lightning attack upon the Middle East. Events will lead to the "time of Jacob's trouble" out of which he will be saved, but only by divine intervention (Jer. 30:7-9).

Israel Rated World's 4th Strongest Military Power

This was a recent headline caption in *The Jerusalem Post*, though according to Dean Brown, director of the U.S. Middle East Institute in Washington "Israel is now the 3rd military superpower in the world, after America and the Soviet Union."

The Jerusalem Post article claimed:

"Israel, with a population of only four million, is the fourth strongest military power in the world after the

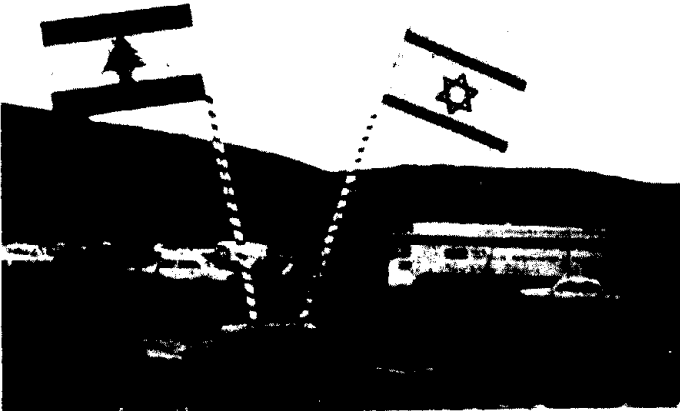
U.S., the Soviet Union and China, says analysts at the International Institute for Strategic Studies.

Per capita, the Jewish state is the world's most heavily armed nation and spends more proportionately on defence than any other country, including the superpowers, the analysts say.

Last year Israeli defence expenditure totalled \$7.34 billion or \$1,835 for every man, woman and child, the IISS reported. Israel is the only Middle East country with its own defence industry and builds its own tanks, planes and other weapons.

The IISS, a centre for military and political studies, lists Israel's armed forces at 135,000 men and women, including 110,000 conscripts. But with full mobilization, it can field 450,000 trained personnel within 24 hours in a unique citizens army of veterans.

The army has nearly 4,000 tanks, including some 450 Soviet T-54, T-55, and



Israel's flag flies with Lebanon's at the "Good Fence" on their borders.

LOGOS

Y-62 tanks captured from Moscow-supported Arab opponents over the years. It also has 8,000-9,000 armoured combat vehicles and some 2,000 artillery pieces and rocket launchers.

By comparison, the IISS lists the U.S. army of 775,000 personnel with some 11,400 tanks, 20,000 armoured fighting vehicles and 14,700 artillery guns and missile launchers.

The Soviet Union, with an army of 1.82 million, has 45,000 tanks, 62,000 armoured fighting vehicles and some 22,700 guns, self-propelled guns and missile launchers, the institute said.

Israel's air force, with some 600 combat planes, is "without doubt the best in the world," IISS analyst Major Elliott noted. It has U.S.-supplied F-15, F-16, and F-4 Phantoms, plus French-built

Mirage IIIs, A-4 skyhawks and Israel-made Kfir fighters.

The U.S. airforce has some 1,450 combat aircraft and the Soviets an estimate 5,300, IISS said.

Israel's navy is the smallest fighting army with three Type-206 submarines, two missile corvettes, 22 missile-carrying attack craft and 40 coastal patrol boats.

The U.S. navy has 201 major combat surface ships, including 14 aircraft carriers, and 84 attack submarines. The Soviets have 294 major surface ships and 259 subs.

Analysts believe Israel's military strength lies not only in the motivation of its forces and their combat-tested weaponry, including some of the most sophisticated non-nuclear hardware in

A sign at the "Good Fence" which quotes, in Hebrew and English, part of Isaiah 2:4.

THE GOOD FENCE הגדר הטובה
METULLA מטולה
וְכָתְבוּ חֲרִבּוֹתָם אֵלֶיךָ וְחִבְּתוּתֵיכֶם
אֵלַי וְאֵלַי אֵלַי אֵלַי אֵלַי אֵלַי אֵלַי אֵלַי
וְכָתְבוּ עַל חֲרִבּוֹתֵיכֶם
AND THEY SHALL BEAT THEIR SWORDS INTO
PLOWSHARES AND THEIR SPEARS INTO PRUNING HOOKS
NATION SHALL NOT LIFT UP SWORD AGAINST NATION
NEITHER SHALL THEY LEARN WAR ANY MORE.

the world, but in its ability to improve and develop armour, aircraft and electronic weapons from lessons learned in combat.

"They have developed equipment that even the Americans don't have," Elliott noted. "They pass on to the Americans what they want to tell them. If the Americans make specific requests they are usually answered, but they don't volunteer much."

The air force is believed to have used top-secret electronic equipment, developed independently in Israel, in its stunning victory against Syrian fighters and missile batteries in Lebanon's Bekaa valley in June.

In one day 90 F-15s and F-16s backed by U.S.-made E-2C Hawkeye radar planes and modified Boeing 707 electronic counter-measure planes to spoof missile defences, destroyed 80 Soviet-supplied MiG-21s and MiG-23s and knocked out 19 SAM-6 missile batteries for no loss".

Israel and Lebanon

The confidence of Israel in its ability to wage war was again evidenced by her invasion of Lebanon. It is not generally known that Israel was invited into south Lebanon, by the Lebanese. Israel has been the only nation that has done any-

thing to help the beleaguered Lebanese. When the Syrian/PLO forces were massacring the inhabitants of entire towns and villages, Israel's was the only voice to be raised in protest. As a result, good relations were established between Israel and the south Lebanese, and the border between the two countries at that place was known as *The Good Fence*. At that spot, the Israeli flag flies with the Lebanese flag!

Events in recent months have highlighted the prophecy of Obadiah regarding the Israeli occupation of south Lebanon, whilst other prophecies clearly show that ultimately the Promised Land under Messiah will include all of its territory.

Meanwhile, events in Lebanon have led to a strengthening of the anti-Israel block of nations in the world, which is right in line with Bible prophecy concerning the time in which we live. Jeremiah predicted: "All thy lovers have forgotten thee; they seek thee not. . ." (Jer. 30:14). That is rapidly becoming the case today. Events in the future will humble Israel so that at last the people will supplicate Yahweh for help. And, as in the days of Moses, help will be granted, but this time, in the person of the Messiah. We live in exciting and significant times.

OUR CHILDREN

The teaching of children was commanded under the Law: "Thou shalt teach these words diligently unto thy children, and shalt talk of them when thou sittest in thine house. . ." (Deut. 6:7). It is also commended under Christ: "Ye fathers . . . bring your children up in the nurture and admonition of the Lord" (Eph. 6:4). There is nothing said here about Sunday Schools of course. It is the duty of parents to minister to the needs of their children. But it is obvious that if the training of children is a good work for parents, it is also for any who are able to co-operate with the parents. On one occasion, Moses commanded: "Gather the people together, men, woman and *children*, that they may hear, and that they may learn, and fear Yahweh your God, and observe to do all the words of this law" (Deut. 31:12). He was speaking of a solemn assembly which was to take place periodically in Israel. Special attention was given to the children at such times. Moses is specific on this. His words are: "That their children, which have not known any thing, may hear, and learn to fear. . ." (v. 13).

As this instruction was part of the Sabbatical year (see v. 10), that is, every seventh year, it means that children under seven years of age were expected to hearken to the teaching of the Law. Though children that young, may not understand all that is said, they will be impressed by the occasion, and more likely seek a fuller understanding as they develop in age. In view of the imminence of the Lord's return, there is an increased urgency in the need to educate our children in the home as well as at Sunday School.



LOGOS COMMUNICATION

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS
NEAR AND FAR

"Beware of Dogs!"

"Could you please replace my recently received copy of *The Expansive*? My puppy playfully nipped it off my reading tray and scolded it to an unrecaltable mess! Thanks!" — E.F. (USA).

(A few comments seem to fit in order in answer to your request. First, we have sent the copy you require. Secondly, the warning of Paul is to "Beware of dogs!" — Phil. 3:2 — though, of course, he did not have in mind the four-legged kind. Some of the two-legged kind claim that "The Expansive" is "an unreasonable" in any context. The Lord declared, "It is not meet to take the children's bread, and to cast it to dogs" — Matt. 23:26 — using the term to describe the Gentiles. Beloved to dogs because the letter were designated "unclean" under the Law. We do hope that your puppy appreciated the issue of that which he used to consume. — Ed.)

Sit in The Flesh

"Have received Logos with your pamphlet *Jehovah's Witnesses Refuted*. Concerning the devil in the author's Summary, I miss the forthright Christian reference to "sit in the flesh" (Rom. 8:3) — both plain and ample. The doctrine of sin of the flesh should be expounded throughout the *Rebirth* as view of true thinking and teach-

ing these days, as well as being taught in sermons. What do you think?" — T.L. (U.K.)

(The pamphlet to which you refer is one directed to refuting the teaching of Jehovah's Witnesses and not to expounding the Scriptures for heathen. It is our purpose to clearly set forth the principles of sin in all its degrees in the light of "The Blood of Christ" by P. Roberts. Any guide for baptism would be directly mentioned on this theme in any of our local Circles. — Ed.)

Thank You!

"I have been greatly helped by Lyons and trust that with God's help the work will continue. I am sure the work will not be in vain; my prayer is for its continuance. Please pass on my thanks to those who labor to produce and forward it. Let them know that others find spiritual strength and uplifting help from it in these dark days of Gentile times." — S.T. (Canada)

(The work is made easier by the warty writing hands that are essential in ordinary assistance. We pray that the Lord's blessing may ever come down on and bless every laborer. — Ed.)

Greetings From Germany

"Heads, Blessings and love all that we extend to you. The Lord's strength is made perfect in weak-

ness. We need His help in such times. May the Messiah come this year, and meantime we extend loving greetings to you and your family. — I.G. (Germany)

(Thank you for a lovely card of wishes and our kind greetings. We have warm memories of our association with the English in Germany. May Jehovah's blessing be on the work. — Ed.)

Shem

"Thank you for going to the trouble of ordering the book on the word Shem for me, as I do appreciate that you have so much to do. The book has not arrived yet, but I am sure it will arrive, and we are looking forward to studying it. We have been studying *The Book of Ruth* and have found your exposition helpful. We hope the book on Shem will likewise help us." — E.H. (USA)

(We do hope the book arrives. We write to the author, a prominent Jewish Hebraist in Melbourne, requesting that he forward it to you. But we have not heard from him. If a short note arrives, and if you desire that we purchase the book further, please advise us. — Ed.)

Fraternity and Equality

"The July Logos arrived yesterday, and the article by Bro. B. Phillips Darwin was particularly

interesting. However, I was very startled to read on p. 301 that 'the spirit of fraternity and equality' is described as an infection affecting the Ecclesias! This surely is not so. Fraternity mean brotherhood and did not Jesus inculcate this spirit when he said, 'One is your Master and ye are all brethren'. This article is, in my humble opinion, too 'political'; the truth is capable of being lived out in holy lives whether the society (or regime) we live in is 'socialist', 'liberal', or 'conservative.' 'Let the potsherders strive with the potsherders of the earth' and let us keep ourselves out of political philosophisings. Brethren have to live in countries where virulent attacks on 'socialism, liberty, fraternity and equality' would be most unwelcome and dangerous to their wellbeing; and could result in loss of the 'liberty' they presently enjoy, and which we value and not condemn. I think the writer forgets the liberty he enjoys in Australia!" — A.E. (Jamaica).

(A consideration of the article in question will show that the writer is not ranting against political socialism or Communism, but warning against the manifestation of such principles within the Brotherhood itself. Our platform should be kept strictly apart from political agitation in all its forms. Christ was no public agitator. "His voice was not heard in the streets" and we need to follow his example and advice. But there are indications that the spirit of revolt against authority and demands of equality etc. are manifested within our

community. That is not the Scriptural principle. The democratical way of life is not always the best. The fraternity and equality of the French Revolution and its modern manifestation — and that is the subject of the article in question — is quite opposed to the "Fear of Yahweh," and respect for His workmen, which are the "firstfruits of knowledge" — Prov. 1:7.

There was no such fear in the days of the Revolution, and little of it today. Australia is not noted for liberty but for "licence", which perhaps is one reason why it is experiencing disastrous droughts, fires and floods. The liberty we should rejoice in is that found in Christ (Gal. 5:1), which is freedom from the condemnation of sin. Australia is a union-ridden country in which little restraint is exercised in regard to wickedness, blasphemy and sin. In that "liberty" unfortunately many rejoice the freedom to do their own thing without the restraints of law, let alone those of Scripture.

Hence its environment is far from helpful in the development of spirituality. However, despite national conditions existing in any part of the world, we cannot be robbed of our liberty in Christ. Opposition suffered at the hands of Governments or other organisations provide us with the opportunity to demonstrate our fidelity to Christ, and so, the opportunity develop character under trial. The need of today is a faith capable of resisting virulent opposition when it is in evidence, or the lax environment where it exists. The latter can be more successful than the former in robbing

us of Eternal Life in the age to come; and therefore is to be more greatly feared. Let faith be developed, and we need fear no evil. — Ed.)

The Psalms

"Thank you for Logos to hand. And particularly for the article on Psa. 27: "Yahweh: My Light and Salvation. I found this very lovely to read; it humbled and elevated at the same time. I also liked the article entitled *Israel's Defiance*. Let us make sure that we are not found among those 'lovers' who have forgotten Israel, but among those whose prayers on their behalf come up as a memorial before Yahweh. His name guarantees the redemption of Israel; and though we so often hear of them being condemned for their arrogance and pride, we need to take heed. May our heavenly Father soon send His beloved Son back to this earth. I often meditate upon him as being at the right hand of the Father, bathed in the light of immortal glory. How grand when he returns to cleanse this wicked, godless world out of which we have been redeemed by the light of His word. In the beginning there was darkness which the light destroyed; and again we are looking for the light to destroy the 'darkness that today covers the earth' — (Isa. 60:1). I am very grateful for the instruction received, and very thankful to our heavenly Father who has made all things possible." — H.T. (Vic.).

(We share your appreciation of the great privilege that is ours in having been brought to a knowledge of Yahweh's wondrous

Truth. The world is ignorant of this, and therefore separated from that joy of anticipation that can be ours even at the present. See 1 Tim. 4:8. We also share your pleasure in the Psalms, and find these songs of Zion both elevating and thrilling. — Ed.)

It Will Come: Wait A Bit!

"May Yahweh continue to bless you in the service of the Truth, and may His Name soon be magnified in all the earth. As Bro. R. Roberts would say: 'It will come; wait a bit!' I am currently re-reading the *Diary of A Voyage*, a wonderful little book, full of exhortation." — B.F. (Tas.).

(Bro. Roberts had the facility of moulding practical exhortation into the everyday affairs of life: an attribute we need to imitate. — Ed.)

A Welcome Friend

"Logos is a very welcome friend each month. I especially enjoy the Editorials on standards of behaviour, dress, and attitudes. I was raised to teen-age in an Ecclesia noted for both love and discipline. Since then I have lived for many years in isolation, and have found the Bible Schools most helpful. It was pleasant to meet you and Sister Mansfield at the Midwest Bible School, and to share your exposition of the Word. I thought I would like to write you accordingly and express my appreciation of Logos. It and its helpers are loved by us all in this part of the vineyard. May God bless you and keep you safe and guide you into His Kingdom." — W.T. (USA)

(Thank you for your very kind and encouraging note. We, too, enjoyed the Bible School and the company of those of like precious hope. This year, Brother J. Martin will visit the School, and you will find his ministrations very helpful indeed. — Ed.)

Bible Land Tour

"Logos has helped me in my walk to the Kingdom. I have particularly appreciated the articles on standards; though the other articles are likewise helpful and maintain a balance in the Magazine. I would like to meet you personally, but that possibility seems very remote. I have thought many times how enjoyable and profitable it would be to have the privilege of joining your group on a tour of Bible Lands. Visiting significant sites and discussing them with the Bible would be a great joy. I have visited the Land with other believers, and since have found that I can visualise events recorded in the Word much more vividly." — W.G. (USA).

(We personally have found visits to the Land most profitable, and we hope to join a group as a commentator next year, God willing. Further information will be forwarded to you on application to Logos Publications, 9 West Beach Rd., West Beach, South Australia 5024. — Ed.)

Personal Responsibilities

"We have come to the end of another year, a year nearer to the return of our Lord.

"It is time also to renew our subscription to Logos and *The Expositor* magazines. In doing so,

we would like to thank all those who are involved in the great work of keeping, 'the light shining in a dark place, until the day dawn.'

I believe that all of us are aware that we are living in the last days, but I wonder if all realize, as was mentioned in a recent editorial, the great responsibilities resting on each individual; in many ways greater than in the past ages.

"I am sure that it is as strengthening to all subscribers as it is to us to know that you adhere to the basic truths set forth by our pioneers. For we need these basics, for all ages, to guard against the humanistic philosophies that are rapidly creeping into the brotherhood and the apathy which is becoming more prevalent to God's Holy Word.

"The Lord Jesus questioned as to whether he would find the faith in the world at his return. And if we compare our days with those of Noah, and realize that out of possibly a billion people only eight were saved, it presents a very frightening picture of the very near future. We thank you once again for all your efforts, for they are greatly appreciated." — G.K. (USA).

(The warning of the Lord is indeed sobering. It is one that exercises our constant concern. Peter declared: "Account that the longsuffering of our Lord is salvation." — 2 Pet. 3:15. By "longsuffering" he referred to the delay in the outpouring of judgment upon a wicked world. That "delay" — though there is no real delay — provides opportunity for us to "make our calling and election sure."

Let us steadily use the time that remains to that end. The sons of God of Noah's day were taken off their guard by the influence and care of their environment. Our way of life is similar, and we need to exercise care lest we too succumb to the apathy of the times. — Ed.]

Co-operation

"Please use the militia force enclosed in anyway it is needed. In these trying times, how wonderful it is to be able to assist brethren and sisters throughout the world. May your efforts be blessed by Yahweh, and the fruits of your labors be fully manifested as the result of our Lord. We hope that you may be spared for these efforts until that great day." — B.S. (USA)

"Thank you for sharing this burden with us. Your liberality extends to its maintenance and extend the work being done. However, without the blessing of Yahweh, we labour in vain. Human endeavor is of little consequence in the absence of such blessing. May the Lord's coming be this year. — Ed.)

"Always Abounding In The Work of the Lord"

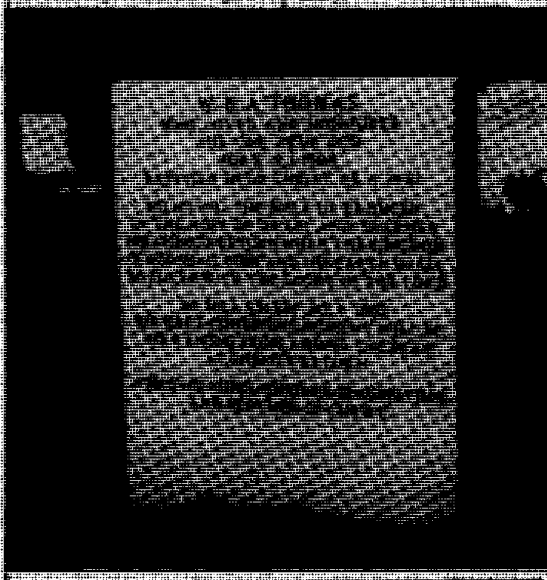
"I saw the notice in Logos concerning my father and appreciate the kind testimony you gave him. His efforts were done 'as unto the Lord and not unto men'. I have been blessed in having parents that have not only brought me up to accept the Truth, but in their lives have presented examples to emulate. I have never known any man so guiltless and contented as my Father,

and yet who so head-on to the Truth despite (or because) of the trials and tribulations he experienced. He has left an indelible impression, not only on me, but on many who know him. I am presently following up two contacts whom he had impressed with the Truth in the last few months of his probation.

"I have enclosed a photo of the headstone we have erected as a testimony to the Truth in the Stanley Hill Cemetery. May our Redeemer soon return to raise him from the dead along with all those faithful of past generations. This hope sustains us in the sorrow we feel at his loss, while looking with earnest expectation to the current developments of God's plan and purpose." — A.T. (U.K.)

(The above are extracts received from a letter per-

med by the son of the late Bro. W. D. A. Thomas of Amersham, U.K. He was an indefatigable worker in the service of the Truth, and he corresponded frequently with us. Extracts from letters from a few of the many he influenced in the Truth speak of the warmth of his personality, and the firmness of his labors. He maintained a regular advertisement in the Personal Column of the "Daily Telegraph" (U.K.), and the same column was used by the surviving members of his family to report his death and his unyielding hope and faith in the coming of the Truth in the common world to be maintained by those other members in the Truth. A photo of the tombstone erected over his grave was also sent to us, and we take the liberty of publishing it here. — Ed.)



6. The Man of Sin Assumes Control of Rome



“...and then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to nought by the manifestation of his coming...” (2 Thess. 2:2-8, R. V.)

The Pendulum of History

The message of the Apocalypse is simple to follow. The Lord Jesus Christ sent it to enlighten his ecclesia, not to confuse us.

Remember that the Apocalypse has three themes:

1. **The Kingdom the Lord Jesus Christ will establish at his return.**
2. **His political enemy.**
3. **His religious enemy.**

A key to understanding is to bear in mind that these enemies of the Lord are located in two distinct geographical areas.

The first is the territory of the Western Roman Empire; the second is the territory of the Eastern Roman Empire.

The unfolding action of the Apocalypse can be likened to the pendulum of a clock.

As a pendulum marks the passage of time, it swings to the left, then to the right, then back to the left, and maintains this pattern of action.

When the pendulum is on one side of the clock, there is no movement in the other. But the alternating activity, first one side, then the other, effectively records the passage of time.

The action of *The Apocalypse*

swings from one part of the Empire to the other, then back again. Unlike the clock pendulum, sometimes the action is simultaneous in eastern and western sections of the Empire.

There is movement in one area, then in the other and then back again, as the Apocalypse unfolds the significance of history.

Because the action covers many different events, so there is not just one symbol, but a number.

Two Classes of Enemies

There are two classes of enemies of the Lord Jesus Christ — the political enemy and the religious enemy.

Each class develops independently; each basically pursues its own evil path though sometimes their interests blend; each meets its own individual well-merited judgment.

The Apocalypse deals with aspects in due time and due order. Everything cannot be said in one sentence. Therefore we must patiently progress in our understanding.

In this article we consider the events which led to the maturing

of the man of sin, the lawless one, the self-styled "Pope" of the faithless.

The Papacy Comes To Power

When Pagan Rome gave way to "Christian" Rome, the apostate section of the One Body quickly seized the opportunity of developing power and influence with the political Caesars.

When the "Christian" Caesars were replaced by the Gothic rulers, the apostate State-Church was quick to seize the opportunity presented, and to co-operate with the new political rulers.

We have considered developments from A.D. 395 to 476 which removed the Roman Caesars from the throne of the *Western Empire* for ever.

In AD 476 a Gothic King reigned in Rome as *lieutenant for the Roman Emperor of the East*.

Through all this period of time, the Bishops of Rome were carefully consolidating their position of influence.

This condition of things continued to AD 554 when political changes brought further advantage to the maturing man of sin.

In this present article we firstly explain the events for the period AD 476 to 554 and then AD 554 to 799.

AD 476 to 554:

Papal Influence Grows

For a few generations, the Gothic Kings of Rome reigned from AD 476 as lieutenants of the Roman Emperor of the East.

During this time the Church steadily increased in importance, as the result of edicts of the Eastern Emperor in matters of religi-

ous discipline.

Of this period, *Ency. Britt.* says:

"This elimination of the imperial power in the west served perforce to enhance the prestige of the papacy throughout that half of the world, where it had begun to emerge as the focus of authority ever since Constantine had left Rome for Constantinople."

Hormisdas was Pope from AD 514-523. The eastern and western sections of the church had been separated for some years over a doctrinal dispute.

Hormisdas healed the breach with a formula of words which had the support of the Emperor Justin I. From Constantinople Justin endorsed the formula which included the following which all parties to the conflict had to accept:

"We desire in all things to adhere to the communion of the Apostolic Sea, wherein the whole and true solidity of the Christian faith resides, wherein religion is ever preserved immaculate."

A later Emperor, Justinian, wrote to the Bishop of Rome in AD 533:

"We suffer not any thing that belongs to the state of the churches to be done without submitting it to your holiness who art the head of all the churches."

The Emperor Conquers In Italy

At this time the Eastern Emperor Justinian sent armies against the Gothic forces in Italy, and defeated them.

Justinian issued a law for the government of Italy. Rome was reduced in status to the second rank, with Ravenna the new capital.

Rome was no longer the centre of political administration. This left the Bishop of Rome as the chief man in the city of Rome.

In that environment, this authority became accepted in civil as well as religious matters.

The Greek word for "business" is *pragma*, and if the State in those days determined a matter of national importance, it was termed a *Pragmatic Sanction*.

"Justinian's Pragmatic Sanction" is therefore an expression which means the Emperor Justinian decided in Constantinople how Italy would be managed, and he sent a written message setting out the details.

This is mentioned as we should learn not to run away from strange-sounding expressions in our studies of history.

Note carefully what *Ency. Britt.* says of Justinian's Pragmatic Sanction:

"By this act the emperor acknowledged, confirmed, and increased the temporal power of the pope, who was henceforth to have a voice in the nomination of the governors of the Italian provinces of the empire, and to participate in the control of their finances. The pope became the official protector of the civil population against the depredations of the military, against extortion by the tax collectors and against abuse of power by the administration.

"The successor of pope Vigilius was Pelagius (555-561), who made resolute use of the pope's new rights, organising the temporal government of the territory over which he was actual sovereign and settling the papacy on the road to real political power. This power was to grow so rapidly that Pope Gregory the Great could write a few years later: 'I would like to know whether the pope, in this world, is a spiritual leader or a temporal king'."

The Eclipse Of The Western Empire AD 554-799

Revelation 8:12 refers to the sun, moon and stars of the Western Empire, and after referring to their being smitten, states:

"So as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise."

This is an eclipse for a defined period of time.

The symbols of sun, moon and stars are well known to us. If the reader would like to consider some detail, *Eureka* Vol. 2, p. 437 onwards draws upon Jeremiah, Ezekiel and Isaiah to show how the sun in symbol represents the supreme civil and military authority; the moon, stars and constellations are the ecclesiastical and aristocratic orders; and that the intercepting or suspending of their influences upon the people are eclipses.

The period of the eclipse of Kingly power in Rome lasted 240 years. This was from the reduction in status in AD 554, from being the Throne-city of the Empire of the West, to the time when the Pope became the legal as well as the actual ruler of the city of Rome.

For a concise explanation how a period of 240 years is deduced from the symbol of the eclipse for the third part of a day and the third part of a night, please refer to *Elpis Israel* (pp. 361-2).

The symbol conveys that no longer did a King reign in Rome. But in this power vacuum the so-called successor of Peter, the humble fisherman of Galilee, claimed all the power and rights of a king — and Europe acknowledged him, and bowed down and worshipped!

Thus was fully revealed the man of sin, the lawless one.

When people make the most of an opportunity it is said that they "make hay while the sun shines."

But as Proverbs states, the

whore (and the Roman church is that — Rev. 17) is most active “in the twilight, in the evening, in the black and dark night” (7:9).

And night-time it was for Rome in those years of eclipse.

The Eclipse Ends

By AD 799 the eclipse had passed. In that year, in Rome, the Frankish King Charlemagne was crowned *by the Pope* as “the Emperor of the Romans.”

Charlemagne promised to maintain the faith and privileges of the Church of Rome.

From this event, states Gibbon, “Europe dates a new era.”

The father of Charlemagne, the French King Pepin, had earlier been called to the aid of the Pope against the Lombards. Pepin delivered the lands around the city of Rome, and made a donation of it to the Pope. This was the foundation of the temporal power of the papacy.

In 754 and 756 Pepin conquered land in other parts of Italy, which he conferred upon the Pope. These became the foundation of the Papal States.

The Pope was thus a King in his own territory.

As Bro. Thomas says:

“Thus Rome’s eclipse passed away, and her system was again illuminated by the shining forth of the imperial sun, moon and stars over the third part from which they had been so long obscured.”

Eclipse, Literal Event or Symbol?

Sometimes the view is advanced that time periods in the Apocalypse are the exact literal periods of time mentioned.

We take our position with Brother Thomas:

“Now there is a certain class of Laodicean speculators in Apocalyptic mysteries, who style themselves ‘literalists’, and who would have us believe that day and night signify nothing more than what is ordinarily meant by these terms! So that would reduce us to the absurdity of believing that the events of the four trumpets culminate in the darkening of the natural sun, moon and stars, day and night, for the short period of only eight literal hours! But this folly is too ridiculous for an argument against it, or for a serious refutation...” (Eureka, Vol. 2, p. 160).

The tragedy of the literalists’ position is that it shuts the mind against understanding one of the most vital 240 years of history since the Lord’s ascension — the time when the absence of civil authority in Rome opened the way for a tremendous increase in the power of the Papacy, and the emergence of the Popes as Kings in their own city.

I know that literalists point to the 1,000 years of Revelation 20, and ask, “Is not that the length of the Kingdom?”

We observe that the symbolic use of time is still observed in Rev. 20, but in a reverse form.

The 1,000 years in that place is a symbol for “THE DAY OF YAHWEH.” This long-promised DAY, of which the prophets spoke so much, will have arrived. In duration, the Kingdom is 1,000 years, but in Rev. 20, the 1,000 years symbolises the long-awaited DAY.

What Of The Eastern Empire?

With the fall of the Western Emperors in AD 476, the ten kingdoms of western Europe developed their own independent political existences, with the Pope seeking to be acknowledged as the one spiritual over-lord.

At this stage, the angels sys-

tematically weakened the Eastern Empire so that it was in no position to mount a campaign to restore political control from Constantinople over the western territories.

Justinian's attempt was short-lived in its political effects, whilst of continuing significance to our own days in its religious impact.

The Eastern Empire was weakened by the events detailed in Revelation 9. The fifth trumpet blast brought powerful Arabian forces against the Eastern Empire from AD 622 onwards, and the Eastern Emperors became increasingly under pressure on the home front.

This gave the man of sin his opportunity to develop and strengthen his power base in the West with the French Kings, without antagonising the Emperors of the East, from whom his pretentious titles and ecclesiastical and political authority had been received.

It is intriguing to note that whilst it took only 80 years for the barbarians to eliminate the Emperor of the West, it took almost a further 1,000 years for the Eastern Emperors to lose Constantinople. It was not until AD 1453 that the last of the Eastern Roman Emperors perished.

Why the difference?

Because events in the Western permitted the development of the Papacy as a monarchical power, whereas in the East its power was held at arm's length by the further schism with the Eastern Church, a schism not yet healed in 1983.

In the West it had free rein to develop as the anti-Christ power, claiming to be in the place of

Christ on earth.

But the schism with the Eastern Church, and then the presence of the Turkish power, prevented the extension of the Papal power into the East. Thus, when Turkey went into decline, the way was open for the return of the Jewish people in the latter days.

The Rise and Fall of the Counterfeit Millennium

Here in summary is the rise to power of the man of sin:

313: Rome, throne of the Caesars, sponsors and pseudo-Christianity.

303: Constantine moves his seat of authority to Byzantium, renamed New Rome, and later named Constantinople after Constantine.

476: The last of the Caesars resigns his office, and a Gothic King rules as lieutenant for the Emperor of the East, with the power of the Bishop of Rome on the increase.

554: No further civil authority exercised from Rome, but from Ravenna, leaving the Bishop of Rome in complete control of Rome.

799: Authority of the Pope of Rome endorsed by Charlemagne, King of the Franks.

This system, instituted in 799, and named in history the Holy Roman Empire, lasted a thousand years. For it was not until 1805 that Napoleon issued a decree abolishing the Holy Roman Empire.

The crimes of the Papal monarchs of the counterfeit millennium would fill ten thousand volumes, but are summarised in a few short chapters of the Apocalypse.

The moral image of the man of sin as presented throughout those ten bitter centuries can be well expressed by Paul's words in Romans 3:10-18 concerning the man

of the flesh:

- * no righteousness.
- * no understanding
- * no seeking after God.
- * gone out of the way.
- * unprofitable.
- * throat an open grave carrying the stench of death.
- * tongue full of deceit.
- * lips with the poison of the serpent.
- * mouth full of cursing and bitterness.
- * feet swift to shed blood.
- * destructikon and misery in his ways.
- * the way of peace not known.
- * no fear of God before his eyes.

The Apocalypse unfolds these characteristics as the tools of trade of the man of sin in his 1,000 years of infamy.

And his end? "...whom the Lord shall slay with the brightness of his appearing..."

We are approaching the end of the lawless one, the man of sin.
Speed the day!

B. Philp (Hobart, Aust.)

Please Amend

Last article I used the expression "the manchild grows", and referred to "the manchild of sin in his maturing to the full stature of wickedness." I was of course referring to Paul's "man of sin" (the Papal power), and not to "the manchild" of Rev. 12 (the Roman Emperor Constantine). To avoid misunderstanding, you may care to cross out "child" in the two places. — B.P.

Contend For The Faith

The Apostles command all believers to fight the good fight of faith," and to "contend earnestly for it as once for all delivered to the saints" (1 Tim. 6:12; Jude 3). This contention is a matter of duty, the performance of which is not optional, nor dependent on the prospect of success or failure. We have nothing to do with consequences. If no one will obey the faith it is still our duty to contend for it. We are exhorted to save ourselves, and others if we can; and it contributes to this salvation of one's self to "contend for the faith." If others will not be saved, we cannot help it; we shall have done the best we could, and there we must leave it. But as to "converting the world," in the popular sense, by preaching, such a result is not contemplated in the scripture. The gospel was not preached for the purpose defined by the clergy; but as a *call or invitation* to glory, honour, and immortality in the Kingdom of God. That is to say, God intends to set up an indestructible kingdom among the nations which shall rule over them all. The kings and peers of its realms are to be holy, just, and immortal, which naturally the sons of men are not. They are to be "equal to the angels, and the children of God, being the children of the resurrection." This is a high and holy degree, and a requirement which necessitates the postponement of the setting up of the kingdom until God has provided such "a people for His name." To collect his people, He sent an invitation to the Jews first and then to the Gentiles by Jesus and the apostles. As they were *invited* to this holy degree it is styled "a holy calling" and the degree itself the subject of "the one hope of the calling;" and those who accept the invitation are said to be "called to God's Kingdom and glory" (1 Thess. 2:12) and sometimes simply "the called." The time allocated to this work of collecting together the future rulers of the nations (Rev. 2:26-27; 5:10; 20:4; 22:5) to the gospel invitation in the name of Jesus Christ, is from the day of Pentecost till his return. The work is almost accomplished, and will be entirely finished when the few who are still needed to fill the Lord's house shall be brought in (Luke 14:23).

— J. Thomas

The Need Of The Age

"This, then, is the great desideratum of the age — namely, the preparation of a people for the Lord; a people whose character shall answer to the testimonies adduced. 'The churches' do not contain such a people, neither can their pulpit ministrations produce them. In fact, 'the churches' are precisely what college divinity is alone competent to create. 'The truth as it is in Jesus' is not taught in the schools. They are merely nurseries of pride, professional religion, and conceit; and 'the droppings of the sanctuary' which their nurselings are appointed to distil, wear away the intelligence of the people, and leave them irresponsible to 'the testimony of God.' Nothing short of this, unmixed with the traditions of men, can make other kinds of Christians than those who believe the gospel the apostles preached. We must forsake the pulpits, and devote the time usually spent in dozing over their mar-text expositions, to the Berean scrutiny of the scriptures for ourselves. These alone are able to make us wise unto salvation through the faith which is in Christ Jesus."

— *Elpis Israel*, p. 388.

Paul's Witness

On the eve of his death, Paul wrote with confidence to Timothy of his future. The "time of his departure was at hand" (2 Tim. 4:6), and he declared: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that *love his appearing*" (vv. 7-8).

Paul's confidence was based upon a lifetime of unstinting work in the Truth, and warfare against the flesh (Rom. 7:15-25). His "fight" was against all manifestations of sin in the flesh, and victory was only possible through the strength derived through Christ (Phil. 4:13). He "loved the Lord's appearing" because he realised that the ultimate triumph of faith depended upon that wonderful event. His faith took in the future (2 Cor. 4:17-18), and

motivated him to overcome the present.

He set an example for us to follow. By similar faith and motivation we, too, can gain the victory, for "crowns of righteousness" awaits all who similarly "love the Lord's appearing".

And that the Lord's appearing is at hand, the signs of the times indicate. The dramatic events in Europe, Russia and the Middle East witness to that fact. So also does the character of society in which we move. These are days comparable to those of Noah, when widespread corruption, wickedness and violence characterise the times.

Days of Violence

A recent news-item, reporting the latest FBI figures, stated that a violent crime takes place in USA every 24 seconds! It claimed, "a murder is committed every 23 minutes and a forcible rape every six minutes." Such

crimes are becoming so commonplace as no longer to excite great interest.

The Lord Jesus Christ told his disciples that the time of the end would witness a similarity to that of Noah's day; and in this particular it certainly does so. Genesis 6 records that when God viewed the society in which Noah lived "He saw that the wickedness of man was great in the earth, and that the imagination of the thoughts of his heart were only evil continually . . . all flesh had corrupted His way upon the earth," so that it was "filled with violence" (vv. 5,12,13).

Previous to the present, violence was known as *The American Disease*, but it is no longer confined to USA. Most western countries are experiencing escalating crime figures. The *Adelaide Advertiser* recently carried an article describing the problem in England. It declared: "Violence has become such a way of life in England that it even becomes news when it does not happen." Indeed, it was considered worthy of headline news when one particular holiday weekend, known for its violence, did not record the number of violent deaths expected! The article catalogues some of the worst crimes, many of which are against children and the elderly. "The new wave of senseless violence," it states, "has led to pleas for the Government to take urgent action."

Although the present leaders of Governments do not realise it, urgent action will soon be taken. The Lord Jesus Christ, upon his return, will initiate laws and effective controls that will restrain the uprise of such wickedness.

Isaiah predicts: "When Thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isa. 26:9). The Psalmist prophesied: "He shall redeem their soul from deceit and violence" (Psa. 72:14). The result will be: "Violence shall no more be heard in thy land, wasting nor destruction within thy borders" (Isa. 60:18). What will then be true of the Promised Land will also be found in measure throughout the whole earth.

The Cause Of The Violence

Why has violence erupted as it has during the last few years? For answer look at the Media and the world's source of entertainment. As far as the first is concerned, incidents of sin, wickedness and violence are reported without restraint until they become accepted as normal conduct and so excused. Newspapers give prominence to items best ignored; they publicise acts of perversion or sin so blatantly and explicitly as to excite some to imitate that of which they have read so freely. The more a fleshly-minded person thinks on such things, the more he will be induced to imitate them. Responsible journalism, with a concern for the morals of the public would eliminate much that appears in the daily newspaper. For example, the same newspaper that published the record of crime in U.K. referred to above, also, recently, gave great prominence to the action of young aboriginal girls swallowing a certain soap powder in order to "get high". Hypocritically, it deplored the practise; but, in fact, the way it was reported was designed to attract attention. And

would not that encourage some weak-minded among young people to experiment for themselves?

So the evil is compounded.

Silence relating to sin can oft-times prove golden.

Look how violence and sin are exploited in the trash that passes for literature today! When young people fill their minds with that rot they have taken the first step to practise it! Consider the nudity and gross flaunting of sex that advertisements for television or the screen set forth. Or the crude language used by some reporters in their descriptions of wickedness. These things can only excite the mind in a direction that is evil. With hypocritical lamentations the Media reports the extent of violence and immorality, whilst contributing to it by its publicising of such matters.

And, of course, as in the days of Noah, forms of restraint and punishment are relaxed. Criminals can act with greater impunity knowing full well that today "the punishment will not fit the crime"! So the world about us descends further into the morass of wickedness that prophecy implies would be its state at the time of the end. The flesh is everywhere in the ascendancy, "for from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders and such like" (Mark 7:21).

Our Environment

As in the days of Noah the sons of God live in an evil environment, and the danger is that as then, they may succumb to it. There was a "time of the end" in the first century when the Jewish

State was overwhelmed in judgment; and regarding that time, and our own, Paul declared: "This know also, that in the last days perilous times shall come" (2 Tim. 3:1). Those perilous times are with us now. In *Eureka* vol. 1, p. 303, Bro. Thomas wrote that "the world is precisely what it was in the days of the apostles". In the first century the world lay in wickedness, and "woe" awaited it. So now the world is hopelessly corrupt, and annihilating judgments are impending. What is the world? Human society — the gross mass of men and women around, whose thoughts and ways are antagonistic to the word of Divine revelation. In view of the character of the world, and its approaching doom, how important for us to heed the instruction of Scripture. How vital to keep our children from its polluting influence! Particularly the impact of television and the video screen in the home. By their means the world in its worst forms are brought within the home circle, and can have a disastrous effect. We are instructed to keep separate from the world, and we do not do so by inviting the world into our midst. Hence, we feel, that even advertising the Truth through these mediums is to court danger. Far better to limit our advertising to other channels, leaving it to Yahweh to bless the preaching of the Word.

We are told to "love not the world," keep "unspotted from the world". The further we keep from its polluting influence the better for us and our children. Scripture instructs us that "the friendship of the world is enmity

with God"; the "world passes away and the lust thereof". To ignore this counsel is to court danger. To shake hands with the world, to woo and wed it, are great perils in these days. Let us keep strictly apart from it in matters social, political and religious. Christ has set the example. He was separate from the world, and expects that we shall follow him. He is shortly to return to pour out his judgments upon it, and he will call upon us to assist him in that regard.

How incongruous for us to court the world today, and then administer judgment upon it tomorrow. Yet, a careful analysis of facts will reveal that the majority of Ecclesial problems today stem from the influence of our worldly environment, and not so much from doctrinal error. Trouble is sure to follow when Ecclesias or its members imitate the ways of the world. Some may attempt to justify a certain action on the grounds that it can be used effectively in drawing attention to the Truth. But the effective proclamation of the Truth will not result from the use of questionable methods or means. With all our dedication, we must bear in mind that "we labour in vain" if we fail to do so in conjunction with Yahweh. And at the judgment seat certain will be turned away who will be able to boast: "Lord, Lord, have we not prophesied in thy name? and in thy name done many wonderful works?" The report of the Lord will be: "I never

knew you; depart from me, ye that work iniquity" (Matt. 7:22-23).

Christ warned that latter-day saints will have to "work out their salvation" (Phil., 2:12) in an evil environment. The evidence is obvious today. On the one hand this is a cause of great rejoicing in that it indicates Christ's coming is near (see Luke 21:28); on the other hand it is a cause of grave concern, lest its evil influence has an adverse affect upon Ecclesias or individuals. So Christ warned: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Keep awake therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:34-36).

Meanwhile, the newspapers catalogue the corruption, violence and immorality that are incidental to the "last days". And though the record sickens those who are "vexed with the filthy conversation (or living habits) of the wicked" (2 Pet. 2:7), they also reveal the working of God among the nations, enabling us to "lift up our heads" knowing that "our redemption draweth nigh" (Luke 21:28). Even so, come Lord Jesus!

— W.J.M. (Woodville)

"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

Life In The Kingdom Age

“The house of the wicked shall be overthrown; but the tabernacle of the upright shall flourish. There is a way which seemeth right unto a man, but the end thereof are the ways of death....” — Proverbs 14:11-12.

The Ungodly World of Today

During the Kingdom Age life for the mortal population will prove to be much as it should be for us now — were it not that we are surrounded by the bizarre and outrageous environment of the modern world.

A basic principle of this subject is the declaration of Yahweh’s purpose:

“As truly as I live, *all the earth shall be filled with the glory of Yahweh....*” (Num. 14:21).

Not the glory of flesh. Meanwhile, “the whole world lieth in wickedness”, wrote John (1 Jhn. 5:19). He used the passive tense, as though to indicate that “the world” found such a way of life quite tolerable. One cannot help wondering, had John been writing in the year 1983, whether the spirit would have granted him licence to be even more expressive of the decadence and grossness of modern civilisation. The world has become grotesque with wickedness.

The working objective of the immortalised saints during the Kingdom Age will be singular: it will be to labour towards the fruition of the ultimate divine purpose: “*All the earth shall be filled with the glory of Yahweh....*” (Num. 14:21). Which means that the glory associated with mere flesh will be abolished. Man’s pride and arrogance together

with the appalling environment he has created during the “technological age”, will be brought low and swept away.

Is it possible to imagine “all the earth” being “filled with the glory of Yahweh” in the type of world in which we live today? To pose the question is to answer it.

In general, men today feel that they do not need God, because man has accomplished so much by himself. Supposedly. Hence the prevailing pride, arrogance and selfishness, seen on every hand.

How, then, can such a situation be altered? Initially, only by one means: by obliterating man’s sense of achievement, reducing his power, and destroying the things he has developed which have produced the ungodly, destructive environment in which we currently live, until the Lord returns.

How Life Will Change

What are some aspects of life which will disappear during the Kingdom Age?

Mercifully, families will live without Advertising Agencies, whose main purpose appears to be to stir the embers of discontent and covetousness which burn with varying degrees within the breasts of most people. These human weaknesses are played upon by this industry and those

associated therewith — often with disastrous results.

The so-called “news media” will disappear, as the immortalised saints will have divine power and authority to convey to the ends of the earth any news which may be necessary. Newspapers, with their increasingly audacious and lurid reporting and photography, will become a thing of the past. Glossy magazines will sink into the pit where the majority of them belong anyway. Radios, television sets, movie theatres and other forms of “entertainment” (what a word to apply to *many* of the things which are openly purveyed in our permissive society!) will no longer blight civilisation.

The surviving citizens of the world will learn to live without stock exchanges, and the capitalist system they bolster. This will mean the end of major industrial and commercial organisation. The corruption and debasing of mankind which goes hand-in-hand with Big Business will no longer be tolerated. The belching pollution which emanates from the gaping, hideous chimneys of industry will cease. Most of these gigantic enterprises will inevitably be destroyed in the great earthquake.

And what of the airline industry? The giant jets will no longer take to the skies. Why? Let us give one example: a large jet aircraft may burn one ton of kerosene about every ten minutes. With thousands of jet aircraft flying the skies of the world twenty four hours a day, consider the fouling of the atmosphere which continuously takes place.

We may take this example further. Every week there are about 10,000 aircraft movements in the city of New York. Taking an average flight time for each plane of about four hours, one result is mind-boggling: Through planes landing at just one city, 36 million tons of carbon-dioxide is poured into the atmosphere every year! Great stuff, for the survival of the human race! We think not!

The drug and chemical industries will cease to exist. The mortals will learn to get along without D.D.T., Aspros and other similar frightening and destructive substances (cp. Rev. 22:2).

Banks and insurance companies will fade into oblivion; likewise every other bastion of modern civilisation. Apostate religious and political systems will no longer enslave the nations of the earth.

A New Society

The mortals who survive the judgments of Yahweh will become foundation-members of a New Society in which sanity will return to guide man’s way of life towards contentment, happiness, and Godliness. His relationship with his fellow-human beings will become balanced; people will learn to care for each other and to become concerned for the good of the community. And above all else, man’s relationship with his Creator — the One God of all the universe — will become based upon true understanding, and submission to the will and direction of Christ and his immortalised saints.

One principle, perhaps above all others, will have to dominate

the re-education of the surviving mortals. They will have to learn that "God *made* man upright, but *they* have sought out many *inventions...*" (Ecc. 7:29). The human race has become dominated by fleshly philosophy through a failure to acknowledge that "it is not *in* man that walketh to direct his steps" because "the way of man is not in himself...." (Jer. 10:23). The human race was intended, by design, to be dependent upon the guidance and wisdom which comes only from the Creator. Therefore, with the establishment of the Kingdom Age it will be necessary for man's "many inventions" to be cast aside, and consigned to the pit of oblivion where they rightly belong.

This action will have far-reaching consequences. Out will go the "inventions" of technology, science, educational systems, big business, and an economic system based upon power, greed and avarice. This is to name only a few of man's "inventions" which, step by step, have brought modern civilisation to its knees, and almost to the point of total destruction.

Delusions of Vanity to be Repudiated

When the mortal populace of the Kingdom observe these vast changes which will affect their entire way of life, what will be their reaction? When they realise the implications for good, they will respond: "Surely our fathers have inherited lies, vanity, and things wherein there is no profit...." What an admission: to describe the only way of life they have ever known as "lies" — "vanity" (or,

emptiness; that which is purely transitory, having no worthwhile or lasting value) — and "things wherein there is no profit". Another rendition treats this verse and the one which follows (Jer. 16:19-20) in a most interesting way: "To you the nations will come, from the confines of the earth, and say: 'Our fathers inherited *nothing but delusion*, nothings, void of all power. *Can man make his own gods?* If so, *these* are not gods!'"

In these present evil and unenlightened times, the vast majority of humanity really do believe that man-made gods can provide a suitable way of life, and take care of the world's problems. Humanity will become shocked to the point of numbness of mind, initially, when the strong delusions of today are shattered once and for all.

Those who are judged worthy of a divine inheritance in the Kingdom, to live and reign with Christ as King-Priests, will find as part of their duties, the re-education of the mortal population who survive the outpouring of divine judgments which must precede the establishment of the Millennium.

This will prove a mammoth task — but not beyond the capability of those who are endowed with divine nature!

However, in this respect, a sobering lesson must be learned by all who desire to receive such office in the Kingdom of God. If Christ's brethren hope to re-educate the human race during the Kingdom Age, do they not need to be busily re-educating *themselves* during this present dispen-

sation? Christ's brethren must be ready and mentally equipped for the vast task which lies before them. And this presents a challenge. If, today, Christ's brethren are found to be upholding the God-dishonouring systems of this present evil Society, are they so unwise as to imagine that in the Kingdom Age they will be given the opportunity to repudiate that which today they endorse? "God is not mocked: for whatsoever a man soweth, that shall he also reap." (Gal. 6:7). John spoke clearly of the gulf which separates the mental attitude and general disposition which divides Christ's brethren from their contemporaries: "Ye are of God ... They are of the world..." Therefore, "love not the world, neither the things that are *in* the world" because such things are "not of the Father" but are "of the world." (1 Jhn. 4:4-5; 2:15-16).

With the increasing degeneracy and warped standards of values which are associated with this present evil world, the clear-cut line of demarcation between that which is Godly and that which is ungodly is becoming increasingly blurred and clouded in the minds of many of Christ's brethren. There is a fearful danger in this. As the world slides further and further downward, spiritually and morally, there exists a grave danger that Christ's brethren begin to passively accept aspects of worldliness which, in earlier times, they would have repudiated and disowned.

**A Godly Kingdom —
The Work of Faithful Saints**
The present ungodly environ-

ment provides the testing ground for the faith of Christ's followers. Will they maintain their integrity before God, unreservedly renouncing "the world" and "the things that are in the world"? Or will they, slowly and by degrees, capitulate to the pressures of the times, thereby developing a philosophical approach towards the Truth which provides licence for breaking-down their initial strong stand for those things which are righteous and true in the eyes of Yahweh?

The work of rebuilding Society in the Kingdom Age upon a foundation which is entirely new to the surviving mortals, will be a great work indeed. And it will be a work which will be undertaken only by those who, during the period of their probation, will have become fitted for that work.

Those who will work together with the Lord Jesus Christ for the rebuilding of Society in the Kingdom Age will have dedicated themselves wholeheartedly to the service of Yahweh during the days of their flesh. They will have carefully nurtured in their lives those qualities of character which in the days of account will reveal them as "a chosen generation, a royal priesthood, an holy nation, a peculiar people". During the Kingdom Age, they will be fitted to "declare the perfections of Him" who had "called" them "out of darkness into His marvellous light". This they will have done, when they have shone forth "as lights in the world in the midst of a crooked and perverse" society (1 Pet. 2:9, A.V. and Diag; Phil. 2:15).

— J. Ullman (W.A.)

GOD IS ONE: NOT THREE

This issue of the *Herald Of The Coming Age* series has been reprinted, and supplies have been forwarded to all who placed orders with us.

We now can supply others who may require copies for Gospel Extension work. Application can be made for such supplies to all Logos agents, and also to The Detroit Christadelphian Library, 14676 Berwick, Livonia, Mich. 48154, USA.

REPRINTING: INTRODUCING THE CHRISTADELPHIANS

We are reprinting this very popular issue, and are prepared to include back cover advertisements for Ecclesias so as to give their copies a personalised interest. However, in order to do that, we must have requests by the end of March at the latest.

RUSSIA'S BID FOR WORLD DOMINATION

We have brought this subject up to date and will be re-issuing it within the next six weeks. In addition to the general developments in the Soviet Union, the issue underlines the significance of the recent change of leadership in Russia. Our printing of this number has been set at 80,000 copies. If Ecclesias desire to increase their normal supplies, please advise us immediately.

We are prepared to give a credit in full for back numbers of this title, and replace them with this up-to-date issue. In that regard, please forward supplies to Logos Publications, 9 West Beach Road, West Beach, South Australia 5024. However, the back editions are quite relevant to the present situation.

EUREKA VOLUME 3

We have completed the type-setting of this volume, and it is currently being checked in preparation for paging. Then follows the printing and binding. This volume will be illustrated.

BIBLE LANDS TOUR — 1984

(God willing)

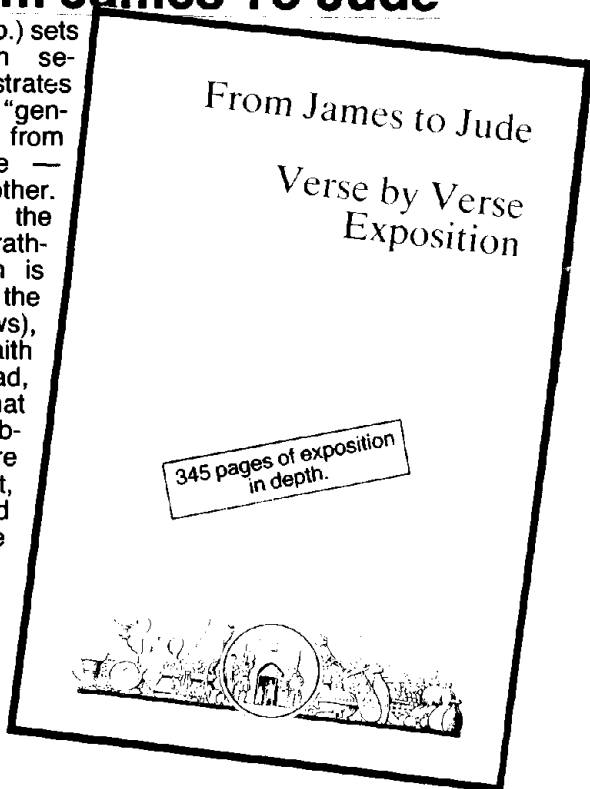
Applications have been received for this proposed tour, and arrangements are in hand to implement it — God willing. Organisation will be in the hands of Bro. G. E. Mansfield, with the Editor acting as commentator on the sites visited. Tentative suggestions (awaiting confirmation) are to visit the M.E. via USA, with the possibility of arranging an Ecclesial effort in the States or Canada. If these plans mature, participants in Canada and USA will be able to join the group at New York. Further information will be given as plans firm. Meanwhile, those interested are asked to indicate their interest by writing: Logos Tour of Bible Lands, 9 West Beach Rd., West Beach, South Australia 5024.

From James To Jude

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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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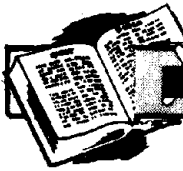
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Editorial

Past and Present Problems

WE are warned by the Word that the time of the end will be noted for increasing disrespect and lack of discipline. Paul listed "disobedience to parents" among the characteristics that could be expected (2 Tim. 3:2). Such a trend stems from the spirit of Communism which permeates modern society. It is the clay of the Image that will help hold together its parts; it is the political philosophy of the resurrected "witnesses", demanding equality for all in their search for power, causing "the rest to be affrighted" (Rev. 11:12-13). The modern world, whether "left" or "right" cannot afford to ignore it. National leaders, whatever their political leaning, are compelled to "mingle themselves with the seed of men" (*enoshim* — the lowest strata of society) if they desire to rule. Communistic principles (as Scripture predicted) have brought about changes in the educational system, motivated governmental legislation, expressed itself in widespread protests stimulating a revolutionary rejection of restraint or discipline.

As such, Communism is a deadly evil, challenging the basic requirements of the Truth. It knows nothing of the love of God, or the respect and consideration that should be paid to parents or those in authority. And the danger is that the Communistic spirit of the age can rub off on to Ecclesias, so that, in measure, it is reflected there. There can be developed a demand for "rights", a refusal to submit to authority, a lack of respect where it is due even within Ecclesias.

It is sometimes urged that the greatest challenge to the Truth comes from the advocacy of the theory of Evolution. We do not agree. We do not find that children are greatly influenced by its teaching in the schools, nor that adults are overly concerned with it. We have never known of anybody accepting the Truth because their belief in the theory had been successfully challenged whilst,

normally, the rebuttal of the theory by Christadelphians is so negative as to represent a rear-guard action; as though faith is in retreat before the onslaughts of a scientific fiction.

It is not the theory of Evolution that needs attacking, but the fruits of it as expressed in the spirit of Communism. The two philosophies are, of course, related. What Evolution does for science, Communism does for politics. But because politics are more assertive than science, and more persuasive through its promises of immediate benefits, it has greater influence. It offers flesh what it wants, and for which flesh is greedy to grasp. Communism has a subtle, yet very real impact, on the lives of individuals, and upon the standards of people and nations. Why is it that crime is on the increase? Because the principles of Communism have permeated society, allowing flesh to have free play, and restricting the policeman. Why is divorce and broken marriages on the increase? Because the Communistic philosophy sees no reason to remain loyal in uncomfortable circumstances. Why are immorality and juvenile delinquency on the increase? Because a revolutionary spirit stimulates rebellion against authority.

The theory of Evolution attempts to dispense with the need of God, providing the basis for Communism's rejection of restraints that those who acknowledge the existence of God recognise as His due. Ecclesias and parents need to heed this, and take steps to resist the influences of the times.

The insidious influences of this modern trend is found in many schools. In South Australia, the Teachers' Union is leftist in its tendency, and this can affect the education of young people. Restraints once imposed are today relaxed. In some classes children are encouraged to please themselves. The teacher is no longer addressed as *Sir!* He is called Tom, Dick or Harry, as the case may be. And as familiarity breeds contempt, so disrespect increases. It is not long before what is taught at school infiltrates into the home (parents are sometimes called by their first name), and from there into Ecclesial life, undermining the restrictions that the Truth calls upon all to observe.

Lack of respect tends to drag all down to a common level. "Jack is as good as his master," it is claimed. And deference and reverence are at a discount. The modern educational system, which reflects the leftist tendencies of today, plays a part in this. I was recently invited to meet with a few teachers in trying to solve

the problem of a young person who had given cause for concern. There were in the group a couple of head-masters, a district administrator, and some teachers of the school involved. I was appalled at the appearance of some of the latter, and the vagueness of their approach to the problem. Slopperly dressed, long-haired, and with straggly beards, their "way out" appearance was not calculated to command respect — as the administrator later agreed. From their comments, it was obvious that to hold the attention of the children in their classes, they descended to their level, instead of insisting that those in their care should be elevated to a higher one. There would be no effective help from them in trying to solve the problem of any young delinquent. What a contrast to the situation of some years back. Then, the school teacher was a man aloof from his students, feared and respected by them. Though it is well over half a century now, I recall vividly the teacher who attempted to educate me in the latter years of my sojourn at Primary School. He was tall and thin, but wiry in body and strong in arm, and skilful in the manipulation of the cane when necessary! He was a man whom I quickly came to respect and fear — and yet also to appreciate and regard. I can even recall his first introductory speech to our class of 50 or so young urchins who stared at him impassively from behind their desks — sizing him up, wondering what we might expect. We had seen him earlier, in the quadrangle, where we had been compelled to stand stiffly at attention before the headmaster, and then, to the stirring strains of the martial march of *Men of Harlech* played with more enthusiasm than skill by the fife-and-drum school band, had marched in regular order, with arms swinging and heads held high into our various class-rooms.

And now he addressed us: "My main job is to make of you good citizens of the state," he commenced, "and at the same time drum a modicum of knowledge into your thick heads (he was not very complimentary). That means you will finish your schooling under me by knowing something of arithmetic, writing and reading; and also, to balance it up properly, some moral truths that will help you through life. Each day, for 10 minutes, I am going to introduce you to a parable, or a saying of the Lord such as will have a bearing upon your everyday conduct. Today we start with the parable of the Good Samaritan. . . ."

So our education commenced. He did not use the cane frequently, but when he did it was efficiently! I can recall looking

ruefully at my hands, and shaking them up and down to stop the tingling warmth and the swelling of fingers that were evident. It was useless complaining to my father of the teacher's alleged savagery, for he inevitably supported the need for discipline and respect by siding with my mentor. Indeed, I risked further punishment by complaints and learned to bear suffering stoically in silence. So discipline and respect at school, was supplemented by instruction at home. I learned regard for the teacher, and loving respect for my father.

It was good training, and I was none the worse for it.

I was taught to write a fair hand with the aid of a copy book; I learned to add up long lines of figures without the use of a calculator; the mysteries of English grammar were taught by repetition; and I was introduced to the classics in literature as providing examples of good writing which I was encouraged to emulate — though I fell short there! I was shown how to analyse and parse a sentence, encouraged to aim for a style of expression in composition, taught to spell correctly, shown how to use a dictionary in order to increase my vocabulary.

Much of it fell upon deaf ears, but some of it penetrated "our thick heads" as the tall, angular teacher had promised.

Having completed Primary School (to the teacher's expressed surprise I had done quite well in the written exam we were all compelled to endure), my Father decided that my education should be continued. The high marks I had obtained in what was then called the Q.C. (Qualifying Certificate) allowed me to attend High School. I did so, for three days! But when, by that time, had learned nothing, and had written out three conflicting book lists, I was taken away from School, and precipitated into the Commercial world. My Father had decided that a little practical education would be more to the point than the theoretical instruction I had been given. I was given a job as a part-time Grocery assistant, and the rest of the week, I attended a Business College to learn the rudiments of typing, and book-keeping, and the mysteries of commerce.

In every step, by discipline, I learned the lesson of respect for my elders, and the value of hard endeavour in aiming to improve. Later, with the aid of parental instruction and encouragement, the fruits of profane education were channelled along a pathway that led to the Sacred Word. This rounded off my education, and provided point and purpose to life's journey.

I was never brilliant. Others raced ahead of me like the proverbial hare speeding past the tortoise. But I had learned the value of patient persistence, slow improvement, concentration, and, with limited intellect, of correctly assessing the meaning of words and phrases, particularly in the Word. I was brought up in a home where reverence for the Truth was paramount, by parents who recognised the limitations of youth and provided with warm, understanding love, relaxation as well as instruction. They were peaceful and happy days, though I dared not presume upon my parents' goodwill. They had to be respected and obeyed. It was firmly required of me. For Sunday School I was compelled to recite the S.S. Instructor. At the meetings I had to sit still until it was over, when I was free to move at last! Later, as a teenager, I learned the value of *Elpis Israel*, and later still, of *Phanerosis* — and the impact remains to this day.

Why reminisce like this? Because of an experience I had last year. During 1982, I spoke in some six Bible Schools throughout the world in U.S., Canada, New Zealand and Australia. I addressed adult sessions and Young People's Classes. I found generally, in the latter, a lack of ability to concentrate and analyse. Instruction was accepted academically, but the practical implications of it were not clearly discerned. In some instances I found a decline in terms of real knowledge. I detected, particularly in the Australian School, a restlessness, a lack of the power of concentration, and the ability to personally think out a problem, that I do not recall having noticed when I last took the Teenage Class some years earlier. This, doubtless, is the result of environmental influence: the unrest, lack of respect, indifference to the need of mental effort, and so forth which seem incidental to these times. And this, I believe, is reflected in Ecclesial decorum.

I have spoken in Ecclesial halls where the "cry room" seems to give such immunity from the general meeting, for that part of the audience imprisoned behind it, as to provide licence for the most restless and indifferent attention to the message proclaimed. To my amazement, I have found sheltering behind the thick glass, members who have no children to care for, and presumably like the refuge of the "cry room" because of the anticipated exposition! In the main hall, I have seen young children of ten years or thereabouts, settling down with a comic or novel for entertainment whilst the address is in process, and so prepared to endure

the monotony of the meeting. They sit turning over the pages of their book, or perhaps whispering to a companion, or asking their mother for another book, to the distraction of members of the congregation. At one meeting I attended, there was a regular procession to the toilet on the part of children, who had probably become bored with the proceedings in the hall. At one large meeting no less than 70 people — adults as well as children — disturbed the gathering for that purpose.

Why has this restlessness in our meetings developed? It was not permitted in the past. As a boy I took a seat in the meeting, and listened patiently to what was said. I did not properly comprehend the message, but I learned the value of a stoical discipline. Cannot parents see to their children before taking their place? Is it necessary for the children to sit stooped over a book, turning the pages over, until the announcement of a hymn causes them to put aside the novel and take up a hymn-book? I believe that Ecclesias in Australia are the worst in the world for such behaviour. And I feel that parents will benefit their children by restraining these habits. Let not parents oppose Ecclesial recommendations or regulations to improve the decorum of the meeting.

It may be urged that some are too young to understanding the message given. But none are too young to learn to sit still. A young child can profit by turning up the passages quoted from the Bible; it familiarises him with God's wonderful book. There is value even in learning to sit quietly in meetings. "Be still and know that I am God" is a divine principle that can be taught at the earliest of ages. And certainly from the age of seven years upwards. It was the case in Israel. Note the command of Deut. 31:11-13. All Israel had to appear before Yahweh at certain prescribed times. In the Sabbatical year, a special service was performed. The gathering had to listen whilst the Law was read to it, that all they may "hear, listen, and fear Yahweh, and observe to do all the words of this law" (v. 12).

Among those to be so gathered were "their children which have not known anything". They, too, had to "hear, and learn and fear Yahweh" (v. 13). That means that children under the age of seven years participated in this gathering. Of course, they would not understand the full import of what they heard; but they would appreciate much better the sacredness of the circumstances, the

importance of the ordinance, and could develop a respect of the "fear of Yahweh" which is the firstfruits of knowledge (Prov. 1:7). Suppose they brought a novel or a comic to while away the time — would they be impressed with the fact that the words read were the words of Yahweh? Would it be instilled in them that they were hearkening unto that which He has magnified above all His holy Name (Psa. 138:2).

By no means.

So also in Ecclesial meetings. By providing forms of diversion and entertainment for children, parents may be unconsciously teaching their children that the meeting is relatively unimportant. A child sprawled out on a chair reading a comic until interrupted by the announcement of a hymn is not paying respect unto what its parents are doing, nor being impressed with the importance of Ecclesial meetings.

We need to make the meeting a place where reverence for Yahweh is elevated above all else. When Moses approached the burning bush, he was instructed to remove his shoes, for the place was holy (Exod. 3:5). Are not Ecclesial meetings holy convocations? Should not that fact be impressed upon those young in years? Can they not be taught to sit still for an hour? Must we always give way to their whims? We all need to be subject to discipline so as to make our meetings "holy ground" where we communally seek the Father. Due preparation of mind and body is required for that.

The Scriptural injunction is to have "children in subjection with all gravity" (1 Tim. 3:4). It is not the way of the world. Governed by Communistic principles that repudiate the respect due to parents, or due to anybody else in authority, it is becoming common for parents to give way to children until they turn into tyrants of the household. To have them in subjection is not to dominate by fear, but to compel by the response of love. It is not to be cruel or repressive, but to be warm and helpful whilst at all times being insistent upon them honouring those to whom "honour is due" (Rom. 13:7). Parents who show respect for the things of God, should demand the same regard from their children. This will be to the advantage of their offspring, both in this life as in the life to come.

We realise that an Editorial like this will not add to the number of our friends, particularly among the young parents of our ac-

quaintance. It could, indeed, prove to be among the most unpopular of articles we have written. But we have sufficient appreciation of the good sense of most readers to write with every confidence that they will accept it in the spirit it is written. We believe at least, some notice will be taken, even if it is a shake of impatience, or a shrug of the shoulder with the muttered comment that we are far behind the times! This, indeed, may be so, but then the same criticism must be levelled against Paul and Moses.

Our meetings are holy ground, and should be treated with the reverence that is due unto them. When the Ecclesia meets before the Table of the Lord, it is like Israel assembled before the Tabernacle or Temple. On such occasions the awesome realisation was that they could go so far and no further. There was a barrier in their approach to Yahweh beyond which they could not penetrate. Further on, beyond their ability to see, was the Most Holy, the Ark and the Shekinah glory. They were told: "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. 25:22).

They had to tread the holy ground with reverential care. Let us do likewise before the Table. Let our fervency and reverence become outstanding features of our Memorial meetings. Let us hearken unto the divine decree: "Be still and know that I am God; I will be exalted. . ." And let us bring up our children in "the nurture and admonition of the Lord", realising that their eternal salvation is bound up in so doing.

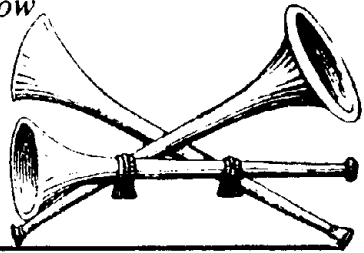


THE MEMORIAL FEAST

The Breaking of Bread is a divine institution. To treat it with indifference, or lightly, is to insult Christ. If we would show ourselves commendable in regard to it, we shall be careful to observe the following rules: 1, to assemble in time and in the right spirit, divesting ourselves as much as possible of all that would divert from the solemn object in view. 2, to give earnest heed to what is said in the nature of faithful exhortation. 3, not to take offence at remarks which appear to touch our own doings or misdeeds. 4, to remember that if the service is carried through, as divinely directed, it affords God and the Lord Jesus Christ real pleasure, as well as bringing great spiritual good to ourselves. What is more important than anything is to engage in the service with a good conscience, which can only result from trying to walk faithfully throughout the week which precedes the meeting. Helpful in this direction are the searching and serious exhortations in Micah 6:6-8; Isaiah 1:11-16.

A.J.

The Jubile Atonement



The Jubile release of slaves and restoration of inheritance is linked with the Day of Atonement suggesting that the gift of immortality finally cleanses us from the effects of the bondage of sin and mortality.

The First Trumpet

The trumpet which pierces the silence of death and raises the saints who are sleeping in Christ, is the first, as we have seen. Its purpose and work is to bring the dead out of the graves, so that 2 Thess. 4:16 states that the dead "shall rise." *Anistemi*, the verb Paul selected to describe this rising, means primarily "to stand up (again)" (Mark 14:60; Lk. 4:16; 10:25; Acts 1:15; 5:34; 10:26; 11:28; 13:16; 14:10), concentrating attention on the emergence from the grave of those whom Christ resurrects. Its use in this context is the more remarkable, as another verb, *egeiro*, which is in some respects similar in meaning and use, is very often used to describe the resurrection, and means by derivation "to awaken, to wake up, to arouse",* so from that point of view it would be most fitting here.

Its meaning is broader than this, as we shall show a little later, but its aptness for this context of the resurrection of the sleeping

saints is so clear that its avoidance in favour of *anistemi* is in itself a cue to seek a special significance in that fact.

The context settles what that significance is. It lies in the special fitness of the assurance of *anastasis*, "a standing up again," for the dead, to calm the agitation which troubled the Thessalonians because of their fear that their dead may suffer some disadvantage compared to the living at Christ's coming.

By his use of *anistemi*, Paul insists that the dead do not simply awaken, but *stand up*, alive, vigorous and whole again, from their graves, as ready as the living to meet the Lord. And their *anastasis* is first (1 Thess. 4:16), before anything is done in favour of the living. *Once revived, the dead stand in the same position in all respects as their living brethren, and all Christ's subsequent actions affect both resurrected and living equally.*

Here is the assurance best fitted to comfort the Thessalonians in their bereavement; and its comfort

* "Greek-English Lexicon," Liddell and Scott. New Testament reflections of this primary meaning of *egeiro* are: Matt. 1:24; 25:7; Mk. 4:27, etc.

will be the same to all of us who love our brethren and sisters, now dead, whose labour of love and work of faith have benefited us by teaching, example and brotherly love.

The Last Trumpet

Both the first and last trumpets of Israel's jubile were spectacular observances. Both were called by the law "loud blowings" or "shoutings" of trumpets. "Blowings of trumpets" in Lev. 23:24, and "the jubile" in Lev. 25:9, should each be rendered in that way*. Nonetheless the last trumpet stood out from the first as distinctive by its effects.

Because of what was accomplished in it, the incomparable seventh month of the jubile year rested lightly on the shoulders of a certain class of Israelites. For them, the interval between the first and tenth days was a period of impatient waiting and rising hope, to which the shofar of the new moon had awakened their thoughts.

These were the poor, who in their penury had sold their lands, or even themselves, into slavery. They awaited the "last trumpet" with a depth of longing and joyful anticipation they could scarcely contain, because this was the trumpet of jubile, which proclaimed them free again, and announced the free restoration of their inheritance (Lev. 25:9-13, 39-42, 47-55)

Now, to each of us, who "through fear of death had been

subject to bondage" (Heb. 2:15), the bondage of corruption (Rom. 8:21), and even now labour under the wretchedness of "this body of death" (Rom. 7:24), the Gospel has sounded forth its good news of the deliverance Christ has won for us, into the "glorious liberty of the sons of God" (Rom. 8:21).

How Christ won liberty for us is illustrated by the marvellous conjunction of the trumpet of jubile with the unique Day of Atonement sacrifices. On this climactic day, both the sacrifices and services stood out from all else the Law ever enacted. The blood of both bullock and goat, which can never take away sin (Heb. 10:4), and therefore cannot redeem, was by the very ritual of atonement converted symbolically into the mercy-seat's own blood. The blood was first appropriated to the mercy-seat by being sprinkled on it. Its proprietorship in the blood having been established by this, the rest was then splashed onto the ground in seven sweeps of the High priest's hand (Lev. 16:14-15), in an unmistakable foreshadowing of the shedding of Christ's blood in death, for he is the true mercy-seat (Rom. 3:25).

By this precious blood, God gives us our freedom, relieves our poverty with the riches of His grace, and will, in very little time from now, bring us into the inheritance of all He promised Abraham and David, by the greater than Michael, in a great and liberal fulfilment of the Jubile (Lev. 25:10,28,41,54). The shouts of gratitude, joy and triumph that

* The occurrences of *Teru'ah* are many, and all illustrate the *loud penetrating blast* indicated by the term, as defined by Gesenius. *Teru'ah* is translated "shout", Josh. 6:5, 20; 1 Sam. 4:5,6; "alarm", Num. 10:5,6; Jer. 4:19; 49:2; Zeph. 1:6; "shout (of joy)", Ezra 3:12,13; Job 8:21 (cf. Margin); 33:26; Psa. 27:6; 89:15.

will swell from the lips of all the saints will fulfil the full sense of "Jubile", when this great salvation is consummated.

These circumstances endowed on the Jubile shofar a jubilant, exultant, triumphant note, which is reflected in its very name. Our English word "Jubile" (commonly spelt "Jubilee") is merely an anglicisation of the Hebrew word *yobel*. Both words are members of a great family of words of similar sound and meaning that ranges across the frontiers of race and language†. *Yobel* conveys the sense of a loud shout of joy, like an exultant yelling, which the shofar splendidly mimics. So characteristic is this of the shofar that its triumphant call has painted other incidents with the colours of the Jubile.

When, for example, Michael the Archangel descended on Sinai to manifest Yahweh in awesome glory to Israel, the signal for Israel to gather at the foot of the mount was the "the jubile sounding long" (Exod. 19:13). We should bear in mind this signal of joy and exultation in our understanding of that breath-taking theophany.

It is in keeping too with the meaning of the jubile that its exultant trumpet should sound out the overthrow of the first great fortress of the Gentiles, as Yahweh opened up to Israel the gates of their inheritance. So we find that

the ringing call of "the shofar of the jubile"* signals the fall of Jericho's walls (Josh. 6:4,5,6,8,13).

Already terrified by the report of Yahweh's overthrow of Egypt and the Amorites of Moab and Bashan (Josh. 2:9-11; 5:1), Jericho's defenders must have been riveted and demoralised by the triumphant clamour of the jubile *shofaroth* — tinged as it was with a boast of victory before the battle had even begun. We should remember this when we set out to apply the lessons of the last trumpet.

In Josh. 6:4,8,13, the Hebrew expression rendered "ram's horns" is *hayyobel*; it means "of the jubile". Then in Josh. 6:6, *yobelim* is rendered "ram's horns"; it should be "of jubiles". But Josh. 6:5 contains a very interesting expression, also rendered ineptly "the ram's horn." It is *keren hayyobel*, which means "the horn of the Jubile". *Keren* is the usual Hebrew word for the horn of an animal, which confirms that the shofar (translated "trumpet(s)" in Josh. 6:4,5,6,8,9, 13,16,20) was indeed a horn, and that, by its special use as the herald of the jubile, the shofar had received this name "the horn of the jubile", notwithstanding its many other uses in peace and war.

The Jubile Atonement

God's design in decreeing that

† Gesenius gives the meaning of *Yobel* as a loud, joyful sound, and traces it through Latin, Greek, Arabic, German, Swedish and Dutch. Wilson (*Old Testament Word Studies*) writes of *Yobel*: "An onomatopoeic word, signifying a cry of joy, joyful shout, and then transferred to the sound or clangour of trumpets."

* The rendering of "ram's horn" for *yobel* is fanciful. Gesenius remarks: "The Chaldee Targumist and the Jewish doctors absurdly translate *yobel* a ram, and *keren hayyobel* a ram's horn, nor are the conjectures of modern writers any better."

the Jubile herald should sound in the Day of Atonement is doctrinally important, as we have seen. It makes the day of release from the bondage of all sin and uncleanness (Lev. 16:21-22, 16, 19, 20, 30, 34) to coincide with the very same day that Israel is freed to return out of bondage "every man unto his possession, and . . . unto his family" (Lev. 25:10, 13, 28, 31, 33, 41, 54). This outstanding conjunction of liberation from *slavery to sin*, by the blood of atonement, with the release from *slavery to men* which restored Israel to its inheritance, is witness that our hope of redemption from the bondage of sin (Rom. 6:17-18) and corruption can only be through the out-pouring blood of Christ (Col. 1:14; Eph. 1:7).

The writer to the Hebrews pens a telling commentary on this (9:22) in his insistence that whereas "almost all things are by the law purged with blood", "without shedding of blood there is", by contrast, "no remission" at all. The breadth of application Paul intends this statement to have is inherent in the word *aphesis* which he used for "remission".

Aphesis describes equally the remission of sins[‡] and the liberation of slaves*. Its related verb *aphiemi*, the normal term for

"forgive", carries also the meaning (absolutely apt for the Jubile release), "to forgive a debt" (Matt. 6:12; 18:27, 32). So, by the Law's arrangement of the Jubile to coincide with the day of atonement, it brought together inseparably the two groups of ideas: remission of sins and purging of uncleanness on one hand, and release from slavery and restoration of inheritance on the other.

The "last trump" of Jubile therefore was the signal for Israel's release from *every* slavery, whether morally to the guilt of sins, or bodily to the possession of creditors. In this lies a jewel of the law's prefigurement of our redemption in Christ.

For, as the first trumpet calls forth the saints from the grave, the last sounds out the triumph of their immortalisation, which executes the sentence of acquittal from all sins, in the very act of releasing us from our physical subjection to corruption and mortality. It is good for us to measure in our minds as best we can the relief, the elation, the thankfulness, the wonder, the joy and the praise which will impel every one of us to our knees before "Him who sits on the throne and before the Lamb", when our change comes. — R. O'Connor (NSW).

‡ Rendered: "remission" (of sins) in Matt. 26:28; Mk. 1:4; Luke 1:77; 3:3; 24:27; Acts 2:38; 10:43; Heb. 10:18; "forgiveness" (of sins) in Mk. 3:29; Acts 5:31; 13:38; 26:18; Eph. 1:7; Col. 1:14.

* Rendered: "deliverance" (of captives) in Lk. 4:18; "liberty" (of the bruised) in Lk. 4:18. Together with the passages cited in the previous footnote, and with Heb. 9:22, these account for all the occurrences of *aphesis* in the N.T.

Study the New Testament and you study the Old; for the New Testament is one prolonged recognition and endorsement of the Old Testament as the writings of Moses and the prophets by the power of the Spirit of God. The New Testament is based on the Old, setting forth the manner in which it is to be applied in every-day living and teaching.



God Manifest In The Flesh

(5)

*Short articles from the pen of Bro. Thomas
on the subject of God Manifestation
particularly in relation to the
Lord Jesus Christ.*

THE TERM "CHRIST" AND CHRIST IN THE PROPHETS

The Eternal Spirit (Heb. 9:14) as Creator, is necessarily before all things, and is, therefore, the *Theos* and the *Logos* of John 1:3, where it is testified that "all things were made on account of Him, and without Him was made not one thing that exists." This same Eternal Spirit was effluently in Noah, in Moses, in Daniel, and in all the prophets, in Jesus and the Apostles. One Spirit in these many persons. In the Mosaic system, the effluence of the Eternal Power was represented by "an oil of holy ointment," or "a holy anointing oil" — an unction that was not to be commonly used upon pain of death (Exod. 30:25; 1 John 2:20,27). It was compounded of myrrh, sweet cinnamon, sweet calamus, cassia and olive oil, after the art of the perfumer. The tabernacle with all it contained, with the altar of burnt offering and all its vessels, the laver and its foot, were all anointed with it, and thereby became most holy, so that whatsoever touched them became holy. Aaron and his sons were also consecrated with it when "the diadem of the anointing of the oil of his *Elohim*" was said to be "upon him" (Lev. 21:12). The holy anointing oil was not to be used apart from these, for "upon man's flesh," saith the law, "it shall not be poured."

The cherubim were anointed with the most holy unction, by which also they became most holy. It was one holy anointing oil for many things, which in and of themselves differed nothing from that which was common. This principle of One in Many is thus foreshadowed in the law and the prophets, One Eternal Spirit power which "shall be" in the "mighty ones of Israel" as it was and is in Jesus of Nazareth. "Thou" Eternal and Anointing Spirit art He in the Mighty Ones of Israel, the *Theos* and the *Logos*, Creator of the heavens and the earth.

The "Holy Anointing Spirit Oil" is styled by Peter in 1 Pet. 1:11, "The Spirit of Christ which was in the prophets," because "Christ" signifies "Anointed;" and the Spirit that was poured out upon Jesus and constituted him anointed also, anointed them; hence it was said of Abraham, Isaac and Jacob "touch not mine anointed, and do my prophets no harm" (1 Chron. 16:22). Speaking of the same Spirit, Nehemiah says, Thou gavest Israel Thy good Spirit to instruct them; and many years did Thou forbear them, and testifiedst against them "by Thy Spirit in Thy prophets," yet would they not give ear: therefore gavest Thou them into the power of the peoples of the lands," as at this day (*Phanerosis*).

To have taught the doctrine of only

one *Eloahh*, as well as only one named *Yahweh*, would have been to set aside the doctrine of a Messiah altogether, so that there would be neither a personal Christ, nor a multitudinous Christ, the latter being constituted of all in him, the personal. Well, then, Moses and Jesus both taught a plurality of *Eloahhs*, Jesus said I am *Eloahh*, and my Father is *Eloahh*, and the children of God by resurrection, each one is *Eloahh*; and altogether we are thy *Elohim*, O Israel, and yet but one *Yahweh*. But the Jews repudiate such a God-name as this. It is incomprehensible to them, and, in their opinion, nothing short of blasphemy. It was so repugnant to their notions of things, that when Jesus taught it, "they took up stones to stone him," and declared that they did so because that he, being a man, made himself *Eloahh*, in saying, I am the Son of *Ail* (John 5:33-36). Like "Dr. de Lara," they objected to the idea of *Yahweh* having a son, and of that son being a man; and that consequently *Eloahh*, or God. Hence, when Jesus asked them, "What think ye of the Christ?" Whose son is he? They did not answer "He is the Son of God:" to have done so would have been to admit that he would be equal with God, which they considered blasphemy. They, therefore, adhered to the fleshly view of the matter, and replied, "He is the Son of David." This was equivalent to saying that he was equal with David only; and consequently, not equal with Deity. But this position was pregnable, and easily turned. Jesus saw their weakness, and immediately exposed it by inquiring, "How then doth David in spirit call him *Adon*

(Lord superior, ruler, &c), saying, *Yahweh* said unto my *Adon*, sit thou at my right hand till I make thine enemies thy footstool? If David, then, call him *Adon*, how is he his son?" They could not answer this; no man, says Matthew, was able to answer him a word (chap. 23:41).

The point in this argument is a question of equality; and therefore of Deity, or of mere humanity. If Messiah were to have been simply son of David, then he would be equal in natural descent, and inferior in rank. If equal in natural descent, he would have been no more than a son of Jesse; and if simply David's son, he would have been socially inferior, inasmuch as in society, and especially in Hebrew society, fathers take precedence of sons. This being admitted as contained in their premises, upon what known principle could David speak of such a Messiah as his *Adon* or Sovereign Lord? Here is a notable weak point in the Jewish understanding of the doctrine concerning the Messiah. As in the days of their fathers, so to the present time, "they judge after the flesh." They can only see in Christ a son of David, having no higher origin than blood, or the impulse of the flesh, or the will of man, they have no conception of a Christ who should be formed by the Eternal Spirit from the substance descended from David, as Adam was formed by the same spirit from the dust; and therefore generated by the will and power of *Ail*, still less did they see that such a Son of Power should become a son by a spirit generation from among the dead

(*Phanerosis*).

The spirit of the truth is a spirit of reverence. This ought to be manifest in all the assemblies of the truth. It is very much the contrary oftentimes. The members of the assembly, in the course of their exercise, will rise quickly from their seats, and resume them with almost the indecent haste of schoolboys, when prayer or singing is concluded. This ought not to be. There ought to be the dignity and deliberation that always spring from true feeling towards God and man. Reference to God and deference to our neighbours if allowed to have the full sway, will lead to that gentleness of which some degree of slowness of action is an element.

R.R.



LOGOS COMMUNICATION

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS
NEAR AND FAR

Bible Marking & Study

"I am very interested in your comments on Bible Marking. You claim that it is not done today on the scale it used to be. I agree. I note people marking their Bibles in pencil, if they do it at all — or merely writing in what others have said without carefully analysing it. The use of notes or tapes can be helpful; but how few are prepared to sit down and study for themselves, properly 'searching out a matter'? Not that we shouldn't take heed to what more experienced Brethren have gleaned from the Word, but as one of my teachers once said: 'All true education is self-education!' How true this is in relation to the Word! How much more meaning does a verse, a chapter, a word, or a type take on when we have unlocked the secret beauty in it ourselves, as seeking treasure in a field, or a pearl even of small price! I find this a very personal matter as it seems for years I have been living on 'reserve oil' which has almost run out. I did what I considered a fair amount of personal study in my late teens and early twenties — reserving even quite a bit of time for marking, in the allotted lesson-planning time I was allowed each day as a teacher. Now, since having married, with a fair-size family, and still trying to attend all possible functions in the Ecclesia as well as entertaining unexpected visitors, time for

personal study, let alone 'proper' Bible marking seems almost non-existent. Yet when a younger brother asked me recently, 'Just what are you studying?' I found when I analysed the matter, that I was dabbling in this and reading a bit of that — but had no real subject in mind. I am trying to re-organise myself and our family — and it is a tremendous task; but well worth the precious time gained to once again search the Scriptures.

"I wish I could counsel all young people, to do as much as they can in this regard whilst they are young, and before they take on the added responsibilities of life that come later. They will be blessed if they form good habits in their younger years, and perhaps have a wide range of notes in their Bibles to draw upon when they may not have the time to do the study they would desire to do. The taking of notes in Bible Classes and C.Y.C. meetings is very helpful — but let them take down their own notes, not just accept supplied notes. I think it is a shame, a waste of energy, for all the hours our speaking brethren spend in preparation to 'spoon-feed' us, and we are too proud to get out pen and paper to record for ourselves the principles expressed. The human mind, being what it is, will soon forget what is learned if this is not done. In that regard, how unappreciative our soci-

ety is at times!" — S.T. (Tas.).

(I share your concern as expressed above. Bible marking is best done when the thoughts expressed are first carefully considered. — Ed).

The Pioneers

"Accompanying my annual subscription, I would like you to know that I am pleased to see so many quotations from, and references to the writings of Brethren J. Thomas and R. Roberts. I have been 66 years in Christ Jesus, and have always maintained that the closer we keep to their writings, the less likely we are to go astray in our belief. I deplore the efforts of brethren searching and seeking to introduce something new at the expense of the basic principles of the One Faith. I feel that your publications lend a conservative soundness to Ecclesial life that is much needed in these last days." — G.A. (USA).

(The Apostle commanded that we should pay "honour to whom honour is due" — Rom. 13:7 — and we believe that we owe such to our pioneers. We are convinced that the revival of the Truth in these latter days is a work of God — Acts 15:14 — and whilst we recognise that our pioneers were not inspired nor infallible, we also are convinced that they were men raised up to perform the work they did. The brotherhood is

strengthened by their writings, even to this present hour. — Ed.]

Mormonism: Of God or Man?

"The Herald of the Coming Age entitled *Johnson's Witnesses Re-Visited by The Bible* have arrived in good order. They will come in handy for those times when members of the sect call on us, but particularly at the booth we hope to set up at the Show later in the year. Should you reprint the booklet on the Mormonism they will be needed here. I can anticipate needing 1000 since there is an interest in the subject, we being so close to Utah, and having so many Mormons in the area." — J.Z. (USA)

"We have ample supplies of this Number, but only with our Australian advertisements on the back cover. In Australia, Mormonism is one of the fastest growing sects. That is a pity, because it is not based on the Bible. When a community bases its teaching on Scripture there is a common ground for discussion. That is not the case with this group. Copies of the booklet are available to keep on hand for when Mormons may call. — Ed.]

Light in Darkness

"I would be most grateful to you for any material you could furnish me concerning the Christadelphian Faith. I am most eager to receive it.

"Over the last eighteen months I have entered into many discussions with my uncle and aunt (Christadelphians). In these discussions I have tried to counter their arguments with the

Church's teachings, and have only succeeded in proving what a paganistic and foolish institution I had followed. I am greatly indebted to them for helping to peel away the film that clouded my eyes, and for unstopping my ears.

"Naturally, many of my findings have shocked me after so blindly following the Babylonian system that masquerades as 'true Christianity', but looking at these squarely in the face, and making comparison, I have come to the realization of how false a Church I have followed.

"Now I seek information on the Christadelphian Ecclesia for this very reason: this is my nation or the Maybe I am, being a little hasty, but I feel that the Catholic Church cannot nurture religious values.

"After seeking for myself the sacred Scriptures, and engaging in prayer, I have formed the conviction that I have been barking up the wrong tree."

"I face a few difficulties concerning any attendance of an Ecclesia that may be required of me, for the reason that I am in attendance of a boarding school — though I may shortly be leaving due to the fees required.

"I write to you in hope and joy at my release from the spiritual prison I have been in. May God bless you all." — M.W. (NSW).

"We were encouraged to receive this letter from this young enquirer after Truth and our letter included the following advice:

"Thank you for your letter to hand. It is pleasing and encouraging to

learn of your interest in the Bible, and furthermore, the persistence of your studies to the point that the Truth is slowly unfolding to you. It is the Truth that makes us free, and not merely the Bible. The Bible is very important — we cannot reach Truth without it, but it is its teaching that is all-important as it itself reveals (see Rom. 1:16, 1 Cor. 15:1-3). In Acts 8 you read of the Ethiopian who was returning from worshipping in the Temple, and was reading Isaiah 53. Here was a man who had been worshipping God according to his understanding, and who was interested in the Bible, but still did not have the Truth, and required one who would teach him! So Philip did so — and the man was baptized."

"Certainly, the Catholic Church cannot help you, for unfortunately, it lacks a true understanding of the Word. You need guidance (like the Ethiopian above) into the Truth, and we would be pleased to help you in that regard.

"It would be best for you to speak personally with some of our members, and we will try and arrange this. In the meantime, we will forward you a copy of a book **KEY TO THE UNDERSTANDING OF THE SCRIPTURES**, which we are sure will help you. When you read it, do so critically, and do not hesitate to write us further, or to ask what questions you desire. We shall be pleased to hear from you." (HPM)

"We receive quite a number of encouraging letters from interested

LOGOS

Please showing that the dissemination of literature is well worth while — Ed.

Showers of Blessing

"Once again the Lord has showered His blessings abundantly without fail. It is now my duty to do a little of the same in a small way for the work of the Truth.

"Kindly accept the enclosed donation to assist in the work of the Master. It must be very difficult in these hard economic times to preach God's Word near and far. You are all doing an excellent job of encouraging us. Thank you for the spiritual uplift which we receive from *Logos*. My prayer is with you all that God may continue to bless the work begun. The Lord will be here, and it will not be necessary to continue this work." — N.G.T. (Canada)

Your material and spiritual encouragement is greatly appreciated. We thank you particularly for the warmth of greetings your letter conveys — Ed.

News From Guyana

"For the time being the open-air meetings at Western Village, West Demerara, have been suspended. The two Bible Classes continue with sustained interest.

"At Plant Anker a group of four young students attend a Youth Circle type meeting. At 'Ma Letitia', four miles beyond Plant Anker open-air meetings have been started. It is far too early to say more than our 3 brothers at Plant Anker are enjoying the effort.

"Bro. Ron and So-

Mary Abel are due to arrive in Guyana on 23rd March. Bro. Ron will, God willing, speak each of 8 nights between the three Demerara Ecclesiae. On Sunday, 27th he will give the exhortation at Georgetown, Eccles and Moxa (GEM) in turn. Thereafter they travel on 31st March to Corantyne for Bible School which is being treated by the Kinsey Ecclesia. — C.M. (Guyana).

(We had hoped to have visited Guyana for the Bible School this year, but circumstances ruled otherwise, and Bro. Ron will minister to the needs of the churches. We pray that the blessing of Yahweh may rest heavily upon the effort — Ed.)

Expositor For Genesis

"Just a line to let you know how very much your work is appreciated, and to ask for a continuance of strength to enable you to continue the effort. I have been away from work for a while due to minor illness, but it has provided opportunity to enter into some detailed study which has been very exciting. In particular, Gen. 28, a chapter frequently avoided but often looked at as you suggest in *Expositor*, has enabled me to use the information gleaned as a basis of exhortation at our local Ecclesia.

"If you should happen to be able to send me *Expositor* copies from Gen. 1 to 17:14, I would be most grateful, as they are the only ones missing to date." — E.H. (England).

(Unfortunately we have no copies of these numbers, but we are currently revising Genesis so as to

issue in book form. This will take a few months — Ed.)

The Divine Name

"An Israeli archeologist has discovered a silver amulet with the earliest inscription of God's name ever found in Jerusalem, a newspaper reported yesterday.

"The Hebrew words *Yahweh*, *Yeh*, *Yahweh* were engraved on an amulet found in a seventh century B.C. tomb chamber by archeologist Mr. Gabriel Barkay, of Tel Aviv University.

"He found it three years ago but the dirt rolled up and has only now been unrolled by modern technology. The rest of the writing is still being deciphered, it said."

*(This find is very interesting. It confirms what the Bible teaches, namely that the use of the Divine Name was common in domestic times, quite different to the practice of Jews following the Mosaic injunction before the first advent of the Lord, in a reverence supernatural reverence for the Name, believing that by using it they "profaned" it, against Jewish attachment during so, except in certain instances that to "pronounce the Name" was an extraordinary act (see Prov. 30:9), and hence the Jews are described as "profaning" it even though they do not use it (Ezek. 20:22). The new-fund is incorrect, however, in claiming that *Yahweh* is the earliest name of God. Abraham did not "know" him by that name (Ezek. 4:3), though he did comprehend the principles of it. The Name is developed from a common Hebrew verb expressing "I will be." With*

that verb, and its relationship to God's intention to reveal Himself in flesh, Abraham was thoroughly acquainted. He acknowledged the divinely expressed principle that God would manifest Himself in the earth through the Redeemer He had promised from the beginning (Gen. 3:15). Therefore, he could express himself in language that Moses, in writing the account of Genesis, was able to epitomise as "Yahweh". — Ed.).

Appeal

"I am happy to hear from you again. It was a real encouragement for me to receive Logos for the past twelve months as a gift. I have found it very interesting, and it has helped me to a better understanding of the doctrines of the Truth.

"The period of my gift has now come to an end; however, I will find it very difficult to pay for further copies. The Government of Guyana is refusing to allow money to be sent out of the country, and the only way to do so is to use illegal means. Therefore, my Brother, I hope that you understand my problem; and that you may permit me to still receive the Magazine. I trust that you will continue in the good work until Christ returns." — R.H. (Guyana).

(We are happy to forward "Logos" to you free of charge. The liberal action of many of our readers who voluntarily increase the amount of subscription permits us to do so with no problem to us. We are glad that you enjoy the Magazines, and trust that your understanding of

the Bible increases with each copy. You have embraced a wonderful truth that can lead you to wealth and riches beyond the understanding of man. — Ed.).

Activity & Background

"As the New Year opens, we hope and pray our Lord will return before its end, and that in his great mercy we will find a place in his glorious Kingdom.

"We have enclosed remittance for Logos and Expositor, and ask you to use the rest as you see fit. I look forward to the Magazines, and pass on Logos to others to read. I plan to spend more time with *The Expositor* when I give up my work.

"I was born in Scotland 76 years ago in November last, and I am still working. I care for two little Jewish boys 2½ and 4½ years of age. I live in, and have time off from Friday evening until Monday morning, so I am able to attend meeting every Sunday. I have to drive by myself 120 miles (194km) round trip. We are all so scattered in our Ecclesia. The closest has to drive 20 miles (nearly 33km) each way, but it is the central spot for all of us, and is in a lovely location in Marin County. We are the San Francisco Ecclesia, meeting on the BASF, and number about 30 members.

"My Father and Mother were Christadelphians, as were my Grandparents and Great Grandparents. The latter were contemporary with Brother Thomas. My Grandfather's name was Abraham Dargue, and with

his brother Ephraim, arrived in US from France at the time of the persecution of the Huguenots. I have felt the hand of God in my life, and have learned to leave things in His care. May Yahweh bless you and give you strength to carry on the good work." — J.M. (USA).

(What a delightfully interesting letter! We commend your activity and zeal, perhaps a heritage from Scotland! Your connection with the Huguenots is most interesting, particularly in view of Bro. Thomas' comments regarding them in "Eureka" vol. 2 and "Elpis Israel". Your connection with the Truth through your grandparents bridges a most significant period of time. It has seen the resurrection of the "witnesses" both politically and spiritually (Rev. 11); and also such wonderful developments prophetically, that 1983 may see the return of the Lord. We pray for such a desirable constanation, and try to keep our eyes keenly set on the hope before us. — Ed.).

Eureka Vol. 2

"We are thrilled with *Eureka* vol. 2, and are delighted that you are publishing this work at this very time. We pray that you may be sustained in your labours" — L.L. (W.A.)

(The publishing of this edition of "Eureka" has been a real delight to us. We have nearly completed the type-setting for the next volume, and plan to include with it a complete Index of subjects and references. — Ed.).

The Ecclesia in the Modern World

The Counsel of the Spirit

As long as an Ecclesia is a called-out association, the Lord the Spirit waits to restore it from the lowest conceivable ebb of faith; so that if she of Laodicea had taken the warning of the ejection prepared for her in the future, she might have recovered, and not been spued out at all. It was to save her from this catastrophe that the Spirit counselled her to buy gold and garments of him, and to anoint her eyes with salve. 'Gold refined by fire' is the symbol of a tried faith. This appears from the comparison in 1 Peter 1:7, where the faithful are said 'for a season to be in heaviness through manifold persecutions; that the trial of their faith, being much more precious than of gold which perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Anointed. The condition of which they boasted, in which they were rich and abounded in wealth, and needing nothing, could not develop faith of this character. A tried faith comes forth of tribulation, not of worldly prosperity, which is only calculated to pervert, weaken, and corrupt. The Spirit, therefore, counselled them to buy a tried faith, which could only be purchased in those days at the cost of 'much tribulation', which 'worketh patience, and patience experience, and experience hope, and hope maketh not ashamed' To become subject to tribulation, they had only to 'contend earnestly for the faith once for all delivered to the saints', which would put them into antagonism with the world without, and the lusts of the flesh within. They would not then be able to say that they had need of nothing, for they would most likely find themselves stripped of every thing, and reduced to an humble dependence on the goodness and bounty of God. To buy a tried faith, then, would be the fruit of zeal, and of a change of mind, and the cause of their justification, or investment with the 'white garments of righteousness'." (Eureka Vol. 1 p. 413).

A Modern-Day Need

Bro. Thomas' exposition above is very appropriate for our epoch. The worsening condition of the world politically, economically and morally, cause subtle but noticeable pressures for Christadelphians. Arranging Brethren, par-

ents, and individuals need to be aware of them in order to counter-balance them effectively.

The answer to the problem is found in the development of "faith". "Faith is a confident anticipation of things hoped for, a full persuasion of things not seen"

(Heb. 11:1 Bro. Thomas' translation E.I. page 162).

Faith begets a love for the truth, which, in turn, energises faith (Gal. 5:6). It creates a desire for the future and the consummation of God's plan of redemption. It is a confidence in God "that what He has promised He is able to perform" (cp. Rom. 4:21). Without this disposition, Paul says "it is impossible to please God" (Heb. 11:6). But how to obtain it? How do we build this disposition into our lives and that of others? The Apostle Paul again supplies the answer. "Faith", says he, "cometh by hearing and hearing by the word of God" (Rom. 10:17).

What is needed is a daily diet of the word, plus study and meditation. It must be manifested by action for James says "faith without works is dead" (Jas. 2:26).

Given faith nothing is impossible. It will enable us to see beyond the problems of this age to the glorious future.

Euromissiles

America's plan to deploy a new type of nuclear missile in Nato countries is meeting heavy opposition not only from Russia but from many of her Nato allies. According to *Newsweek*, "Though all Nato nations officially support the deployment, they worry that the weapons could encourage confrontation between the two superpowers — and that Europe would be the battlefield."

Additionally anti-nuclear protesters in Nato countries are actively lobbying against the deployment. Recently 30,000 women descended on the British

Greenham Common site completely surrounding it. Pictures of children, articles of baby clothes and slogans were fastened to the mesh fences to impress authorities to think of future generations.

All of which opposition is helping the Russians. *Newsweek* comments:

"The pressure comes at a time when the alliance is plagued by problems. The world-wide recession has pushed Western nations towards a trade war among themselves. Some American legislators have been calling for a freeze or a reduction in the 325,000 U.S. troops stationed in Europe, prompting Washington's partners to question its commitment to the defence of the Continent."

The problem plague includes Spain's recent announcement to suspend its integration into Nato, the Greek-Turkish problem, and the reluctance of Holland and Belgium to have the missiles on their soil.

Psychologically the Russians have the upper hand. Any invasion by them during the present atmosphere may be counteracted under the guise of retaliation. Whatever the outcome of the deployment, Scripture has already given the picture. Russia allied to much of Europe, including Germany, France and Greece will oppose the remaining Western alliance on an Eastern Front in the Middle East (Ezek. 38:1-5,13-16). Initially Soviet strategy will meet with resounding success. Daniel records the rapid progress and the overwhelming destruction achieved by the Russian invasion (Dan. 11:40-43). Turkey and Egypt as well as Israel will be early casualties, whilst the West will be forced Eastward and Southward (towards Arabia) in

an attempt to stem further Russian encroachments (Dan. 11:41; Ezek. 38:12-13).

At that time, when all the world will believe that Russia is on the verge of international domination, the Lord Jesus Christ with his glorified saints will arise as Yahweh Elohim of Hosts to challenge Russia. In consequence, the King of the north "will come to his end, and none shall help him" (Dan. 11:45).

The Search For Peace

Under the title *Peace and Good Neighbourliness: Soviet Guidelines* the Russian Magazine *Soviet Union* recently published an article stating:

"The fight to eliminate completely the threat of war for the benefit of humanity is a fundamental principle of the constitution of the Soviet state. This principle is a law of Soviet foreign policy. The Soviet Union is the first State in the world to incorporate the basic principles of the Helsinki Final Act into its constitution. It is on them that the USSR unswervingly bases its relations with other states".

Daniel foresaw the time when the latter-day enemy would utilize peace in his strategy to conquer. He declared: "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 . . ." (Dan. 8:25). Rotherham puts a slightly different translation to the verse and says, "by their careless security" shall Russia destroy many. The latest moves by Russia toward *Detente*, and the publication of such statements as the foregoing are gradually influencing many Westerners to believe that their own governments are in fact the warmongers. Therefore peace movements are rapidly growing, and are winning support for the Soviet Union such as could not be accomplished by force. So called "Peace" has proved to be an effective weapon in favour of the Soviets. The article from *Soviet Union* continued:

"Having set down in the Constitution its responsibility for the destiny of general peace, the Soviet Union is hoping for re-

ciprociry on the part of the West. Actual, not verbal, reciprocity."

The world today desires peace that it may pursue its own selfish and blasphemous will without constraint. It is not interested in Yahweh's will or His glory, and to it the words of Jehu to Joram apply: "What peace, so long as the whoredoms of thy mother Jezebel and her witchcraft are so many" (2 Kings 9:22). There can be no true peace before purity (James 3:17); and there will be no purity whilst Catholic Prelate and Communist Dictator increase their deadly propaganda. Purity and peace will be established by the Word and the teaching of the Lord Jesus Christ, the great "Prince of Peace" (Isa. 9:6), "for" says Isaiah, "he shall break the rod of his oppressor, as in the day of Midian" (v. 4). And then, "the increase of his government and peace shall be no end" for his rule shall "order it and establish it *with judgment and with justice* from henceforth even for ever".

Where Do We Stand?

Meanwhile, peace can be ours even now. It is the peace of mind that stems from a real faith and from communion with the Father and Son. "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you," he promised the Apostles. "Let not your heart be troubled, neither let it be afraid" (John 14:27). We can share that peace of mind whilst we await the Lord's return.

The world rushes toward it dramatic destiny. But what of ourselves? Are we caught up in the vortex of modern life? If so,

let us call a halt. The day of destiny is near for us, as for the world. The "long-suffering of God," has waited and soon there shall be "time no longer" (Rev. 10:6). Let us therefore heed the Counsel of the Spirit advised by Bro. Thomas at the beginning of

this article, and may it be that we shall be among those "poor in this world, rich in faith, to be heirs of that kingdom which he hath promised to them that love him" (James 2:5).

W.J.M (Woodville).

A Series on the Apocalypse

7. The Counterfeit Millennium



We have considered the simplicity of the Lord's message; presented a brief outline of the matters it speaks upon the certainty of our understanding that ch. 5 is a prophecy of the redeemed in the Kingdom; the manner in which the Lord Jesus destroyed the Pagan Roman Empire; then later removed the Western Roman Emperors; and how Paul's 'man of sin,' alias the Pope, by A.D. 800 was in complete control of the city of Rome. We now consider AD 800 to AD 1800, 1,000 years of Papal power, a counterfeit of the true millennium.

A Hearing Ear

In his exhortations from heaven to the ecclesias to whom *The Apocalypse* was first addressed, the Lord Jesus Christ seven times said "He that hath an ear, let him hear. . ."

Only once more does he use these words in his message. As we are informed of *the beast of the sea* and *the beast of the earth*, the Lord says, "If any man hath an ear, let him hear" (13:9).

What more authoritative appeal could be made to us to understand what the Lord tells us concerning the beasts? He certainly shows that his ecclesia is

capable of understanding the symbols used.

The Lord Jesus continues:

"He (the power he is warning of) — that leadeth into captivity; he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints." (v. 10).

From the vantage point of 1983 only the briefest glance backwards is needed to historically identify this enemy of the ecclesia. It is the Church of Rome with hands stained with the blood of the true followers of the Lord Jesus Christ. This is "the wicked" the Lord will consume with the brightness of his appearing (2 Thess. 2:8).

The Two Beasts

The beast of the sea (Rev. 13:1-8) and the beast of the earth (13:11-18) are not actual living animals. They are *symbols*, which can be explained simply. There is no real problem in finding out what they represent.

Like the symbolic beasts in the prophecy of Daniel, they teach us about political Empires.

The beast of the sea tells of the political organisation of Western Europe after the fall of the Western Roman Emperors to the Goths.

I will give the text of Ch. 13:1 with the historical significance in *italics*: "And I saw a beast rise up out of the sea (*a new system of political control of European countries adjacent to the Mediterranean Sea*) having seven heads (*identifying it with the territory previously ruled by the Roman Emperors of the West*) and ten horns (*showing there were now ten kingdoms after the distintegration of central control from Rome by the Emperors*) and upon his horns ten crowns (*each separate kingdom now politically independent with its own individual rule*) and upon his heads (*the old Roman territory*) the name of blasphemy (*Papal power now risen to overshadow the whole territory of the ten kings*)."

The Beast of the Earth

The beast of the earth symbolises the political and religious organisation known in history as "*The Holy Roman Empire*."

This consisted of the Pope of Rome in league firstly with the French and later the Austrian Emperors. This new system com-

menced in AD 800. It lasted until AD 1805 when Napoleon abolished the system by decree. Together, Pope and Emperor had joint control of Europe for 1,000 years.

Verse 11 says: "And I beheld another beast (*a structure of political control never previously seen in Europe*) coming up out of the earth (*from the heartland of Germanic Europe outside the borders of the old Roman Empire*) and he had two horns (*the power was divided between the Pope and Emperor*) like a lamb (*claiming to be the King of Christ*) and he spake as a dragon (*his real, pagan, tyrannical nature*)."

In *the beast of the sea* we see the political and religious structure of Europe from AD 476 to 800. In *the beast of the earth* we see another political and religious organisation of Europe which subjected *the still-fuctioning beast of the sea* nations to the overlay of a new system of control by Pope and Emperor from AD 800 to 1805.

The relevancy of the beast symbols to modern Europe will be looked at in a later article. Other things must first be considered.

The Image of the Beast

Another expression of the Lord to which our ear should be attuned is "*the image of the beast*." (13:14).

There is no difficulty in understanding this symbol when we note that the Holy Roman Emperor called upon all the European nations to acknowledge the great authority which was vested in the Pope.

The Emperor simply told the

nations of Europe they had to submit to the Pope's spiritual authority in the same manner as they had politically acknowledged the Roman Caesars in the past.

The Pope of Rome was to be acknowledged as King, ruling over the Kingdom of God, as the Pope styled his church.

A spiritual Kingdom overlaying the political Kingdoms of the old Roman Empire and beyond. (It certainly wasn't Yahweh's Kingdom. So the god of this new Kingdom was the self-styled "Holy Father" — (2 Thess. 2:4).

The Popes had already developed an impressive ritual of *consecrating* new Popes. In AD 1059 the ritual was further developed when a new Pope, Nicholas II, was *crowned*. All Popes since followed this *coronation* ritual.

This situation is symbolised as "*making an image of the beast*," that is, a likeness of the old Roman monarchy which had existed under the old Empire.

As King of this new Latin Kingdom, the Pope became the man whose number is 666 (Rev. 13:18), this being the numerical significance in the Greek of *Lateinos* (Gk. for "The Latin Kingdom").

For more detailed information and exposition of the foregoing refer to either *Eureka* or *Apocalypse Epitomised*.

The Counterfeit Millennium

In Greek, "anti" means *in place of*. The class styled by John (2 John 7) '*antichrist*', do not oppose the Lord Jesus Christ openly, but

subtly present false ideas in the Lord's name. They present their own fleshly ideas as being Divine truth. This is what the Papal antichrist has done.

The Truth is that the Lord Jesus Christ will reign from Jerusalem for 1,000 years — the Millennium.

A counterfeit is an imitation of the true. From AD 800 to AD 1800 there was a counterfeit millennium. 1,000 years of domination of Europe, by the Papal King of the so-called Kingdom of god. And what a Kingdom! 1,000 years of lies, blasphemies, immorality, torture, murder and tyranny!

Judas betrayed the Lord to purchase land; Ananias betrayed the Lord in the sale of land; the Papal antichrist has betrayed the Lord in the attempted theft of land — claiming that the Kingdom of God has been transferred from Jerusalem to Rome, and that all rulers should therefore obey the Pope as Christ on earth.

All three — Judas, Ananias, and the Popes of Rome — have a common destiny, *in* the earth, and not *on* it, in the day of glory.

Counterfeiters never build up enduring treasure.

During this 1,000 years, the Popes had a solid power base in the Charlemagne-Habsburg line of political rulers, to simplify it.

Individual Emperors and Popes constantly clashed in the day-to-day arrangements of the Empire.

Realise that we are considering the two most evil men of their day at any given time during this 1,000 years, and that each constantly vied with the other for the pre-eminence.

But the overall position was that the alliance "of the altar and the throne" as history terms it, gave the Popes control. Emperors couldn't hope to win against the one claimed to hold their passports to heaven!

A Faithful Witness

Those who oppose the Popes religiously, perished at the hands of the Popes' political friends.

As to one of the faithful groups of witnesses during this time, the Catholic Douay Commentary on the Apocalypse bears this witness:

"According to a great many of our Protestant adversaries, the popes have been the great antichrist ever since the destruction of the heathen Roman emperors in the 4th age, and yet no man ever dreamt of it, or suspected it. This invention, which doubtless was suggested by the most subtle adversary of popery, first came, says the bishop of Meaux on the Apocalypse, from the late Manicheans, a sect among the Albigenses as infamous for their errors as for their manners, who, among other detestable blasphemies against God, against Jesus Christ and his blessed Mother, taught the people that pope Silvester in Constantine's time, was antichrist, and the Church from that time was a den of thieves, and the harlot in the Apocalypse."

Concerning the Albigenses, *Ency. Britt.* states:

"ALBIGENSES: The usual designation of the heretics of the south of France in the 12th and 13th centuries. It is exceedingly difficult to form any precise idea of the Albigensian doctrines, as our knowledge of them is derived from their opponents. What is certain is that, above all, they formed an antisacerdotal party in permanent opposition to the Roman Church. In 1119 the council of Toulouse in vain ordered the secular powers to assist the ecclesiastical authority in quelling the heresy. The movement maintained vigorous activity for another hundred years, until Innocent III ascended the papal throne. In 1209 the pope ordered the Cistercians to preach the crusade against the

Albigenses. This war did not extinguish the heresy in spite of the wholesale massacres of heretics during the war. The Inquisition operating unremittently during the whole of the 13th and a great part of the 14th century, succeeded in crushing it."

Rome and Jerusalem

Not only was Papal hatred unleashed against the true believers throughout Europe, but the Papacy also sought to gain control of the city of Jerusalem

In AD 1095 Pope Urban II made a great speech at Clermont in France, which led to the first Crusade to the Holy Land. On July 15th 1099 Jerusalem was captured from the Mohammedans. *Ency. Britt.* says:

"The slaughter was terrible; the blood of the conquered ran down the streets, until men splashed in blood as they rode. At nightfall, 'sobbing for excess of joy,' the crusaders came to the church of the Sepulchre from their treading of the winepress and put their blood-stained hands together in prayer. So, on that day of July, the first crusade came to an end."

History also records that the Catholic Crusaders gathered up all the Jews in Jerusalem, locked them in their synagogue, and burnt it to the ground.

From 1100 to 1187 the Latin Kingdom of Jerusalem existed. For nearly one hundred years the Catholic Church controlled Jerusalem. Then Saladin re-conquered the city.

Only once since then has the Catholic Church controlled Jerusalem, a period of 15 years from 1229 to 1244. This came from the sixth Crusade under King Frederick II.

Because he was slow in starting off he incurred the wrath of Pope Gregory IX who placed a Papal Curse upon the Crusade. But

Frederick was all geared up to go, and sailed for Palestine. He didn't fight any wars, but in a most un-Crusader-like manner, negotiated with the Sultan of Egypt for the control of Jerusalem for 15 years.

So Frederick entered Jerusalem. But as he was under excommunication from Gregory IX, none of the Catholic priests in Jerusalem were prepared to crown him, so Frederick took the crown off the altar of the Church of the Sepulchre and crowned himself King of his new Kingdom!

He stayed one month, then returned to Italy. There he fought and defeated the Papal armies, and Pope Gregory IX (who had placed the curse on him), lifted it and granted him absolution in August 1229.

This is but one illustration of the distorted and terrible travesty of the so-called kingdom of god, which is the history of the Church of Rome.

“Speak, Lord, for thy servant heareth”

The Lord Jesus Christ says to us: “If any man hath an ear, let him hear.” We should therefore be prepared to carefully listen to what the Lord says. His words should take absolute precedence over any other voice we may ever hear in the ecclesial world.

In his message to us, the Lord tells us very clearly that during his absence from the earth, his ecclesia suffers severely at the hands of the Catholic system

In a prophetic view of the redeemed after the resurrection, we are shown the ecclesia rejoices at leaving behind “great tribulation” (7:14). The nature of the

tribulation in various ages is revealed: hunger, thirst, weeping (7:16-17); great sorrow (11:3); murdered (16:6); warred against (12:17).

The attitude they adopted in this long night of Papal darkness is revealed: they prophesy a faithful testimony (11:3); love not their lives unto the death (12:11); they display patience, obedience and faith (14:12).

The identity of their persecutor is plainly revealed as the Roman Church:

“And the woman which thou sawest is that great city, which reigneth over the kings of the earth” (17:18). “In her was found the blood of the prophets, and of the saints, and of all that were slain upon the earth.” (18:24).

Does this mean nothing to us in AD 1983 upon whom the end of the age has come, and whose lot is cast in pleasant places?

Do we carry in our hearts a sorrow at what has befallen our brethren in the days which are past?

Do we long and pray for the day when the Lord Jesus will come to vindicate them, and consume the Roman Church with fire (16:20)?

Do we echo the prayer of our early brethren, “How long, O Lord?” (6:10).

To the degree that we remain in ignorance of the history of the ecclesia as it has suffered at the hands of the beast, and to the degree we dismiss the years between the Lord's ascension and his return as being of no importance to our understanding, to that degree shame and disgrace rests upon our community.

“If any man hath an ear, let him hear.” — B.P. (Hobart)

Vast Changes Impending

"O Yahweh! How manifold are thy works! In wisdom thou hast made them all: the earth is full of Thy riches . . . The glory of Yahweh shall endure for ever: Yahweh shall rejoice in His works. Praise ye Yahweh!" (Psa. 104:24,31,35).

Humanity Alienated from God

It is tragic that the influences which provide the motivating force of modern civilisation have alienated the vast majority of mankind from their Creator.

What of ourselves, who claim to be the true servants of Almighty God in this present Godless age? Even though acknowledging the true state of the world, it is all too easy for God's people — as in past ages — to become dangerously involved in the very things which will result in a dreadful outpouring of divine judgments upon the nations.

We live in an appalling environment, producing an increasing degeneracy in human standards of behaviour and morality. It is no wonder that in the Kingdom Age "Gentiles shall come" into the presence of the immortalised saints, and freely confess "*Our fathers* have inherited lies, vanity, and things wherein there is no profit . . ." (Jer. 16:19). A clear emphasis appears to be placed on the term "our fathers," as though the generation which exists at the time of the establishment of the Kingdom will have totally repudiated those things which had been inherited by their fathers from *their* fathers.

The frightful outpourings of divine judgments upon a "wicked and per-

verse generation" will have a devastating effect upon the survivors.

The cities of the world will be destroyed, as the repercussions of a gigantic earthquake rides in waves over the earth, toppling almost all in its path. The ultimate outcome will be the establishment of an environment in which families may live and work together, learning the Truth and discovering a way of life which is totally compatible with it (Isa. 2:20; Mic. 4:4; Lev. 26:6).

An entirely new form of society, based upon divine principles, will come into existence, which will elevate God whilst providing for the needs of people (Psa. 72:12). The homeless, the hungry, the destitute, and the bewildered — each one a survivor of the most dreadful war in human history, accompanied by judgments from heaven which will "come on all them that dwell on the face of the whole earth . . ." (Luke 21:35), will be completely re-educated.

Devastating Judgment to Come

The overall physical effects which will sweep the earth when "the Mount of Olives shall cleave in the midst thereof . . . and there shall be a very great valley" cannot fully be measured by the finite minds of mor-

tal man. Some time ago, a well-known international Magazine traced the fault-line from the Mount of Olives deep down in the Indian Ocean, somewhere between Australia and Africa, where it is said to be at its widest and potentially most devastating.

Other fault-lines throughout the earth, a constant source of concern to the world's scientists, may split and erupt, both volcanically and through earthquakes, when the Lord stands upon the Mount of Olives.

An immediate result will be the elevation of Mount Zion to provide a majestic site for the ultimate construction of the Temple. Other physical changes which will dramatically alter the Middle East, are carefully detailed in *The Temple of Ezekiel's Prophecy* by Bro. Henry Sulley (see especially pp. 299-308).

However, since the first edition of the above work was published in 1887 — nearly 100 years ago — the modern scientific and technological age has brought to light the need to consider many other devastating effects the inevitable world-wide earthquake must have.

The result of the tremendous earthquake which will "shake terribly the earth", will be appalling. Huge sky-scrapers will fall, entire cities will be devastated, land masses will be inundated and swept away with the force of gigantic tidal waves, powerhouses will be put out of action, gas and electricity mains will be ruptured and destroyed, underground sewerage systems will cease to function.

In short, cities will become unlivable mounds of desolation.

The terms of judgment which came upon Israel must surely apply to the Gentiles:

"Behold, Yahweh maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the

buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled: for Yahweh hath spoken this word. . ." (Isa. 24:1-3).

This testimony is in accord with a number of prophecies concerning the judgments of Yahweh which are to come upon all nations at the epoch of Christ's coming (Isa. 2:10-22; Jer. 25:30-33, etc.).

A Brave New World

All human authority will cease to exist. Before their bewildered gaze, the survivors of divine judgment will witness the disintegration of every human system. Merchants, traders, financiers, buyers and sellers of stocks and shares, controllers of massive multi-national businesses — all will see that their power has gone, their possessions have become worthless, turned to ashes before their eyes.

When earthquakes, oceanic upheavals, volcanic eruptions, gigantic tidal waves and other elemental forms of destruction have effectively swept away everything that *man* has created, what will he have left? The answer is, simply, nothing — nothing at all! This means that an entirely new society, based upon an entirely new foundation, will have to be established. This is why, in seeking refuge in "the holes of the rocks" in the day when Yahweh will "shake terribly the earth", "man will fling to moles and bats the idols of silver and the idols of gold that he made for worship. . . ." Humanity will finally understand: "Trust no more in man, he has but a breath in his nostrils. How much is he worth?" (Isa. 2:20-22, A.V., J.B.). Does the world today bow in worship before Yahweh of Israel? It certainly does not. It bows before the gods of silver and gold: the things of personal gain which a man may heap up unto himself.

But when that fearful day comes, what will be the value of such things?

None whatsoever. That is why men will "fling" them away — appreciating for the first time their utter worthlessness.

Such will mark the beginning of a Brave New World — but not the monstrosously perverted kind as foreseen by Huxley and others of his ilk, in which every individual would become enslaved to a Godless, one-world super-state.

With the majority of the surviving mortals living in a rural environment, probably in small villages, a way of life will be introduced in which families will become united as never before, and in which they can become educated in an understanding of the Truth. Life at that time will revolve around man's relationship to his God, to his family and to Yahweh's creation, which will be designed to help man develop spiritually, and to provide for his needs.

As the original curse placed upon the earth is to be removed (Isa. 55:13 etc.) and the earth restored to the perfect Edenic state (Ezek. 36:35), mortal man will no longer till the ground "in sorrow" and in the "sweat" of his brow (Gen. 3:17-19).

During the Kingdom Age, "the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed . . ." The "threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time. . ." (Amos 9:13; Lev. 26:5).

Radical Changes To Come

Tremendous changes will transform the earth, making it not only productive but also breathtakingly beautiful:

"He sendeth the springs into the valleys, which run among the hills. They give drink to every beast of the field: the wild asses quench their thirst. By them shall the fowls of heaven have their habitation, which sing among the branches. He watereth the hills from His chambers: the earth is satisfied with the fruit of Thy works. He causeth the grass to grow for the cattle, and herb for the service of man:

that He may bring forth food out of the earth; and wine that maketh glad the heart of man, and oil to make his face shine, and bread which strengtheneth man's heart. The trees of Yahweh are full of sap. . ." (Psa. 104:10-16).

How awesome and glorious are these words. When mortals begin to realise that Yahweh has provided a wonderful world, the beautiful things of a perfectly-balanced creation will help greatly in drawing mankind closer to God. They will be brought to say, in awed humility:

"O Yahweh! How manifold are all Thy works! In wisdom hast thou made them all: the earth is full of Thy riches!" (Psa. 104:24).

These are words of incalculable beauty. They demonstrate that the wonderfully rejuvenated state of the earth which will usher in the Messianic Age will cause mankind to bow before Yahweh, acknowledging His power and His Greatness.

Ungodly Environment To Go

In these present evil times, there is little appreciation of the power and goodness of Almighty God. The way of life is not conclusive to such an appreciation. If you feel like making a salad for the evening meal, what do you do? Possibly in a tearing hurry, you drive quickly to the nearest Supermarket, dive through the turnstile, almost collide with various women each heaving before them a gleaming monster of a trolley, weave your way in and out of perplexing isles, dodging people and merchandise placed in precarious positions, desperately seeking the *Fruit and Veg.* section. Quickly, because you are short of time, your eyes survey that which is on offer. You make your choice. Hurriedly you snatch up a lettuce, some tomatoes, a cucumber, a bunch of radishes, and a few other things. Then you make your rush for the check-out counter, standing in a queue which appears to be moving with infuriating slowness. Paying the girl at the cash-register, you walk

swiftly to your car, throw your purchases on the rear seat, and then — tense and tired — you drive out of the parking area, being very nearly hit by at least two other cars in the process.*

In this entire horrific operation, from beginning to end, how much thought have you given to the God who has provided, by the most wonderful means quite beyond our comprehension, the fruit and vegetables you have purchased from the Supermarket?

If we are honest with ourselves, most of us would have to answer: no thought at all.

And it is not only due to a lack of appreciation on our part: one of the main reasons for our failure in this matter is related to the whole system and commercial environment in which we live.

Picture the dramatic and refreshing contrast which will occur during the Kingdom Age.

Every scriptural reference to the subject indicates the establishment of a rural way of life for the mortal subjects of the Kingdom, which will draw them closer to nature and to God. Families will learn to *plant* trees, growing them from seeds or cuttings. They will learn to cultivate plants, becoming familiar with the basic elements of husbandry. They will observe and appreciate the *growth* process; ultimately eating the fruit of labouring in conjunction with God. Fathers and sons will work together (probably for only a few hours each day) in the rejuvenated fields, amidst the beauty of God's handiwork. Mothers and daughters will work quietly and productively within the home, the daughters in close collaboration with their mothers, being taught the truths of God within the home environment. The quiet duties of a tranquil and happy home-environment will be performed harmoniously.

Mankind has in these times be-

come largely alienated from the land, preferring to congregate together in large cities. Bright lights, sophistication, glamour, pleasure-seeking, and fulfilling of materialistic ambitions, a fast and full way of life — all these things form the basis of city living in the modern world; and *none* of these things are conducive to drawing a man closer to his Creator.

A True Sense of Values

It is alleged that city living offers a "higher standard of living". But what, in reality, constitutes a "high standard of living"? Unfortunately, the vast majority of the human race will not learn the answer to this question until the establishment of Christ's Kingdom has become a reality. Then they will learn that a "high standard of living" is attained when a man is united, in loving warmth and harmony with *his family*, in a quiet, unpressurised environment; lacking nothing to provide for the material and spiritual needs of his wife and children, living close to nature and to God.

Possessing neither "poverty nor riches"; he will discover contentment, peace of mind, and a worthwhile meaning to life which is unknown in present-day society.

Isaiah has recorded a beautiful comment, concerning life in the future Age: "Israel shall *blossom*, and *bud*, and fill the face of the world with fruit" (27:6). Beautiful rural language, describing peace, tranquility, and the bringing forth of fruit.

Peasants In The Kingdom

When Israel came into their inheritance under the leadership of Joshua, what were they given? They were given *the land!* And so it shall be again in the future. And as the Kingdom is to be extended to embrace all nations, we may anticipate similar conditions to exist worldwide (Psa. 72; Num. 14:21 etc.).

* This, anyway, applies to the Author! (J.U.)

Instead of most families being urban or city dwellers, such as is the case today, they will become peasants.

Peasants seems not a very complimentary word to describe the mortals who will live during the Kingdom Age; but in fact, probably no word could be more appropriate. So far have we digressed from reality in the modern world that a lot of words are no longer understood in their true meaning. The word *peasant* simply means "a small farmer, a tiller of the soil". And in view of the astonishing productivity which will return to the earth during the Kingdom, peasantry will become a most satisfying, rewarding, and comfortable way of life, totally lacking in the stresses, tensions and complexities of present-day living.

In that day, "Every man shall sit under his own vine and under his fig tree, and none shall make them afraid..." (Mic. 4:4). Here is a picture of peace, contentment and security. The words are quoted from the terms of the Mosaic covenant: "And I will give peace in the land, and ye shall lie down, and none shall make you afraid..." (Lev. 26:6). These words apply when Israel is true to the terms of its covenant with Yahweh. Thus Micah speaks of the time when those conditions will apply—to the glory of God, and for the well-being of Israel and the nations of the earth who will embrace covenant relationship with Israel's God.

The words "none shall make them afraid" contain tremendous elements of assurance. In this complex, modern world, men have many fears. But what of the time to come? Will men "fear" that they might lose their job? They won't need to be employed by others! In that regard, each will have his own independence. Will he "fear" that he is unable to meet his financial commitments? He won't have any! Will he "fear" that he is unable to finance the education of his children? There will exist in the Kingdom Age

no such educational systems as are in evidence today. "Education" will be in the things of divine Truth, which will cover all that children and young people will ever need to know. And imagine such a wonderful system of education being totally controlled and supervised by the immortalised saints!

The Domestic Scene Our Great Privilege

On the basis of Psalms 127 and 128, husbands and wives will learn to appreciate the warm and loving atmosphere of family life. For the first time in human history, all married couples throughout the world will learn that children are "an inheritance from Yahweh" (Psa. 127:3, Roth.). Parents will come to understand — as those who today are the Lightbearers of divine Truth must appreciate — that children are like "arrows" in the "hand", and can therefore be "pointed" in the direction which will be in their best interests and to the glory of God.

Psalm 128 points out that to "labour" during the Kingdom Age will bring happiness to the "peasants" who work the land — a thoroughly rejuvenated and magnificently productive land. It speaks of parents who love the Truth and the ways of Yahweh, and who mould and develop the same disposition in their children. The Psalm indicates the depth of loving affection and spiritual beauty which may be seen in a family where the Truth is loved and honoured. Surely a great lesson for those of today who aspire to become the ruling saints of the New Age.

The joyful and elevating thoughts which are presented in these two beautiful Psalms contrast dramatically with the utter madness which characterises society-at-large in a society dominated by selfishness, ambition, pleasure-seeking lust, where neither God nor His word are venerated; a world in which immorality and

moral degeneracy has reached heights comparable only with the days of Noah, and therefore a civilisation which is fit only to be swept away.

Husbands will learn the vital role which they must accept and live up to; mothers will see their position within the family circle as that of a loving wife and mother. No "women's libbers" are to be found in Psalm 128. The wife is portrayed as being quite *content* to fulfil that purpose in life for which Yahweh has created her. And the Truth will prosper from generation to generation, throughout the Kingdom Age, because the entire way of life of the moral subjects of the

Kingdom will be based upon an understanding of, and love of, things which come from God.

How richly privileged we are that in these present evil and difficult times we might understand what the future holds, and that upon the basis of wise divine principles we might be educating ourselves now, out of the word of God, to become fit vessels to assist the Lord Jesus Christ in the awesome task of creating an entirely new Society after that great day has dawned when the Lord Jesus takes command of all the affairs of the earth.

"Even so, come, Lord Jesus!"

J. U. (W.A.)

The Personality of God

The God whom Jesus revealed is a divine reality, distinct as a personal being from the "universum" of philosophers like Comte — the "luminosities" and "eternities" of Carlyle — and also from Matthew Arnold's definition of him as "a power not ourselves which makes for righteousness." You say, how do you know that such is the case? Have you, by searching, found out God? What are the palpable and indisputable facts which warrant your dogmatic utterance upon the subject? My answer is, that there is a something in my nature which prompts me to *pray*, and I cannot pray to mere force which has no intelligence to guide. I cannot pray to what men call "the stream of tendency." I must have a person to whom I may address my supplications. The deepest impulses of my being are a cruel mockery to me unless such a person exists and hears. Those impulses are not peculiar to any particular race of mankind. They are more or less characteristic of the entire human race, both in civilised and savage states. To me, they are strong presumptive evidence of the existence of the supreme personality to whom they point. The Scriptures, it is true, do not attempt to prove that God exists. They take it for granted. It would have been impossible for the sacred writers to have explained to us the mode of the Divine existence — how He comes to be entitled to the epithet eternal. We could not have grasped the idea, even if God had, in His revelation of Himself, gone into details. We should, as regards our comprehension of the theme, have been precisely where we are. We are no nearer the understanding of eternity — past and future — and of immensity, illimitable space, although these facts have been revealed. Such knowledge is too wonderful for us; it is so high we cannot attain unto it. But this we know — the revelation of God which Jesus made, was one that could not conceivably have originated in the unassisted human mind. He speaks of Him as one who has life in Himself — as one who is always at work. As one who loved the world and desired its redemption, and was interested in all who sought His face. He included his friends in the relationship which he himself sustained to the eternal one, and spoke of Him as "my Father, and your Father, my God, and our God." His allusions to the Supreme Being strike a cord in the heart of universal humanity wherever aspiration is. Is it possible that he was or could be mistaken on a point like this? When he said "I have manifested unto them Thy name," was he deceiving himself, and confounding ideas which had originated in his own mind, with divine disclosures and manifestations? How stupendous would have been his error, and how appalling his hallucination in such a case. The God whom he revealed was a unity — not a trinity, nor a duality, but essentially and eternally one.

— A.B.

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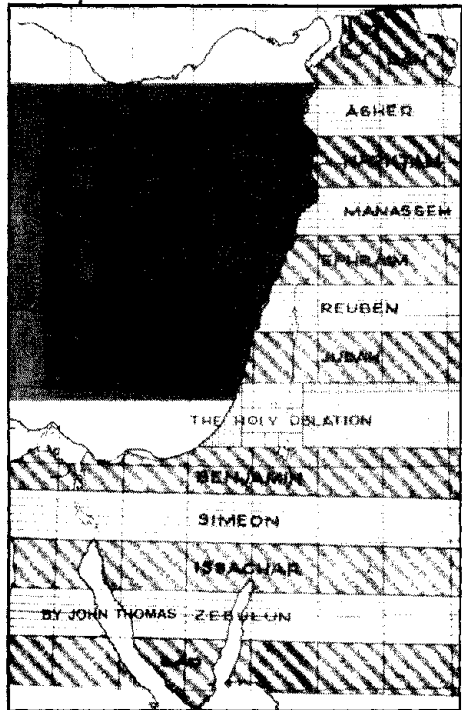
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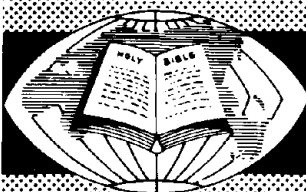
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#6



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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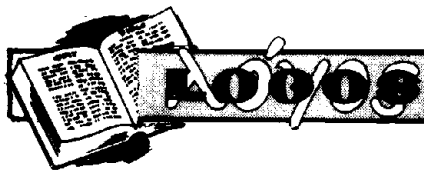
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Editorial

On His Majesty's Service

UNDER the Mosaic Covenant, Israel was required to present a meal offering unto Yahweh. It symbolised the strength of personal labour given in His service. To produce the grain from whence was obtained the flour to make the bread, an Israelite had to work with God. He was dependant upon the sunshine and rain in season for the productivity of the soil. The soil of itself would not produce anything, except, perhaps, weeds! The husbandman had to prepare the soil, plant the seed and harvest it at the time appointed. He had to winnow the grain and grind it to flour. Thus he worked in conjunction with God.

We must do likewise in the work of the Truth. Only as we draw Yahweh into our labours will they truly succeed. No matter how humble our work may be, it is a wonderful privilege to co-work with God. And how exhilarating it is, when a project is accomplished and the results are assessed, to feel that God has been with us in it. To be a co-worker with Yahweh in His service, however, imposes a tremendous responsibility. It must be done according to the pattern set out in His Word; any other methods, though they may entail much self-sacrificing labour, will not find His approval. Neither we nor our methods are indispensable in His work; He, alone, is such. We have need of Him; He has no need of us. Others can do the work we do; it is according to His grace that we are called to labour.

In view of that fact, Paul warns that there are various forms of labour, and that not all are good. He declared that he had laid a sound foundation in proclaiming the Gospel of Jesus Christ (1 Cor. 3:10), and now others were building thereon. But, he warned, three types of workers are found in the Ecclesias: the wise, the foolish and the evil. The first will receive wages in addition to eternal life; the second will receive eternal life, but will suffer a loss of other benefits; and the third will be excluded from the Kingdom altogether.

Paul as "a wise master-builder" (1 Cor. 3:10) set a pattern for all who would build upon the foundation he laid. He not only enlightened people to the Truth, but continued to labour on their behalf after baptism. He went out of his way to thoroughly establish new converts in all things pertaining to their new status in Christ, and their changed attitude towards the world. To that end, he gave particular attention to their after-care when they had been baptised. He gave his brethren and sisters "much exhortation". He took pains to warn, encourage, and instruct. His great concern for their spiritual welfare was 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 spent on their behalf (Acts 20:19,31; 2 Cor. 2:4). "I kept back nothing that was profitable unto you," he told the elders of Ephesus (Acts 20:20). "I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God" (vv. 26-27).

He was able to claim that because he had clearly revealed to them the doctrinal and moral standards required in Christ, and had warned them against the pernicious effects of error and sloppiness in conduct. Paul saw the need of carefully building up the faith of those he had inducted into Christ. In doing so he exercised great tact and care. He was courteous and patient, never rude, haughty, aggressive or overbearing. He never hesitated to "spend and be spent" on the behalf of his brethren, even though they did not reciprocate those qualities nor recognise them as such (2 Cor. 12:14-15). His work was "unto the Lord and not unto man", as he gave greatest priority to "pleasing him" who had called him to the position he held (2 Tim. 3:3-4). The meticulous care he exercised in those endeavours, found the Ecclesias established upon the firm foundation of Christ. Paul was confident that he would not be ashamed of his labours in that regard at the coming of the Lord. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy", he told the brethren in Thessalonica (1 Thess. 2:19-20).

For that labour, conscientiously and thoroughly performed, Paul will receive "wages", "a reward" over and above eternal life. He will receive honour and be granted jurisdiction over ten cities in contrast to the lower reward of others (Luke 19:17-20). "Every man," he declared, "shall receive his own reward according to

his own labour" (1 Cor. 3:8). He warned that it is possible for "any man" to build upon the foundation of Christ, things of "gold, silver, precious stones" or "wood, hay and stubble", and that "every man's work shall be made manifest" in the Day of Judgment.

The fire of divine inspection will test that work. And if, through that scrutiny, "any man's work shall be burned, he shall suffer loss" (v. 15). He himself may be saved, but his labours on behalf of Christ will be set aside, and he will be the loser. All his energy and self-sacrificing toil will be for nought. He did not carry out instructions properly.

Which means that the Judgment Seat will not only determine whether we will receive eternal life or not, but also the value of the work we now do for Christ. There will be rewards in addition to eternal life, as Christ showed in his parable of the pounds (Luke 19:12-22), some receiving authority over ten cities and some over five. If the work of a co-labourer with God proves to be wood, hay or stubble instead of something more enduring, he will be discredited before the judge.

This means that it is not enough to labour hard in Ecclesial activity, we must labour effectively, and in such a way as will be commended of Christ. We can busy ourselves in many things, and yet fail to do so as Christ would have us do. Exposition, Exhortation, Gospel extension activities, Young People's gathering, Bible Schools, Ecclesial picnics or Special efforts, all the multitudinous avenues of labour in which we can expend ourselves, must be based upon the instruction, or the spirit of the Word if they are to receive the commendation of Christ. Of course, each one of us believes that what we are doing shall receive his commendation, but the Scriptures clearly show that we can be mistaken, and therefore should carefully assess our labour. "Many shall say unto me, Lord, Lord, have we not prophesied in thy name? and in thy name done many wonderful works?" But he will reply: "I never knew you: depart from me, ye that work iniquity" (Matt. 6:22-23).

Note carefully, that those to whom these words will be addressed will be astonished at them, quite unaware of their true status in the eyes of the Lord. Like the Laodiceans, they "knew not" that their efforts were "wretched, miserable, poor, blind and naked" (Rev. 3:17). Part of their blindness was failing to see that what they, perhaps, sincerely attempted was not in accordance

with the will or pattern of Christ. In other words, it is not enough to work: we must work effectively, and according to the principles revealed in the Word. What good is a workman who fails to perform what his master requires of him!

He may labour, but he will be one that will be "ashamed" of his labour, when its deficiencies are revealed for his inspection and he is discredited before his Lord (cp. 2 Tim. 2:15). A builder who fails to carry out the requirements of the architect will not be paid the wages otherwise due to him. So at the Judgment Seat if our labours do not conform to the specifications of the Word.

So Paul revealed that there are wise and foolish workers in the Ecclesias both of whom will be saved, though the latter will experience a loss. The whole chapter (like all chapters of the Word) is deserving of careful reading. Particularly on the part of those who are active in the administration of Ecclesias.

There is a third class of workers described by Paul. They are the "fools" who labour to destroy. They are described as "defiling" the temple of God (v. 17). In the Greek this is the same word as that rendered *destroy*. That type of workers acts like white ants that secretly, and in the dark proceed to ruin what outwardly appears a good structure. Like white ants they do not realise that they are destroying; in fact they are very busy doing that which comes natural to them. But there is no future for them or their work. They will be destroyed (v. 17).

So we have three classes of labourers described by Paul. The Wise (v. 10), who receive wages "according to his own labour" (v. 8). The Unwise who introduce wrong material (v. 12), and thereby have their wages reduced (v. 15), though receiving the gift of eternal life (Rom. 6:23). The Fools (v. 19) who destroy and will be destroyed (v. 17).

The First work according to Divine wisdom (Ch. 1:24-2:2); The Second are sincere, well motivated workers whose innocuous teaching produces no lasting good. They suffer loss, for their labour is in vain.

The Third are those whose teaching destroys the very foundations (Psa. 11:3), and hence will be rejected at the Judgment Seat of Christ.

Christ's coming will not only separate the sheep from the goats, but will also make manifest the quality of workmanship revealed in the labour of his servants (v. 13). It will all be tested by fire. And what does the fire represent? It is the Word of God.

Jeremiah was told: "I will make My words in thy mouth fire, and this people wood, and it shall devour them" (Jer. 5:14).

There were labourers in Apostolic days against whom Paul warned: "Some indeed preach Christ even of envy and strive; and some also of good will: the one preach Christ of contention, supposing to add affliction to my bonds" (Phil. 1:15-16). Will their labours be commended in that day? Demas was first a willing worker, but he slacked in his labours, "loving this present world". Will that action find approval? How needful for us to labour according to the Word, to do that which the Lord will approve at his coming. We need to work, but also to do it effectively. Careful self-examination is necessary. Is the work I am doing pleasing in the sight of God? Am I self-deluded in thinking as I do? Does it conform to the pattern revealed in the Word?

We live at a time when a great deal of impatience is shown towards old-time methods. The world has advanced, we are told, and we should move with the times. Let us be sure that in doing so we are not moving away from the principles of Christ. There is no adequate substitution for the sound personal reading, study and meditation of the Word. With all modern methods, we need to exercise care, lest the very means we use will not find commendation at the Lord's return. Our labours in the Truth need careful assessment. We may like a more modern approach, a more relaxed atmosphere. The question is, Will what we do now have divine approval? A ruthless self-examination of our work in the light of the Word may reveal some flaws. If so, now is the time for correction.

Paul taught the need for complete concentration on the work in hand: "He that teacheth (let him wait upon) his teaching"; "not slothful in business (the business of the Truth), fervent in spirit; serving the Lord" (Rom. 12:6-12). If each member of an Ecclesia seeks to improve his efforts in the Lord, the community must benefit. A brother is appointed to read: let him study the chapter, understanding it in context so as to express his knowledge in his reading. So in every avenue of endeavour: distributing literature, door-keeping, hall-cleaning, presiding, speaking. Let us never derate the importance of what we are appointed to do, nor be satisfied with the quality of it. Let us seek to improve, improve, and continue to improve! For, whatever may be the avenue of our work, we are *On His Majesty's Service*, and the Lord is at hand.



God Manifest In The Flesh

(6)

*Short articles from the pen of Bro. Thomas
on the subject of God Manifestation
particularly in relation to the
Lord Jesus Christ.*

ORIGIN OF JESUS

In our remarks on "Jesus," referred to above, we have spoken of the etymology of his name. We repeat, that it signifies, He shall be; and in the form *ani Yahweh* signifies, I, the Spirit, am He who shall be. The individual who was to be — he who was promised to Eve in Gen. 3:15; to Abraham in Gen. 15:4; 21:12; to Judah in Gen. 49:10; to David in 2 Sam. 7:12-14; Isa. 9:6,7, was the personage indicated by *Yahweh*, He shall be — styled in Hebrew, the Messiah; in Greek, the Christ; and in English, the Anointed. Now, the Spirit said by the prophets, I shall be he; and here, in the Apocalypse, we find the Spirit and Jesus speaking as one.

Now, "the Seed of Abraham," genealogically considered, must partake of Abraham's nature — must partake of flesh and blood. The Spirit, therefore, in effect said, I shall become flesh and blood. But how could this be? The answer to this is, that the fact depends not upon our ability to explain the mode in which spirit may be elaborated into flesh and

blood. The Bible testifies that all things are out of Deity, who is Spirit. The Eternal power formed Adam out of the dust. Spirit is the basis of all created things; and according to the will of the Creator, becomes rock, dust, sea, vegetable, and animal, in all their diversity of form and beauty. All the resurrected who shall be approved, will become spirit, "for that which is begotten of the spirit is spirit;" begotten subsequently to the post resurrectional appearance at Christ's tribunal. If, then, flesh and blood thus become spirit (and some flesh and blood will become spirit without tasting of death, Paul says), why may not spirit become flesh and blood? It is but a reversal of results from a change of process.

The name, then, in connection with the testimony of the prophets, indicates a conversion of spirit into flesh and blood, developed by the formative power of the Eternal, independently of and apart from the will of man. In the case of the first Adam, spirit, as it were leaven, mingled formatively with dust, and a flesh and

blood man was developed, styled "Son of God;" but in the case of the second Adam, spirit acted upon the nervous system of Mary, as it had previously done upon Sarah, and Hannah, but to a further degree (for in these it had only imparted strength for conception according to nature) in that it operated germinatively upon the contents of Mary's ovarium; and caused an ovum, or "seed of the woman" to be deposited in her womb; here, as the spirit-germ of the second man, it remained the usual "set time," subject to the laws of the animal economy. At the appointed time it was born the babe of Bethlehem, and duly named Jesus, or He who should save — both "Son of God" and "Son of Man," which the first Adam was not. Adam was Son of God and Son of the Dust; Jesus was Son of God and Son of Man, being a creation of the Eternal power from the substance of David's daughter.

Such was the babe Jesus in preparation for the sacrificial man. His germination was irrespective of the lust of the flesh, — the propensity was excited in the first Adam by his guilty companion, and of which Cain was the first

fruit. In this particular, the generation of Jesus was different from that of all other men. If Joseph had been his father, he would have been born of blood, of the will of the flesh, and of man, instead of the Spirit. He would have been son of man only, and not son of God; and, consequently, would not have answered to the testimony of the name To understand the *Yahweh* name, as exhibited in the writings of the prophets, is to "know the joyful sound," to believe the "gospel of the Deity which He had promised before by the prophets in the holy Scriptures," concerning His Son, the Christ, made of the seed of David according to the flesh, and constituted son of Deity in power according to the Spirit of holiness (Rom. 1:1-4); and to understand the same name historically and doctrinally expounded, as it is in the New Testament, is to understand "the things concerning the kingdom of the Deity, and the name of Jesus Anointed" of the Spirit (Acts 8:12). In the teaching of Jesus, "the name," "the gospel," and the kingdom of the Deity are interchangeably used. (*Eureka* vol. 1 p. 275, 276, 277).

— J. Thomas

MOMENTOUS TIMES

We are living in momentous times. Christ's advent is impending. Ere long his power and might will be seen and felt in all the earth. Christ is coming to destroy the wicked, and to inaugurate his righteous and beneficent reign. The world neither expects nor wants Christ, and it ridicules those who do. As in the days of Noah and Lot (Luke 17:26-30), so now, men are unbelieving and disobedient. They profess to be Christ's followers, but are unacquainted with his teaching, and oppose it. There is need to keep apart from this prevailing spirit, to consolidate one's faith and hope in Christ and the future he will reveal, and demonstrate such by the manifestation of love for *Yahweh* and His Son in sacrificial acts of obedience that will cause them pleasure. We all make mistakes, but let us learn from them, and whatever our state, turn to the living God who can strengthen us in weakness.

Like Father, Like Son

There is something of a paradox in the absolute reliance and utter helplessness manifested by babies; for here we have the highest intelligence that can be created on earth, but which at birth can do nothing beyond breathe and issue forth an alarm of monumental proportions when its needs are not met!

Dependance

The father has begotten the child, and his bride, the mother is immediately responsible for nurturing their loved, new-born infant. She must feed with the milk of life from her body. She must cleanse the baby daily. She must communicate her warmth and love for the new creation she has brought forth. She must oversee its waking and sleeping. She must perceive and tend to its needs daily, slowly with time, teaching it her ways, opening the way to increasing responsibility through childhood, youth, and independent adulthood. And overseeing and nurturing the mother, guiding and supporting her and the child is the father, educated in the way of life that ensures security, purpose and understanding of one's role as a parent.

Realities

Regrettably, responsible parenthood is not an innate gift we all possess. Our ability to relate to adults is no gauge of skill in dealing with children. One can feel very much at ease with one's peers but threatened to absolute terror by children. Others feel the reverse. A blessed minority relate extremely well to adults and children alike.

Regardless of our *feelings*, the responsibilities of adults, in particular parents, are enormous. We are, after all, responsible for preserving a life, and as we are not all able to relate in our own strength to children as their

all-wise mentors, we must draw on the advice, wisdom and skills of one greater than ourselves.

Our heavenly Father does not bear that name by accident. As a Father he demonstrates the righteous qualities every father should possess. Fortunately, the oversights, injustices, misunderstandings, unfair practices, suspicions and impatience we demonstrate as fathers, simply do not exist in our heavenly Father's dealings with us. His admonition, nurturing, chastening and love are just in every sense and when we feel the impact of His power in any of these moods, we must look at ourselves, determine the error of our ways and act positively to eliminate any chance of a repeat performance.

Origins

The all-knowing qualities of the Father commence long before our birth, a fact that quickly humbles us into subservience to our Creator:

"For Thou didst form my inwards parts, Thou didst knit me together in my mother's womb . . . Wonderful are Thy works. Thou knowest me right well . . . Thy eyes beheld my unformed substance, in Thy book were written every one of them the days that were formed for me when as yet there was none of them" Psalm 139:13-16.

As children are derived, and only possible through His power, they are His heritage in our care. How much more acutely responsible do our attitudes become when we're caring for the children of our friends? We en-

deavour to keep them from physical and psychological harm thereby ensuring that when they are returned to their parents, they are intact and hopefully enriched.

"Lo, children are an heritage of Yahweh: and the fruit of the womb is His reward. As arrows are in the hand of a mighty man, so are the children of the youth. Happy is the man that hath his quiver full of them" (Psalm 127:3-5).

We are in fact, with our own offspring, caring for the children of our Father, and that realisation produces an *acute* awareness of our awesome responsibility because we are the custodians of His handiwork, and He desires that His children be returned to Him, which can only come if they are trained to walk in His way.

"I proclaimed a fast there . . . to seek of Him a right way for us, and for our little ones and for all our substance" (Ezra 8:21).

Israel was given that right way deep in the roots of its history:

"Hear O Israel: Yahweh our God is one Yahweh and thou shalt love Yahweh thy God with all thine heart and with all thy soul and with all thy might and 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" (Deut. 6:4-9).

The Cycle of Life

God's children then can be returned to Him by a lifetime's reference to Him in thought, word and deed. God's only begotten Son, Jesus encouraged us to bring up our children in the fear and admonition of the Lord when he said: "Suffer little children and forbid them not to come unto me for of such is the kingdom of heaven" (Matt. 19:14). That is the advice from the only faultless, all-wise man ever to have lived. It is a direct plea to all parents to return their children to God unblemished, untainted, ideal constituents for His kingdom of perfection. Adults who

have by-passed the way of life that pleases Him are not exempt from entry. They too can adopt the attitude of innocent children accepting God's path as the right path.

"Verily I say unto you. Except ye be converted and become as little children, ye shall not enter the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven" (Matt. 18:3,4).

This option has been available for all time. There has been no change from the Father's ability to manifest righteousness and love towards us.

"The mercy of Yahweh is from everlasting to everlasting upon them that fear Him and His righteousness unto children's children. Like a father pitieth (i.e. loveth) His children, so Yahweh pitieth them that fear Him" (Psa. 103:17,13).

The Challenge

Having established the family on a foundation of divine wisdom, the onus of responsibility rests with the parents to dispense care, guidance, justice and qualities which uphold a manner of living acceptable to God. The concern, indeed agony of all loving parents, is understood when Paul writes to his brothers and sisters in Christ in Galatians (4:19,20):

"My little children of whom I travail in birth again until Christ be formed in you, I desire to be present with you now and to change my voice (tone), for I stand in doubt of you".

Paul, with the full knowledge that Christ offers the *only hope* of redemption from sin and death, expresses the absolute gravity of the directions their lives are taking. To avert any disasters in which life is forsaken so needlessly, discipline for direction in life, is the prerequisite training technique. Living a spiritual life is absolutely unnatural to us. But recognising that it gives God pleasure for us to at least try, we must discipline ourselves, and be disciplined by God. By virtue of the experience and lessons gained in that process, disciplining our children too, is the neces-

sary ingredient for them to be given direction and purpose pleasing to God. Adults in Christ, are apprentice immortalised Saints. Children are apprentice adults in Christ. Therefore a receptiveness to instruction must be inculcated, and what better mind knows how to discipline his children than the Father's? The spontaneous, clear direction is therefore given to our charges: "Hear ye children the instruction of a father and attend to know understanding for I give you good doctrine" (Prov. 4:1,2).

Setting An Example

Reciprocation of sincerity, love and justice of course is embraced in this process of training. Children learn by example, and consistency and understanding by their parents are essential in this cooperative quest. Guiding our Father's children is not a game. "Children obey your parents in the Lord: for this is right. And ye fathers provoke not your children to wrath but bring them up in the nurture and admonition of the Lord" (Eph. 6:1-4).

So "ponder the path of thy feet and let all thy ways be established" (Prov. 4:26). "Train up a child in the way he should go: and when he is old he will not depart from it" (Prov. 22:6; 23:13; 13:24).

"Chasten thy son while there is hope and let not thy soul spare for his crying" (Prov. 19:18). "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" (Prov. 29:17). Isn't that a rich, comforting return for an upbringing that is firm, wise and purposeful! God is "not willing that any should perish" (2 Pet. 3:9), and we, as the guardians of God's children are responsible for ensuring that does not occur — an awesome responsibility, but one which is not beyond us if we follow His principles.

Parental Roles

The enormous responsibility for guiding the family along this "strait and narrow" path to the kingdom rests with the father as the spiritual head of the house. Certainly his major source of sustenance and support is the Word of God and prayer, but further strength is certainly best afforded by those nearest and dearest to him. The wife, the bride of the family's spiritual leader, is at the forefront in knowing his needs and providing for them. She, too, must serve in her youth, an apprenticeship for that role as a future wife and mother. "Train the young woman to love their husbands and children to be sensible, chaste, domestic, kind and submissive to their husbands that the word of God may not be discredited" (Tit. 2:4,5). "Husbands, love your wives, even as Christ loved the ecclesia" (Eph. 5:25).

Henceforth, the father, mother and children of a family in Christ's name, are well-equipped to love Yahweh with all their heart, soul and might, doing His will, pleasing Him until our Lord's return." The die has been cast and in new life following baptism, the family must lay aside "all malice and all guile and hypocrisies and envies, all evil speakings, as newborn babes desire the sincere milk of the word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious" (1 Pet. 2:1-3). This diet of purity from the storehouse of God's Word provides mental and moral integrity now and physical well-being in the future when one is given immortality. "They shall not labour in vain nor bring forth for trouble: for they are the seed of the blessed of Yahweh and their offspring with them" (Isa. 65:23).

The Path

The walk, of course, is not without trials and tribulation. All the faithful throughout time have endured the same difficulties we have. They were encouraged by the same Word,

power and promises we draw upon for comfort:

“Continue thou in the things which thou has learned and hast been assured of, knowing of whom thou hast learned them, and that from a child thou hast known the holy scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus” (2 Tim. 3:14,15).

The Joy

The task before parents is to return their children unto the Father Who granted them. We read of a veritable avalanche of blessings to be poured upon the meek for both the present and the future. They shall inherit none other than the earth, and “shall delight themselves in the abundance of peace.” (Psa. 37:11). There is a serenity emanating from this atmosphere of reassurance. In this humble frame of mind, “Blessed is everyone that feareth Yahweh; . . . that walketh in His ways Thy wife shall be as a fruitful vine by the sides of thine

house: thy children like olive plants around thy table . . . Yea thou shalt see thy children’s children, and peace upon Israel” (Psa. 128:1,3,6). The virtuous woman, supporting her husband in the faith, and nurturing the children towards maturity and baptism into Christ is richly rewarded in this life and the kingdom. “Her children arise up and call her blessed; her husband also and he praiseth her” (Prov. 31:28). As Christ’s bride, we all will be seeking his praise at his return, for Christ’s approval will herald our return to the Father, making it possible for His earth to be inhabited as He originally intended it should be.

With this hope, as inhabitants of God’s kingdom, living for eternity, the utterance of parents in Christ, and the Father Himself would surely be “I have no greater joy than to hear that my children walk in the truth.” (3 John 4).

J. Catchlove (Woodville).

THE APOCALYPSE IN OBADIAH

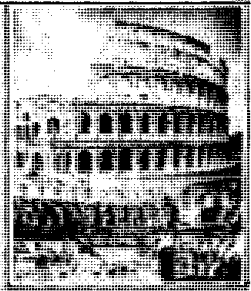
“The day of the Lord is near upon all the heathen”

Edom, in the prophecies concerning the restoration of Israel’s Kingdom “in the latter days”, is representative of the enemies of Jacob, banded together under the guardianship of Gog, who is then the chief of the House of Esau. Obadiah had a vision of this Confederacy, occupying a similar relationship to Israel hereafter that Edom did in the typical times of the prophet. Obadiah has placed on record the sentence that “Every one of the Mount of Esau shall be cut off by slaughter for ever, and shame shall cover them, because of their violence against Jacob”; that as Edom has drunk upon Yahweh’s holy mountain (where also they revel to this day) so shall *all the nations* drink, and they shall be as though they had not been: for that upon Mount Zion shall be deliverance, and it shall be holy; and the house of Jacob shall possess their possessions; and the house of Jacob shall be a *fire*, and the house of Joseph a *flame* (or as Paul styles it “a fire of flame” in 2 Thess. 1:8), and the house of Esau for stubble, and they shall kindle in them and devour them; and there shall not be any remaining of the house of Esau; and that at the time appointed for this, deliverers shall come up in Mount Zion to judge the Mount of Esau, and the Kingdom thus obtained shall be Yahweh’s — verses 9,10,16-18,21. *Eureka Vol. 1, p.46.*

“BLESSED IS HE THAT READETH”.



Jerusalem & Rome — Or Babylon



The Manifestation of Antichrist

What a wealth of history and prophecy is behind these two names. Two cities, two nations, two manner of peoples related to two destinies: eternal life and eternal death, everlasting existence and everlasting destruction.

Spiritual Warfare

It is an age-old conflict between Rome and Zion in which the city of the Great King will emerge victorious as his rule and peace spreads over the earth.

Rome has reigned over the Kings of the earth (Rev. 17:18); Jerusalem's rule has been limited. Rome's power has been universal, but in a great reversal Rome will sink beneath the earth, whilst Jerusalem will rise to be the metropolis and centre of Divine Government over all mankind.

Who would have thought the faithful Ecclesia in Rome would grow into the hateful Apostasy of today! The grievous wolves have done their work (Acts 20:29-30), and the members of the "little flock" scattered throughout the earth were oftentimes decimated and afflicted by a power that at one time championed their cause. Like Pagan Rome of old, Papal Rome sought the destruction of "the remnant of the woman's seed" (Rev. 12:17), while retain-

ing a form of apparent godliness, so far removed from the truth as to be called *Babylon the Great the mother of harlots and abominations of the earth* (Rev. 17:5).

As Rev. 18:24 puts it, "in her was found the blood of the prophets, and of saints and of all that were slain upon the earth."

Rome Ecclesiastical, depicted as a woman upon a scarlet coloured beast, rides Daniel's fourth beast in its latter day phase, previous to its destruction (see *Notes on Apocalypse*, C.C.W. Chapter 13, Rev. 17:3-8).

It is to Rome that Babylon relates; never Jerusalem. Rome is the city on seven hills.

Wrong ideas on this theme current today, go back a long time. Bro. Roberts, when travelling to Australia on board *The Darmstadt*, rebutted some Roman Catholics who claimed Babylon in Rev. 18 was Jerusalem. He claimed that only one city fitted the description of *The Apocalypse*, and that is

Rome. The theory that Babylon represents Jerusalem, was advocated by the Jesuits; and it is sad to learn of Christadelphians doing likewise.

Rome's Growing Power

Bro. Roberts claimed that two powers would become strong before being punished at Christ's return to earth: Russia and Catholicism.

The Pope's projected visit to Britain is an effort to gain more spiritual and temporal power.

Britain is still largely a Protestant country with only 10% of the population Catholic and these mostly among the lower working classes.

In America the proportions are approximately one third Catholic, one third Anglican, one third non-conformist.

Rome's merchandise is shown in this report from London about the Papal visit:

"Papal Visit Limited, a company set up by the Church, will take about 10% of the selling price of a bizarre range of souvenirs ranging from beer mats, balloons and T-shirts to busts and plaques of the Pope, and a solid gold pocket watch.

"And the marketing of the tour is being handled by Mark McCormack's International Management Group, best known for its profitable way with a gamut of sporting superstars.

"Alongside this extraordinary linking of God and Mammon there is the complication posed by the diplomatic decision that the Papal representative in Britain is to be raised from the level of a delegate to that of a pro-Nuncio. This means that full diplomatic relations have been restored between Britain and the Vatican, at ambassador level for the first time in 448 years. Henry VIII and John Paul's predecessor of the day caused the breakaway for us."

Bro. C. C. Walker wrote in *Witness For Christ*:

"There is the development of Antichrist; and if you study the Epistles of

Paul, you see him in a controversy with false apostles, who would not have anything to do with this man, this Paul, whose 'bodily presence was weak, and his speech contemptible.' These false apostles were a grief of mind to the apostle unto his end, and he warned the brethren, 'After my departure 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.' They did so even in the days of the apostles, when those in Corinth were drawn away from the doctrine of the resurrection by Platonic professors of the name of Christ.

"You follow history, and see corruptions getting worse and worse. In the days of the Council of Nice, in A.D. 325, the authority of Antichrist was established; and the Nicene Creed embodied in the prayer book is a monument of it. The opposers of it were punished; Arius was banished in connection with it. And at that time began the system of persecution that has gone on and increased more and more, until we see the full fruition of it in the atrocities of the Papal Inquisition — all perpetrated in the name of Christ. Only recently I saw exhibited the medal of Pope Gregory XIII struck in commemoration of the Massacre of St. Bartholomew, which took place in 1572. This was an incident in the career of Antichrist. How many thousands of so-called heretics have been done to death by Antichrist is known only to God and Christ. And that 'spirit of Antichrist' is not dead. If England only knew, if *only she remembered, she would not calmly contemplate the revival of Romanism in this country.*

"We turn with relief to the prospect of the destruction of Antichrist, for he is to be destroyed, as the apostle says in no uncertain language, in the Epistle to the Thessalonians from which we have already quoted: 'Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.' It seems fabulous when you say in all sincerity that the pope and the kings of the earth will unite to make war upon Christ returned from heaven, and yet that is the simple truth revealed in the Scriptures. Christ is the true 'Holy Father,' whom God has given to the earth, and the Pope is the sham 'Holy Father'; Christ is called 'Father of eternity,' in that list of titles given to him in Isaiah 9, where it is declared that he shall receive of the Lord 'the

throne of his father, David.' That passage the angel Gabriel quoted to Mary before his birth; and in Isaiah 22 it is said, 'He shall be a Father to the House of Israel, and to Jerusalem.' He is earth's true 'Holy Father.'

"We see what Paul has said about 'that Wicked'; it was a reference to a well-known power. Who was 'that Wicked'? Paul says, 'You Thessalonian brethren do not need to be instructed on this head.' And of the signs of the times, and concerning this power, he says 'You know what withholdeth him.' The pagan system of religion had to be changed, and was changed in the reign of Constantine, and there arose a professed Christianity which was really Antichrist. In the latter days, that professing Christianity with the world rulers makes war upon Christ. There is no mistake about it; look at the picture in the 2nd Psalm, in which the spirit of Christ speaks beforehand: 'Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us.' This is quoted

in the Acts of the Apostles as having received an incipient fulfilment when the Jews and Romans conspired together against the Lord's anointed, and put him to death. Is that the end of the matter? We shall see that it is not. We go on in this Psalm, and what have we? 'He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak to them in his wrath, and vex them in his sore displeasure.' Did he do that to the Jews and Romans, then? Not so; he destroyed the Jewish State in the lifetime of that generation, but Rome prospered, and God has not even yet set His king upon His holy hill of Zion. But listen: 'Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.' Christ has not done that yet, but He will. 'Come out of her my people'."

A.F.M. (N.Z.)

"If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life" (Revelation 22:19).

THE ROMAN QUESTION

Written in 1866

But *after* the fall of Popedom, to be no more restored, and *before* Christ's presence on earth is announced to the nations, Rome, the Capital of an United Italy, will once more become Queen of the Italian peninsula. A future of great glory and splendour will illumine the hearts of her emancipated citizens. Being the throne of a politically regenerated and independent nation, she will "say in her heart, I sit Queen, and am not a widow; and sorrow I shall not see." Thus she will glorify herself with flatteries, when no longer the throne of a petty priestly principality, governed by thieves, hypocrites, and impostors; but the Queen City of the Seven Hills, ruling the whole country, from the Alps to the Adriatic. But while contemplating this bright and glorious future, undimmed by sorrow and unbereft by widowhood, Christ will be in the world and his Brethren whom he will have chosen, ready to execute the judgment written in Rev. 18. Because, therefore, of what she saith in her heart "shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is Yahweh Elohim that judgeth her" (verse 8). Such is the Roman Question, the great sign of these times, and its settlement; when the King of Italy and his Roman Bishop, with all their officials whoever they may be, go surging down like Sodom, into the volcanic depths below (verse 21). Such is the divine vengeance to which she is hastening; because by her sorceries she has deceived all the nations; "and in her is found the blood of the prophets and of saints, and of all that were slain upon the earth" (verses 23,24). Blessed is he that watcheth; for the time is at hand.

— J. Thomas



LOGOS COMMUNICATION

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS
NEAR AND FAR

Encouragement

"You had a difficult job to perform, and I believe you did it to the best of your ability; may Yahweh strengthen you for the task." — A.B. (USA).

(The way seems very dark sometimes, and we long for Christ's coming. We strive to set before the Brotherhood that which we deem to be right in the sight of God. We regret that this sometimes this brings us into variance with others. — Ed.)

The Crucified Thieves

"I have not read the article concerning the thief on the cross, referred to recently in *Logos*, but thought the following comment might be acceptable:

"In Matthew and Mark those crucified with Jesus are described as 'thieves.'

"In John 10:1, the Lord describes a thief as one that 'entereth not by the door into the sheepfold, but climbeth up some other way.' The thieves, criminals under Roman Law, were in the eyes of the Lord, transgressors of the Word; and he was numbered among them.

"In Luke, we have not thieves, but *malefactors* crucified with him, one on the right hand, the other on the left. The word is made up of *male* (evil or wrong) and *factor* (agent or steward). Although the word has come to mean 'criminal', originally it referred to one who through his own wrongdoing

brought evil on others.

"Compare this with the steward who had wasted his master's goods, and with Matt. 23, and particularly v. 13: 'Woe unto you Scribes and Pharisees, hypocrites! Ye shut up the Kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in.'

"The crime of perverting God's way to a greater or lesser degree, has been the plague of mankind from Adam, so that we are all in the same condemnation, receiving the due reward of our deeds which is death.

"As to the malefactor's baptism, we are baptised with water into Christ's death; the malefactor endured the real thing.

"In John, neither thieves nor malefactors are referred to, just 'two other with him, on either side one, and Jesus in the midst.' We are reminded of the Lord's words: 'Where two or three are gathered together in my name, there am I in the midst of them' (Matt. 18:20).

"Can we not see ourselves, brethren of Christ, not climbing up some other way, nor in hypocritical wrongdoing, but striving to enter in at the gate, in patient well-doing, awaiting fulfilment of Jesus' words to the repentant wrong-doer: 'Today shalt thou be with me in paradise.'" — B.H. (N.Z.)

(In those described as watching Christ die there is seen a microcosm of the world. At its foot were the mockers, ridiculing the Lord; crucified with him were the two thieves, one unrepentant, dying in his sins without hope; the other forgiven dying in hope; and away from the cross stood the disciples dismayed because they did not understand. We can, as you imply, find a place in one or other of those companies of people. Let us take our stand with the repentant thief; and recognising our need of Christ, seek to follow him through death to glory. — Ed.)

The Story of The Bible In Spanish

"The Pope has been in Spain for ten days. It has been a time of madness, a most spectacular show! TV, radio, and newspapers have given the visit first priority. Captions everywhere bear the title: *The Catholic Spain!* Two million people listened to the Pope's address (though not to God's word). It is all very sad. We see a man travelling in an armoured, transparent car, like a god, speaking allegedly in the name of Jesus Christ, deluding many people. Now the Pope has returned to Rome, leaving stronger links with the church. The Pope's visit has added to his popularity.

"But what I am now going to tell you I know will be satisfactory to you.

Julio is preparing the translation into Spanish of the book *The Story of the Bible*. I am sure this fact will please you." — J.A. (Madrid).

(The above is portion of a letter sent to Sis. D. Woolridge of USA. The writer was baptised by Bro. G. Smith in 1967 in South America, and is now resident in Madrid, where the Woolridges have visited her and her husband, Julio, from time to time. In addition to Spanish, "The Story of the Bible" has been translated into German for the use of brethren and sisters in that country. Currently we are preparing Vol. 2 for typesetting, a small portion of which has already been typeset. — Ed.).

Jehovah's Witnesses Refuted By The Bible

"Could you send me a couple of copies of this book? Also a copy of *Your Deadly Enemy: The Devil Defined*. I am only a 'babe' in the Truth, and at present have a Jehovah's Witness representative occasionally calling on me. She said she would be very interested to know more of our views on the 'Devil'. — R.M. (Old.).

*(We have sent the copies, and commend your intention. It may be valuable to study the theme of the Devil and Satan, so that you become completely convinced of the significance of the words wherever they are used. Take out your concordance and trace the words through the Bible. A most valuable explanation of the devil will be found in *Christendom Astray From The Bible*. If you have any problem with individual references, we may be*

able to help you. Meanwhile, it is good to have copies of *Herald of the Coming Age* on hand to give to such visitors and members of the sect as you mention. We also have an issue analysing the beliefs of the Mormons, who, likewise, are busy evangelising at present. — Ed.).

The Truth In The White House

"I recently heard that members of Mr. R. Reagan's government in the White House believe in the Millennial reign of Jesus Christ on earth. Some time back, I sent him some literature on the Truth, and pointed out the wisdom of applying Gen. 12:3 — those who bless Israel, Yahweh will bless etc. I believe I included your pamphlet *Introducing the Christadelphians* in it. He acknowledged personally what I sent to him" — E.R.H. (U.K.)

(Some time back, as reported in "Time" Magazine, Mr. Reagan told his associates that according to Ezekiel 38 Russia will invade the M.E., and US should be prepared. Just recently, according to BBC News broadcast he again declared that War with Russia is inevitable, using the wording of one of our "Herald" titles. I do believe that an inkling of the Truth does get through to those in authority. We look forward to the time when the Saints are in charge, and the administration of world affairs will be directed by the Lord. — Ed.).

Sharing A Pleasure

"I took some of my films from the Israel tour

to Sofala (NSW) recently. It is a town of 50 homes. We had a Bible class, and two friends accepted the invitation to attend and view the films. They found great interest in the Land of Israel as it is today. Though the couple who attended do not belong to any church, they had a remarkably accurate knowledge of the Scriptures simply from a consistent reading of the Bible. I intend forwarding them a copy of *Elpis Israel* in the near future, particularly as the husband is a keen reader. Stephen and Donna-May (Bro. & Sis. Egginton) are conducting a fortnightly Sunday School in conjunction with the children of Bro. & Sis. Downie, hoping that other children in the district may attend. — D.V. (Old.).

(It is always a great pleasure to learn that those who join a Logos tour of Bible Lands personally profit from their experiences, and are able to share them with others. Contact with the Land does us all good, and the films or slides taken during a tour can be used effectively to preach the Truth. We have done so on occasions, and find that there is always an interest aroused in those who view and hear. We trust that the Sunday School does well, and remind you that the Association is always ready to help. — Ed.).

Were the Pioneers Always Right?

"Greetings in the Hope of Israel, and in waiting for 'the appearing of our Lord from heaven' when, together with Paul, we hope by our heavenly Father's grace through Christ 'to receive a crown

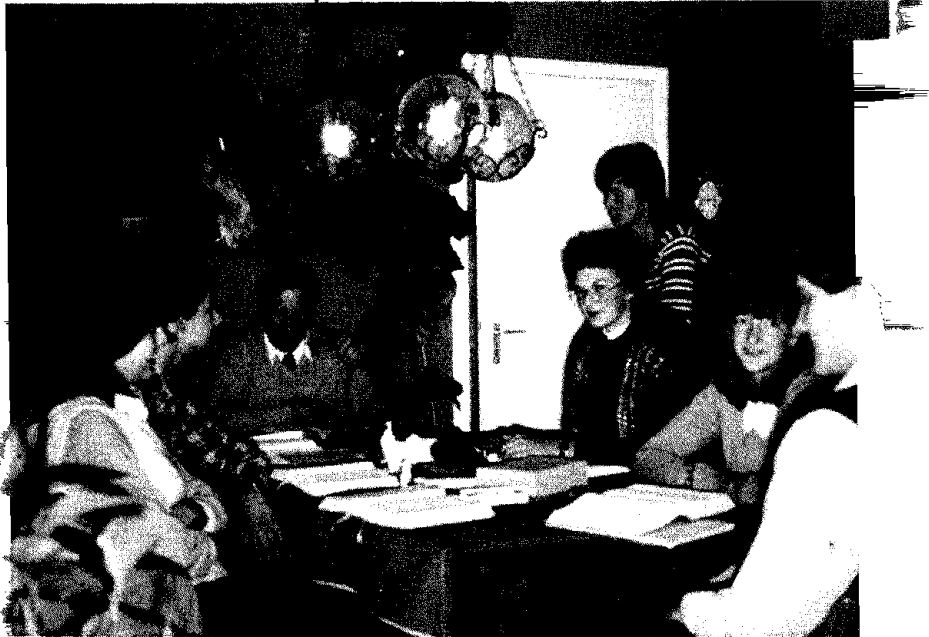
LOGOS

of glory that fadeth not away'. How thrilling indeed are the times we live in! The Papacy has emerged ready to meet the Lamb belligerently. And just as Simeon was spared to look upon the baby Jesus (Luke 2:25-29), and saw the Seed of Promise before he died, and died full of joy and thankfulness, so may it be that we likewise see the second coming of the Lord before we close our eyes in sleep. We have seen a marvellous rebirth of Israel. Yahweh declared: 'Thou art My firstborn' and 'out of Egypt have I called My son'. Through the prophets, God has told us that Israel would be regathered in 'the latter days', and surely they are on us. We, like Simeon,

are blessed in that we have witnessed a preliminary rebirth of God's firstborn nation. Even if, like Simeon, we are to die, we can do so with joy in the conviction that the things believed by us are true. We can say: 'Now let Thy servant depart in peace, for we have seen Yahweh's salvation, and our redemption is near.' Meanwhile Russia presses on to meet her destiny in Israel; Israel waits to be confronted with its Messiah; morally the world has become as Sodom and Gomorrah; violence and corruption fills it as in Noah's day. So the scene is set for the coming of the Lord. May we be found worthy to receive the inheritance with the saints in that glorious day.

"Our love and appreci-

ation of the Word of God grows daily, and our appreciation of the writings of Bre. Thomas, Roberts and others whose works have directed us to the Truth as it is in Jesus grows also. They were servants of the Lord; not men specially selected as Yahweh's prophets or priests were, or as Moses, Aaron and Levi. Yet your Editorial in the October *Logos* last year implies they were. Korah, Dathan and Abiram revolted against God's own elected Leader and Priest, and paid the penalty. Would you consider amending your statement that those who do not wholeheartedly agree with the writings of our pioneers on every point would fit into the same category as those of Israel who revolted



AN ELPIS ISRAEL CLASS IN GERMANY. The class settles down in the home of Bro. and Sis. H. Widemann.

against the chosen of God?

"In making such a statement, could it be that you are adopting a similar attitude as Korah, Dathan and Abiram? The Bible, God's inspired Word, is the final judge of Truth, not the 'Pioneer Writings' good though they are. Could young immature minds be led to discard the Bible, and only read the Pioneer Writings? I love to read *Logos* as it comes to hand, and suggest that you correct what I think was not really intended. I have known you for forty odd years, and this does not sound like the real HPM I know!" — L.E. (NSW)

(I believe that you have read into our Editorial a meaning not intended. We state there clearly that Brethren Thomas and Roberts were not inspired as were the prophets of old, and, indeed, we do not endorse all that they wrote. For example, we do not hold with Bro. Thomas' suggestion that Israel after the flesh will enter into a pact of peace with the Lord Jesus Christ before the descent of Gog on the Land, for we perceive reasons against it in the Word. But we refuse to join the chorus of critics proclaiming he was wrong in his general concept of prophecy, and the griping of others who claim that we no longer need his expositions, on the basis that the Bible is all-sufficient. The Bible is all-sufficient if it is correctly understood and expounded, but there was wisdom in the comment of the Ethiopian to Philip, "How can I understand) except some man should guide me?" — Acts 8:31. We envy those

*who can grasp the Scriptures in depth without the aid of our pioneers, but they should have consideration for those of us who lack their ability, and in our humility find great help — as do you — in their writings. I value your friendship in the Truth, but I believe that if you look back to *Logos* of forty years ago you will find us saying the same things then as we did in our opening Editorial this volume. The difference is that we can say it with greater meaning because of our greater experience in the Truth. I am sure that if we could both afford the luxury of time to chat together, we would be in complete unanimity on this theme. — Ed.)*

Request From India

"I am a Christadelphian since the last two years. My wife F.D. too joined me in putting on the saving name of Christ through baptism a year ago. I wrote you some time back requesting your Magazine, but until today none came. However, it has now arrived.

"At present, on Sunday afternoons, I visit one of the interested friends in the city speaking of the Kingdom of God. For this I need more of your Magazines and books. But I cannot afford to pay the cost to you as at present. If you feel that you could afford to send me some of them free of cost I have listed 11 books I would like to receive.

"We are running a Sunday School for children. If you have material or guides for teachers as well as for scholars, kindly send me at least one set each. I would also like

other teaching aids. I am writing some of these things in local language, so that the children who do not know English can easily understand the Word of God. I have a copy of *Christendom Astray*, *Phanerosis* and *Elpis Israel*. If you have any other books which may be useful in doing God's work, that you could send me free, kindly do so.

"I am bringing out a monthly magazine in local language Kannada — the title being *Shubra Varthe* which means *Good News*. Ten issues have already been published. In this magazine, there will be one main article on a subject, and there will be two question sheets for youths and children. If you have material for youths as well as for children, please send some to me, so that I can make use of them for my magazine. For your information, this magazine is issued free to any who ask for it." — B.C.D. (India).

(Please advise us as to what books you specifically intend to read, and we will forward them to you instantly. We shall also supply you with copies of "Herald of the Coming Age," and our Family Magazine "Good Company". In regard to Sunday School work, we have asked Bro. Edgecombe of the Sunday School Association to write you advising how they can help you. We are interested to learn that you are producing a monthly Magazine, and we shall be happy to assist in this in any way you may feel we can do so. We are more than happy to co-operate with you in the furtherance of the Truth. — Ed.)

Prospects For Peace

Israeli Embassy, Mr. Tibor Jonas, is presently touring the Western world engendering support and understanding for Israel. Mr. Jonas was born in Hungary, lived through the horrors of the European Holocaust, fought against the Russians on the Eastern Front in 1944, was actively involved in Jewish emigration from Europe for two years, and himself came up to Israel in 1949. For 23 years Mr. Jonas served in the Israeli Defence Force until, in 1971, he was assigned the directorship of Keren Hayesod in Brussels. (Keren Hayesod is the Foundation Fund for the reclamation of land and resources for the National Home). Mr. Jonas now works as Special European Representative for Keren Hayesod in Jerusalem. He was the guest speaker at a combined ecclesial Youth Aliyah evening at the Cumberland Ecclesial Hall on 5th May, 1983.

A Change In Status

Mr. Jonas emphasised Israel's need for friends. The style of Israeli nationhood over the thirty five years since independence has changed dramatically. In every secular sense, Israel was a weakling at birth. Her people had been decimated by the world's most disciplined racial purge; her few pathetic survivors struggled to attain a meagre livelihood from a harsh and unproductive land. No sooner had they raised their flag of nationhood than they were set upon by incensed neighbours aiming at their complete extinction. Their survival, albeit a miracle, was not the half of their history, for they have gone from strength to strength. From 650,000 in 1948, the national population has risen mercurially to 3.6 million. Such a tremendous influx of migrants would find a parallel in the United States if that country were to have accepted, for example, 1,000,000,000 Chinese over a similar period! Now, rather than plead their cause before the nations, Israel dictates the terms in a wide area of influence. Her armed forces are the third most powerful in the world, she exports agricultural produce to the European Economic Community, a third of her population is undertaking

formal study, she is peerless in the artistic world, and her technology is the envy of all developed states.

A Change In Image

Accompanying her change in status there has been an equally dramatic change in Israel's image. It is a truth that influence and success invariably provoke envy and resentment; and this, Israel has experienced. It was the sympathy that some expressed at the revelation of the Jewish holocaust, when, at the conclusion of the War, the world saw the tragedy and horror of the German Concentration Camps, that played a part in securing an affirmative UN vote for the partition of Palestine in 1947. It is the charge of imperialism and hegemony that denigrates the 1982 Israeli push into Lebanon. But, as Mr. Jonas pointed out, today's Jews are essentially the same as their forebears of 35,100 and 2000 years ago. Their elemental ambitions remain unchanged: they seek a haven of rest and uninterrupted autonomy to exercise the Jewish way of life. But envy incites false accusation, and Israel has been sadly misrepresented in her exploits into Lebanon. Greatly abetting the critics of her cause was the tragic massacre perpetrated by

the Lebanese Christian militiamen within two camps in Lebanon. For this hideous war crime, Israel has been apportioned a responsibility, and, in Mr. Jonas' words, sad times have enveloped the Jewish nation. Most distressing has been its rejection by fair-weather friends whose appreciation of the real issues of the conflict has been clouded by this tragedy.

Israel in Lebanon

The objectives of the Israeli forces in driving into Lebanon were twofold: the destruction of the P.L.O. terrorist network, thereby ending its intimidation of the Lebanese and nullifying its threat to the security of the Galilee; and secondly, the prospect of which emerged as the operation progressed, the decimation of the entire world terrorist apparatus that had been centred in Beirut. This second objective could benefit the safety of people throughout the world.

The world, however, turned against Israel. The "Holy See", as Mr. Jonas declared, lifted not a finger to assist the Lebanese Christians and received Yasser Arafat at the Vatican; France, instrumental in the establishment of The Lebanon, betrayed her trust by supplying arms to her enemies; the world's press harangued the Israeli forces, condemning their victories and ignoring their restraint. The Jews are not strangers to opposition, but they are saddened at their friends' lack of support.

Rejection Foreseen

The prophets foresaw this: "There is none to plead thy cause . . . All thy lovers have forsaken thee" (Jer. 30:13,14). Israeli dependence on national allies has long been doomed to futility. The people of God have yet to learn that their uniqueness is not

only to be found in their remarkable history, but in the formative Power that has shaped that history, a Power with a peculiar relationship to the land and the people. God will no longer allow Jewish disregard for Him to continue. It is He Who will "restore health unto Israel and heal her wounds when no man seeketh after her" (Jer. 30:17). But only subsequent to the people's acknowledgment of His sovereignty in the person of Messiah.

Secular Prospects

Mr. Jonas gave every indication of the early onset of Israel's final crisis. He anticipated the Israeli Army's withdrawal from Lebanon, saying that an announcement of agreement would be made within hours or days. In fact, the world was told of an accord just two days after that forecast. Mr. Jonas was delighted that the agreement for withdrawal would oblige the Syrians to retreat within their own borders.* This would not only conclude the long nourished Syrian ambition for annexation of Lebanon, or "Greater Syria" as they refer to it, but also settle the issue of control of the Golan Heights. These strategic highlands have recently been settled by Israel with some twelve settlements and two towns, and in contrast to the area's aspect as a forbidding fortress under Syrian control before 1967, the land here now is as a green and fruitful field. That Israeli right to the area has not been questioned, is seen by the Jews as a tremendous achievement.

The hapless Palestinians, so long neglected by an uncaring world, deserted by their Arab brothers and becoming less of an effective pawn in the cynical P.L.O. game of opportunism, can now see, Mr. Jonas says, the imperative need to talk peace. The Israelis approach the prospect of

* Although reports now to hand indicate that the Syrians have reneged on this prospective agreement. Further intensive negotiations or, at worst, armed conflict between Syria and Israel may still be a necessary prerequisite for peace.

such talks in a position of strength. The Palestinians will have little option but to accept Israeli provision.

On two occasions, Mr. Jonas spoke assuredly of peace being upheld with Egypt. None of Israel's neighbours could mount a meaningful attack on the Land without Egyptian support, and he was certain that that would not be forthcoming. In summary, he said: "*We are closer to peace than ever before*".

Divine Assurance

But in contrast, "thus saith the Lord; 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 that day is great, so that none is like it: it is even the time of Jacob's trouble: but he shall be saved out of it" (Jer. 30:5-7).

May the conflict soon be ended, the new covenant established with Jewry, the perfect law of grace be established in the hearts of all God's people and the times of refreshing come upon the earth at the presence of the Lord. Meanwhile, let us engrave the vision deeply upon our minds, for he that shall come, will come. "He whose soul is not upright in him shall fail, but the righteous shall live by his faith" (Hab. 2:4).

B. Day (Cumberland)

Editorial Note

Overwhelming victory often presents a problem greater than one of more modest success. It could prove so in regard to the outstanding triumph that Israel won over the Russian equipped Syrian forces. Informed foreign observers see the Syrian-Israeli situation as having deteriorated rapidly in recent weeks and the possibility

of conflict as having steadily grown. Resupplied by the Soviet Union after the crushing defeat suffered by its air force during the Lebanon war, tension is now rising on the front dividing Israeli and Syrian troops in Lebanon.

Recently, Israeli and Syrian jets "shadow boxed" with each other over eastern Lebanon. This was followed by a Syrian army exercise with new Soviet weapons near the front line.

There has been a similar buildup by Israeli forces, which have been placed on what was described as a "fairly high alert". Israel has recently finished building a helicopter and aircraft terminal near Damour, south of Beirut, and has also built a variety of military supply and radar stations.

Latest reports indicate that Syria will not agree to a withdrawal from Lebanon, and Israel, who agreed to a withdrawal on conditions, will not leave whilst Syrian forces are there.

The Soviet involvement in Syria is growing steadily and the Soviet Union is reliably reported as being adamantly opposed to any US-sponsored agreement for general troop withdrawal from Lebanon. Some claim that the US Embassy bomb outrage in Beirut was organised by Syrians and Iranians. Syria has never fully recognised the sovereignty of Lebanon (a part of Syria until 1943), and to withdraw at present would result in an escalation of problems within its own country.

The situation is tremendously interesting from a prophetic viewpoint. This requires that ultimately Syria come under the complete domination of Russia as King of the North, preparatory to the invasion of "the glorious land" foreshadowed by Daniel 11:40-45. In addition, Obadiah anticipated the occupation of southern Lebanon by Israel, and it could be that though the Israelis might desire to retreat in order to establish "peace", circumstances, governed by the requirements of prophecy, will not permit them to do so. For us, events in the M.E. are exciting; for they herald the return of the Lord.

God only can disclose the future; and it is well He has not disclosed the course of our individual lives. By such a revelation we should be unfitted for that course, and miss the lessons taught by experience.

"What is Your Life?"

*What is your life? A pilgrimage, a dream,
As nothing — but a shadow or a flow,
A shepherd's tent, soon from this earthly scene
To be removed, we know not when the hour.*

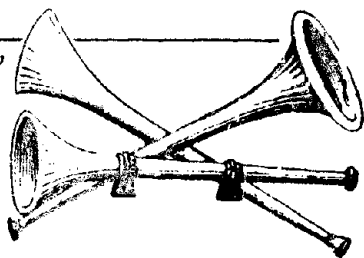
*What is your life? A post that hasteth by,
A thread cut by the weaver, but a sleep,
Like as vapor, vanishing instantly,
Is gone, nor doth a real substance keep.*

*What is your life? Like water on the ground,
Which, once 'tis spill'd, can no more be outpour'd;
Like the grass, once green, now mown around,
Is wither'd, and is then by evening stored.*

*What is your life? Uncertain, like the wind,
As a swift ship, that passeth in the night;
Mere handbreadth, or as fleeting to the mind
As a tale told, that's gone with morning light.*

*What is your life? Not our's, but God's alone!
Oh, may we learn to number all our days
That, when we render back to Him His own
He may approve our lives, and all our ways.*

The Dead Rise First



Highlights of this fifth article are its demonstration of the true meaning of Paul's words in 1 Corinthians 15:52, "The dead shall be raised incorruptible", and its exposition of the symbology of the silver trumpets.

The Dead Raised Incorruptible

Having (in former articles) discriminated between the two trumpets, and distinguished the unique works to occur under each, we have a light to turn on to the transactions of "the last trump" of 1 Corinthians 15:52 that answers unequivocally and simply a contentious question.

"We shall not all sleep", says Paul, "but we shall all be changed, in a moment, in the twinkling of an eye, *at the last trump*: for the trumpet shall sound, and *the dead shall be raised incorruptible*, and we shall be changed."

The designation of this as the *last* trumpet determines what the works are that Christ will perform at that time for his chosen, and excludes the erroneous conclusions reached by some who have ignored this important guide. Because of this, the "raising" of the dead intended is not, and cannot be, their coming forth out of their graves. This "raising" will have already been accomplished under the *first* trumpet, as 1 Thess. 4:16 has demonstrated. The "raising" the Spirit in Paul refers to in 1

Cor. 15:52, therefore, is certainly something else. In breadth of meaning and use, *egeiro*, which Paul used here, is very similar to our verbs "to raise" and "to rise" combined. Beside the obvious sense of "to lift from a lower level to a higher", *egeiro* means to raise children (Matt. 3:9; Lk. 3:8), to erect a building (Jhn. 2:19,20), just as we use "to raise" in English.

"Raise" in both these senses reflects a process: in one case, the nurture, protection and education of children from birth to adult independence; in the other, the planning, site-clearing, building and adornment of an edifice from designing to completion. These, both, are the senses in which Paul says the dead are "raised incorruptible" at the last trumpet.

By the life-giving spirit which changes us from natural to spiritual bodies of life, we become in the fullest and only final sense "children of God", because only by that "change in the twinkling of an eye" do we become "children of God, being *children* of the resurrection".

Both righteous and wicked will

have been awakened out of the graves in the first trumpet, but that alone does not make either class "children of God" or "children of the resurrection" (Lk. 20:36). They are at that stage both still "of the earth, earthy" (1 Cor. 15:47), because at that point they can still die, as the wicked most surely will. It is the "change" from flesh to spirit, which consummates the issue of judgment, which "raises" us to the adult perfection of incorruptibility, and this takes place at the last trumpet, not the first.

Equally, we are at that golden time "clothed upon with our house which is from heaven" (2 Cor. 5:2), and so "built up" incorruptible, as *egeiro* means, by "putting on incorruption" and "immortality" (1 Cor. 15:54).

Liberty to the Captives

The unique jubile association of the last trumpet illuminates another allusion in 1 Cor. 15:51-58: the triumphant tone of victory and the exultant boast against death of verses 54-55, 57:

"Then shall be brought to pass the saying that is written, 'Death is swallowed up in victory'."

"O death, where is thy sting? O grave, where is thy victory?"

"Thanks be to God which giveth us the victory through our Lord Jesus Christ."

Just as Jericho "was straitly shut up" and held captive Rahab and her family, so corruption and mortality clasp tight all their unwilling captives. But as Joshua's "trumpets of Jubile" rang out their triumphant anticipation of victory and swelled forth their assurance of freedom for Rahab, so the Gospel of Christ heralds in advance for us our coming victory over corruption and mortality at

the last and greatest of all trumpets of Jubile. Christ's great charter was to preach "deliverance" to captives and "liberty" to them that are bruised (Lk. 4:18; Isa. 61:1). To us who were captives and bruised by sin and death, he has amply performed his task, if only we persevere in faithfulness, and now waits for the right time to perform the deliverance in incorruptibility.

The Call to the Princes

The first day of the month Tishri was made special by the sounding of *shofars* and *chatzotzerahs* in unison. Each other month was inaugurated with the call of the *chatzotzerah* alone (Num. 10:10), whereas the first day of the seventh month of each year, and especially that of the Jubile year, resounded with a symphony of trumpets when the *shofar's* blast overlaid the *chatzotzerah's*.

In this fusion of sounds the *chatzotzerahs'* part should not be forgotten, for the Law prescribed special significance for it. Their silver substance proclaims their association with redemption (Exod. 30:12-16; 38:25-26; Num. 3:45-51), so that they also are a fitting emblem of the "trump of God" that signals rescue from the grave to those who sleep in Christ.

They were to be made in pairs (Num. 10:2), and their use singly or together endowed them with a distinctive significance. If a flourish was made of the two trumpets together, all Israel was summoned to appear before Yahweh (Num. 10:3), but if only one silver trumpet sounded, then "the princes, which are the heads of the thousands of Israel" were

to gather together to the door of the tabernacle.

The application of this fact is self-evident, when we call to mind Paul's specific words in 1 Thess. 4:16: "The Lord shall descend . . . with a trump of God". The singular number identifies just one trumpet, which points to the sounding of the *single* silver trumpet, by which the "princes" of Israel are summoned. When this trumpet sounds out therefore it calls from the dead the saints, whose destiny is to be "Kings and priests to God" (Rev. 5:10) in the future age. These are Christ's own, whom he will "make princes in all the earth" (Psa. 45:16), and hence a "royal priesthood" to show forth the virtues of their God (1 Peter 2:9).

Both the *chatzotzerah* and the *shofar* then, combine to emphasise that the trumpet of 1 Thess. 4, which calls the saints out of their graves, is *the first*, the equivalent of the soundings of both species on the first day of the seventh month, *not the last*, which is to be identified with the *shofar* sounding alone on the tenth of the seventh month of the Jubilee year.

The Dead in Christ Shall Rise First

When that time of deliverance arrives, the dead "rise first" (1 Thess. 4:16). "First" has reference to the order of Christ's work as between the dead and the living. The dead rise first before Christ takes any action in relation

to the living. This was the assurance most calculated to comfort the Thessalonians concerning their dead and calm their concern that to be dead at Christ's return would constitute a disadvantage.

"First" does not state an order as between the righteous and the wicked from this dispensation. Not only does *not* Paul here state that the "righteous" saints rise first, before the "wicked" saints, but neither does the Scripture anywhere else. On the contrary, the very opposite is the true teaching of the Bible. Matthew 25 makes clear that the righteous and wicked are gathered to Christ together, at his second advent, and separated out to their contrasting rewards in the same process of judgment (vv. 31-46).*

The consistency of Bible truth about the state of the dead is evinced here as elsewhere, for all from every age, who have died in Christ, are found still dead when he comes. And "dead" is Paul's own definition of the condition of those whom he says "sleep in Jesus" (4:14). The very term, especially in this connection is a denial of any thought of hereditary immortality or any continuity of existence of mind, spirit or soul after death.

What is more, the anxiety of the Thessalonians would have been meaningless and grotesque if in fact the dead still led a conscious existence. In truth, if that were the state of the dead, *they* would have had the advantage over the living, being still in exis-

* The same doctrine is maintained in Matt. 25:1-13 (The Virgins), Matt. 25:19-30 (The Talents), Lk. 13:24-30 (Open to Us), Rom. 2:5-16 (In the Day), Matt. 7:21-23 (I Never Knew You), Matt. 13:24-49 (The Tares), Matt. 22:1-14 (The Wedding Garment). And we might easily double the array of clear evidence.

tence, but freed of this body of our humiliation. In that case, resurrection would be neither needed by the dead, nor apt to comfort the living.

But the spirit's comfort was suited to the reality that the saints who sleep in Jesus are dead, and

that the only action Jesus can take that will benefit them is to resurrect them from the grave.

This he will certainly do, when, very soon, "the dead in Christ shall rise first".

R. O'Connor (NSW).

Prophecy Fulfilling

A Faith To Conquer Fear

"This, then, is the great desideratum of the age — namely, the preparation of a people for the Lord; a people whose character shall answer to the testimonies adduced. 'The churches' do not contain such a people, neither can their pulpit ministrations produce them. In fact, 'the churches' are precisely what college divinity is alone competent to create. 'The truth as it is in Jesus' is not taught in the schools. They are mere nurseries of pride, professional religion, and conceit; and 'the droppings of the sanctuary' which their nurslings are appointed to distil, wear away the intelligence of the people, and leave them irresponsive to 'the testimony of God'. Nothing short of this, unmixed with the traditions of men, can make people what they must be if they would inherit His kingdom. Other gospels will make other kinds of Christians than those who believe the gospel the apostles preached. We must forsake the pulpits, and devote the time usually spent in dozing over their mar-text expositions, to the Berean scrutiny of the scriptures for ourselves. These alone are able to make us wise unto salvation through the faith which is in Christ Jesus". — Elpis Israel, p. 388.

A Frightening Look Into The Future

Christ warned that as the world drifted towards the "time of trouble such as never was" (Dan. 12:2), "men's hearts would fail them for fear", and the nations would be plagued with unprecedented trouble quite beyond the ability of statesmen to control, let alone solve. But turning to his disciples he declared: "When

these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28).

Whereas the world is swamped with fear, saints have the faith to conquer it.

We certainly see the "beginning of these things", and in view of Christ's comment can view our troubled world with hope. Indeed, that is a wonderful feature

of the Truth: our great privilege in an age of hopelessness. Whereas the world is oppressed with problems, true saints are enabled to lift their heads in anticipation of a glorious future shortly to be revealed.

The world sees no sign of this future, but only increasing difficulties. The Australian *Bulletin* recently carried an article entitled: *A Frightening Look Into The Future*. Among other items, it dealt with the insoluble problem of the world's mushrooming population. It declared:

"The world's population is growing at the rate of 146 a minute, 8760 an hour, 210,240 a day and about 77 million a year. These are the unprecedented numbers by which the human race — now totalling 4.6 billion people — is expanding, despite wars, starvation, birth control advances and overcrowding."

To illustrate the gravity of this problem consider that according to these figures the earth's population increases every three years by a number equal to the present population of America! *The Bulletin* commented that this presents enormous problems for a world already overcrowded. Mexico City which today has a colossal 15 million, is estimated to have a population of 30 million by the year 2000! Social pressures will increase, as will international ones; all of which add up to awesome difficulties for a world already fear-ridden. To compound the problem, it is the less developed countries that are the most rapidly expanding. For example, it is estimated that Africa's population will double in 25 years whilst America's is growing at only .7% per year.

Such problems show we are living in the time of trouble to which

the Lord referred. Wisdom would dictate that man bend all his resources to solving them. Instead, international antagonism causes him to devote billions of dollars in space exploration to gain an advantage over his rival; waste billions more in the manufacture of weapons of destruction; whilst squandering the remainder on unnecessary material luxuries. It is claimed that the Western World suffers diseases due to over-indulgence; whilst the Third World suffers from malnutrition! One has plenty as the other goes hungry! There is no equitable distribution of the world's products as will be the case under Christ's reign (Psa. 72).

The Solution

These problems, like others created by the demands of flesh, will be solved at Christ's return. At that time the earth will yield of its best in abundance, for he will control the forces of nature to that end.

Areas today unsuitable for agricultural purposes will be made productive, so that we read of "an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon" (Psa. 72:16). Man will no longer pursue the arts of war, but "shall beat their swords into ploughshares, and their spears into pruninghooks" and "learn war no more" (Isa. 2:4). Instead of vast farm "factories" mass-producing food on the basis of selfish profit, individual families will learn to provide for themselves. The profit motive will lose its incentive in that age of abundance and security. Instead: "They shall sit every man under his vine and

fig tree, none daring to make them afraid", declared Micah (4:4) describing the self-sufficiency that shall be developed under the new system. Gone will be diseases traceable to the lack of exercise or lack of food; at that time it will not be uncommon for people to live well beyond 100 years. In fact, any dying at that age will be rated mere "children" (Isa. 65:20). The vast deserts will become cultivated enabling expanding populations to be adequately fed, unlike today when the masses are concentrated in the cities whilst farming is neglected. Then "the wilderness and solitary places shall be glad for them; and the desert shall rejoice and blossom as the rose . . . sorrow and sighing shall flee away" (Isa. 35).

What a glorious prospect to anticipate.

Days of Violence

We see the complete opposite today. As antagonism grows so does violence. Terrorism is on the increase; "the nations are angry" (Rev. 11:18), and at all times, somewhere or other in the earth armies are engaged in warfare.

But even within nations not engaged in war, violence is so common as to almost constitute a way of life.

The *Adelaide News*, recently reporting the latest FBI figures claimed that a violent crime takes place in America every 24 seconds! It stated that "a murder is committed every 23 minutes and a forcible rape every six minutes."

The decline of standards of morality, and the increase of violence are among the signs that

Scripture warns will herald the last days. Those conditions are typical of the days of Noah. The record states that God then looked upon society, and "saw that the wickedness of man was great in the earth, and that the imagination of the thoughts of his heart was only evil continually . . . all flesh had corrupted His way upon the earth" (Gen. 6:5,12,13). So it is today.

Once known as the *American Disease*, violence is no longer confined to the US. Most Western nations are experiencing escalating crime figures. The *Adelaide Advertiser* in an article describing the problem in England, declared: "Violence has become such a way of life in England that it even becomes news when it does not happen!" The writer stated that everybody was surprised at the conclusion of a particular holiday weekend, known for its violence, when the papers reported there was none! The article catalogued some of the worst crimes, many of which were against children and the elderly. "The new wave of senseless violence," wrote the author, "has led to pleas for the Government to take urgent action."

Although politicians do not realise it, urgent action will soon be taken! The Lord Jesus Christ, upon his return, will initiate laws and effective controls that will gradually stem the flow of wickedness. Isaiah the prophet declared, "for when Thy judgments are in the earth, the inhabitants of the world will learn righteousness" (26:9). The Psalmist prophesied, "He shall redeem their soul from deceit and violence" (72:14).

Until that time we can expect the unrestrained nature of man to express itself in its selfish, violent and immoral ways, "for from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders" (Mark 7:21). The world witnesses to the fact that flesh is evil and must be restrained if one would please God.

A Faith To Conquer Fear

As world events signify that the end of all things draws nigh, brethren of the Lord Jesus Christ should prepare for his return. The apostle Paul confidently wrote to Timothy: "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto *all them also that love his appearing.*" Have we a love for his appearing? Paul's confidence was based upon a lifetime of unstinting work in the truth. The

"fight" he fought was against all manifestations of sin-in-the-flesh, a fight he could only win through Christ who strengthened him (Phil. 4:13). Let us draw upon the Lord's strength and develop our confidence for that day of awe. By determining to fight "a good fight", by praying to the Father in moments of failure to seek His forgiveness, and help and strength, we may be amongst that number who will share with Paul the glory of the future.

The newspapers have revealed that we are indeed living in the last days. They catalogue the corruption, the violence and the immorality that sicken those who are "vexed with the filthy conversation (living habits) of the wicked." Nevertheless they also reveal the handiwork of God amongst the nations and to that end cause us "to lift up our heads" for we know that our "redemption draweth nigh" (Lk. 21:28). Even so, come Lord Jesus."

— W.J.M. (Woodville).

RUSSIA AND THE M.E.

To such as wait upon the Lord, and serve Him with full purpose of heart, the signs of the times are full of legitimate interest and encouragement. The discernment and rejoicing in them are natural to the new man who is a stranger and a pilgrim in the present order of things; who has here no continuing city, but in the bitterness of the present desolation, ardently desires and seeks that promised city, having foundations that will come with Christ. The general tokens of the approach of the close of the programme in its Gentile phase, have been revealed expressly for our benefit. Accordingly, as we go to print, we are excited to learn that the Soviet has evacuated all Russian women and children from its embassy in Beirut, and this is interpreted as a possible escalation of war in that area. Of course, the crisis could calm down, but even so it is an indication of how suddenly and unexpectedly events could happen of the greatest import to those watching the signs of the times. "Behold, I come quickly," declared the Lord. The word can be rendered, suddenly, unexpectedly. In view of the momentous happenings in the Middle East today, the clear and obvious fulfilment of prophecy, let us take steps that we be not taken unawares.

— Editor.

Yahweh Exalted During The Millennium

Previous articles have considered the Day of Yahweh in the past as judgments on Edom, Tyre, Moab, Nineveh, Babylon; and upon His people Israel, particularly "the great and dreadful day" of AD 70. They have glanced at the typical significance of the Day of Atonement as a Day of Yahweh in condemning, avenging, forgiving, and saving. The principle, fundamental and common to them all is the Exaltation of Yahweh in judgment and salvation, and the humbling of flesh personal and national.

Passover And Tabernacles

Consider the Day of Yahweh as enacted in the Temple of Yahweh's holiness in Zion during the Millennium. It will be memorialised specifically in the feasts of Passover and Tabernacles, and generally on every seventh day, and new moon.

These feasts will be re-instituted in the future, setting forth similar lessons as in the past. References to them are contained in Ezek. 45:21-25:

"In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten. And upon that day shall the prince prepare for himself and for all the people of the land a bullock for a sin offering. And seven days of the feast he shall prepare a burnt offering to Yahweh, seven bullocks and seven rams without blemish daily the seven days; and a kid of the goats daily for a sin offering. And he shall prepare a meal offering of an ephah

for a bullock, and an ephah for a ram, and an hin of oil for an ephah. In the seventh month, in the fifteenth day of the month (i.e. Tabernacles), SHALL HE DO THE LIKE IN THE FEAST OF THE SEVEN DAYS, according to the sin offering, according to the burnt offering, and according to the meal offering, and according to the oil."

There is deep significance in these verses that thoughtful and prayerful meditation will reveal.

The two feasts are conducted by "the Prince", the Lord Jesus Christ, proclaiming significant lessons in their appointments, sacrifices, and length of duration. Yet both are different to the appointments under the Mosaic Law.

The Mosaic Law is "good"; "if a man use it lawfully" (1 Tim. 1:8). It was a shadow institution, revealing in all its appointments eternal holiness and judgment, to be consummated in Christ and his bride. This Law will be

"fulfilled" (Matt. 5:18; Heb. 9:5,28; Jer. 3:16; 31:31-34, Ezek. 3:10-12; Mal. 4:4; Luke 22:16) in all its appointments, at the opening of the Millennium, when the High Priest in his golden garments of Glory, joined to his "body, the Ecclesia" (Col. 1:18; Eph. 5:23-33; Apoc. 19:7-9) will send forth the new "law" (Isa. 2:3) from Zion, of which Ezekiel in chs. 40 to 48 has much to say.

Hence then, a new Law, a modification of the old (Heb. 9:10), will be imposed upon all nations during the Millennium (Gen. 17:13-14; 26:5; Ezek. 44:9; Isa. 52:1). Its fulfilment will be seen in Christ, who will set it forth for the guidance and education of all nations, under a new arrangement of things. Thus new requirements find their place in the two feasts: Passover and Tabernacles.

Careful comparison of the two feasts, as they were appointed under the Mosaic Law, and how they will be conducted during the Millennium, will reveal these changes.

Consider the symbolic significance of some of the ordinances in Ezekiel 45:

vv. 21,25. "*Unleavened bread*" — its teaching: sincerity and truth (1 Cor. 5:7-8).

v. 22. "*Bullock for a sin offering*" — its teaching: in all our service to God sin is present, and needs to be atoned for (the bullock comprised the sin offering under the Mosaic Law for sins of ignorance by leaders or nation cp Lev. 4:3-21).

v. 23. "*Seven bullocks for a burnt offering*" — its teaching: perfect and complete service necessary; "present your bodies a living sacrifice" (Rom. 12:1).

v. 23. "*Seven rams for a burnt offering*" — its teaching: perfect and complete fatherhood. (The ram in the animal kingdom is gifted above all others with the power to beget many offspring).

v. 23. "*Kid of the goats for a sin offering*" — its teaching; the self-assertiveness of human nature is present in all our service, producing sin (Rom. 7:15-25).

v. 24 "*Ephah of meal and hin of oil for bullock and ram*" — its teaching: complete fellowship with the Father (John 17:20-21; 1 John 1:3).

No meal or oil is appointed for the goat, for where self-assertiveness of human nature is present, sin is present, and fellowship with the Father severed (cp. Prov. 6:16-19; 15:8,26,29; 21:27; 28:9,13; Matt. 6:14-15; 1 John 1:6-10).

During the seven days of these two feasts the daily morning lamb sacrifice is offered (Ezek. 46:13). (There is no evening sacrifice offered, for in this wonderful city there shall be no night Isa. 60:19-20).

The two feasts culminate on the seventh day, when the people will move into the separate places, and there bow down to Christ, with their foreheads touching the ground, and proclaim "he is Lord, to the Glory of God the Father" (Phil. 2:11; Isa. 45:23; 66:23; Ezek. 46:3; Zech. 14:16).

Hence then, these two feasts will be the Day of Yahweh unto all people during the Millennium. Feasts in which Yahweh is Exalted in Salvation and Judgment, and flesh is thoroughly humbled in the realisation of its own unworthiness for all of God's daily blessings. The Glorious, Wonderful, Holy, Eternal Salvation in Christ Jesus will be exhibited in him their Lord, whom they shall behold and adore. "Be silent, *O all flesh, before Yahweh*: for He is raised up out of His Holy habitation" (Zech. 2:13).

It is of deep significance that the Day of Atonement shall not be officially celebrated during the Millennium. At that time the national sins of Israel, accumulated and uncovered for nearly 2000 years, will be removed, by belief and baptism into the Lord Jesus Christ, their Messiah (Rom. 11:26; Zech. 13:1; Ezek. 20:37, 40-44; Jer. 31:31-34; Micah 7:9; Heb. 10:2-18).

The Day of Yahweh On the Seventh Day and New Moon

These two special days will be conducted differently to the two feasts, Passover and Tabernacles. However, the fundamental principle, Yahweh's

Exaltation and the humbling of flesh, will be common to them all. As such they will be Days of Yahweh, when He is specially and officially remembered and worshipped.

The details of these two days are found in Ezek. 46:3-7. When the sacrifices and meal offerings are considered, as we have done with the two feasts, Passover and Tabernacles, they reveal wonderful and delightful lessons worthy of private and prayerful study.

Meanwhile, consider how the prophet treats with these two special days:

Firstly, Isa. 66:23:

"And it shall come to pass, that from one new moon to another, and from one sabbath to another, *shall all flesh* come to worship before me, saith Yahweh".

The Hebrew word translated "worship", signifies *to depress, prostrate, bow down*. This Ezek. 46:3 tells us they will do in the separate places, bowing down to Christ, towards the Eastern gate of the Temple. Zechariah states:

"Every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the *king*, Yahweh of hosts, and to keep the feast of Tabernacles."

This worship will be obligatory, binding on *all flesh*. The reason is clearly self-evident: "That every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:11).

These two days, the seventh and new moon, will be special, in that Yahweh, in Christ and the Saints, will be officially, deliberately, and specially recognised and exalted on the part of all flesh (Zech. 14:16-18). Any nations that decide they can perform this worship perfectly well in their own lands, or avoid it altogether, will be severely punished until they humble themselves and submit to the requirements of Zion's law (vv. 17-19).

The recognition, and exaltation of Yahweh in Christ and the Saints, as

the rulers of the age, also frequently referred to in the Word. Thus:

"Kiss (i.e. join yourself to him) the Son, lest he be angry, and ye perished from the way when his wrath is kindled but a little" (Psa. 2:12).

This instruction is given when Christ is reigning in Zion (cp. v. 6). Again:

"Give unto Yahweh the glory due unto His name: bring an offering, and come into His courts. O worship (the same word as in Isa. 66:23; Ezek. 46:3; Zech. 14:16; *prostrate, bow down*) Yahweh in the beauty of holiness: fear before Him, all the earth" (Psa. 96:8-9).

"They that dwell in the wilderness will bow before him, all kings will fall down before him, and in him all nations will be blessed." (cp. Psa. 72:9-11,17; 99:5,9; 102:22; Zeph. 3:9).

This entry into the courts of Yahweh's Temple with offerings, and for worship, will be with joy and thanksgiving (cp. Psa. 98:5-6; 100:4; 117:1).

All nations will recognise that they receive salvation from God in Christ:

"All the ends of the world shall remember and turn unto Yahweh; and all the kindreds of the nations shall worship (*prostrate, bow down*) before thee. All they that be fat upon earth shall eat and worship: all they that go down to the dust *shall bow before him!* (in the separate places on the sabbath and new moon) and none can keep alive his own soul" (Psa. 22:27,29).

Hence then, during the Millennium Yahweh will require, without any reservations, *all flesh* to publicly, and formally, bow down to His appointed King in Zion, the place of His throne, every sabbath and new moon. In that way He will be exalted in Judgment and Salvation in the eyes of all; and they will be compelled to acknowledge their complete dependence upon Him in all things.

Then, *and only then*, will "every thing that hath breath praise Yahweh"; "for His mercy endureth forever" (Psa. 136:1; 150:6; Apoc. 5:13; Deut. 32:43).

W. Excell (Tea Tree Gully)

A Valuable Aid For Teaching The Truth!

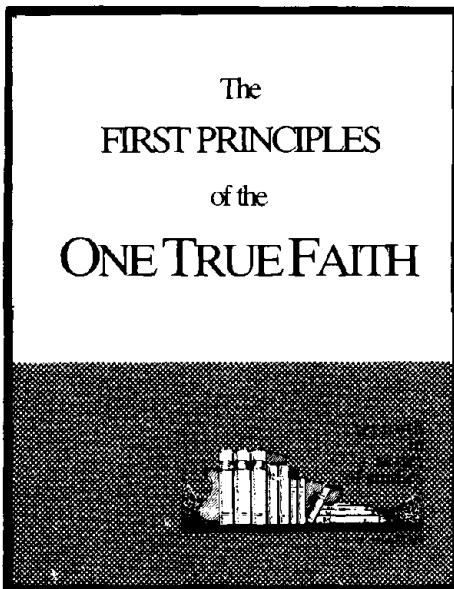
For some time it has been felt that many Brethren would benefit from possessing a complete set of suitable notes, as a guide to helping them in preparing Candidates for baptism. We have constantly received questions upon this subject from interested Brethren. Questions, such as: What are the subjects which should be taught, as essential First Principles? Where should we begin the instruction? How should we proceed? What are some of the vital principles which we should correctly understand, in beginning the important labour of preparing a Candidate for baptism?

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Logos Tour of Bible Lands 1984

(God willing)

We have received sufficient requests to conduct a further tour of Bible Lands to make the project viable, and, accordingly, we have made investigations as to how best to process this.

Requests have been received from the American Continent, United Kingdom, South Africa, as well as New Zealand and Australia.

Accordingly, a pleasant and profitable tour can be arranged, the international character of which will add to its interest.

Organisation of the Tour will be in the care of Bro. G. E. Mansfield, with the Editor as commentator. Hence, it will be fully conducted in every way.

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The Tour will include visits to such places as Thebes, Luxor, Suez and Ain Musa. This last place is known as the Place of the Crossing celebrating the national baptism of the children of Israel as they fled from Pharaoh. Although final details await clarification, we do plan a comprehensive tour of Israel, as well as Jordan. The Tour will be limited to 46 persons, that comprising a coach load. We plan it for approximately March/April of next year.

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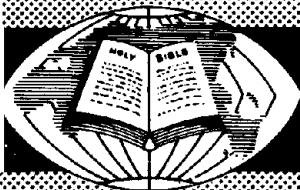
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Do what is right, be valiant for the Truth, teach it without compromise, and all lovers of the Truth will approve you; for all others, you need not care a rush!

— J. Thomas.



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Editorial

Why Did They Die?

*"This is the victory that overcometh the world, even our faith"
— 1 John 5:4.*

FAITH is a most important commodity. Our existence as spiritually healthy children of God depends upon the possession of it today (Gal. 3:26); and our eternal destiny in the Age to come rests upon the motivation of our present lives by its means. "Without faith it is impossible to please God" (Heb. 11:6). Let us neglect it, and we quickly waste and die. "By faith ye stand" (2 Cor. 1:24; Rom. 11:20), declared Paul describing its stabilising power, and by it "ye should walk" (2 Cor. 5:7), he exhorted. That means our lives should be founded on faith, and our way of life should exhibit its influence. Faith will gain for us the victory in life, and bring us to the Kingdom of God, as John declared in the reference cited above.

How important, then, to develop faith. How sad it is (though by no means an uncommon sight) to see a brother or a sister collapse under the strain of opposition or trial, and lose faith to such an extent that they "wander out of the way of righteousness". Unfortunately, the history of the Truth reveals many such pitiful examples. We recall some who have stood valiantly for the Truth, forfeiting much to obey it, defying the opposition of home or loved ones, but who later succumbed to trial. We have known of brethren who have been outstanding in their ability to expound the Word, proclaim it by public lecture, and vigorously defend it in the face of attack, only to wilt under circumstances, or teaching that one would have thought would never have affected them. Circumstances searched out the weak point in their armour, and tragically they failed. We have known of sisters, both elderly and young, who have seemed prepared to lose their lives rather than the favour of Christ, but under the pressures of a trial that to others did not seem extreme, have turned aside. Where are they

today? Dead — alive enough in one sense, but spiritually dead. Why have they died? Has the Truth changed? Is it any less real? Are the divine promises any less obvious? Is prophecy any less reliable? The Truth has not changed, and the fulfilment of prophecy demonstrates that we follow no fantasy in basing our faith upon it.

Why have they died? Because they lack sufficient of the essential quality necessary for spiritual life: faith. Their conviction weakened, or their belief was undermined. Their previous enthusiasm evaporated, or their minds were dazzled by some theory that has led them away from the Truth they once so vigorously defended.

And their spiritual demise teaches a most necessary lesson, emphasised by Paul on the background of Israel's failure: "Let him that thinketh he standeth take heed lest he fall" (1 Cor. 10:12). What happened to others can happen to us. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip" counselled the Apostle (Heb. 2:1). He used the personal pronoun to teach that it was possible for even an Apostle to slip, as, indeed, did Judas. In another place, he warned that even an Apostle could "proclaim another gospel" (Gal. 1:8), if some choice theory should lead him astray, as happened in the case of Peter (Gal. 2:11).

Do not let us imagine that we are so strong in faith that we can successfully resist all the pressures of life, without constantly recharging it. When faith is weak flesh becomes strong. We have seen this process in others, and felt it in ourselves. Consider those who have left the Truth, or have weakened in their stand for it. What has caused this tragedy on the eve of Christ's return? Obviously, lack of conviction in the reality of that fact. But they were not always like that; what has undermined their faith? Ambition? Covetousness? Lust of power? Pride of intellect? Love of pleasure? Envy? Disappointment at the attitude of others? Anger through unfair attack, misrepresentation or tribulation? Any or all may have played a part, but the tragic result has been the same. They have died spiritually.

Now it is incidental to a life in Christ that we will be tried. Character cannot be properly developed without it. God tests us all; but He also makes available the means to develop sufficient

faith to gain the victory in any struggle. Those means are found in the Word. Faith "cometh by hearing the word of God" (Rom. 10:17). "I commend you to God," said Paul to the Ephesian elders, "and to the Word of His grace, *which is able to build you up*, and to give you an inheritance among all them which are sanctified" (Acts 20:32). "Quicken Thou me, according to Thy word", prayed the Psalmist (Psa. 119:25). The expression signifies *Revive me! Give me new life! Stimulate me!* The Word is designed to do that, and will do it if we read it with reverence, exercising thought upon it. However, it will not accomplish this without effort on our part. We need to read, understand and ponder its message. This requires time. Faith will not develop out of a superficial reading of Scripture. There is need to take time to comprehend its teaching, and consider the way in which it needs to be implemented in action. There is a need to constantly acknowledge that it is "through much tribulation we shall enter the kingdom"; in other words, that our faith will be subjected to test. We need to be alive to this, and on guard against unexpected challenges to it. Those who embrace the Truth need to be instructed in the fact that they will be tried, and exhorted to be ready to meet it when it comes. After all, it is "the trial of faith", and not faith in the abstract that shall be revealed "unto praise and honour and glory at the appearing of Jesus Christ" (1 Pet. 1:7). As the signs indicate that the time of his appearing is at hand, let us make sure that our faith is strong enough to overcome the enervating trials of the last days (2 Tim. 3:1-5), that by its very vigour it may develop the energy to manifest a true walk therein. Then neither opposition, scandal, misunderstanding, misrepresentation nor personal weakness will so overcome us as to destroy faith.

Faith can grow. An understanding of Scripture, a conviction of its truth will assist to that end. How important is a sound basis of knowledge! In that regard, the writings of our pioneers are sound in exposition and therefore faith-stimulating in influence — which cannot be said for other works today being published. "Of making books there is no end", wrote Solomon, and therefore care needs to be exercised in what we do read. Indeed, some have been drawn away from the faith by the seductive teaching of attractively presented error. This month we announce the availability of another book by Brother Roberts that can help to consoli-

date our faith by strengthening our conviction of the Truth. It is entitled *Is There A God?* It is a book that has not been in publication for over half a century, and then by only a limited printing. Do not just buy it. Buy it and read it. Set aside a certain amount of time for that purpose, and allow the exposition to draw out the power of the Word. Faith will be stimulated by such an exercise, and so equipped to resist the trials of life that inexorably and heavily seem to crowd in upon life today.

The answer to our question, *Why did they die?* is that they lacked the faith to live, to overcome the problem that found the weak point in their spiritual armour. "The just shall live by faith", declared Paul quoting Habakkuk (Rom. 1:17; Gal. 3:11; Heb. 10:38; Hab. 2:3-4). It is the source of spiritual life today, and of eternal life tomorrow. We neglect it at our peril. To develop it is to ensure success in the battle of life. Without it we cannot succeed; but in its strength, victory at last will be ours. Meanwhile we await the time when we shall no longer struggle on in faith, for the Lord will be here, and conviction will become reality in his presence. Then we will be able to appreciate the power of John's words: "This is the victory that overcometh the world, even our faith".

W. Mansfield

THE HEAVENS DECLARE THE GLORY OF GOD

A staid, steady planet, Earth spins on its own axis while it circles the sun 93,000,000 miles away, and completes a yearly orbit of some 583,000,000 miles at the rate of 18 miles a second. With it revolves the other members of the Solar System — Mercury, Mars, Venus, Jupiter, Uranus, Neptune, Pallas, Ceres. In comparison with most suns the Earth is a very tiny thing, and even compared with the other planets by no means a giant. It is larger than Mercury and Mars, but only a pigmy compared with Jupiter, Uranus, and Neptune.

The sun round which the planets revolve is a million times as large as the Earth, having a diameter of 865,000 miles as compared with the Earth's diameter of 8000 miles, but, as suns go, it is of very moderate size and luminosity.

Betelgeuse, the brightest star in the constellation of Orion, could hold twenty-five millions of it, and Doradus (another sun) emits three hundred thousand times as much light. An orb of spinning flaming gases, the Sun rushes through space towards the constellation of Hercules at the rate of 12 miles a second, and Earth and Earth's sisters as they revolve around it rush through space with it. Though it be small and dim compared with some other suns, it is prodigious in size compared with the Earth, and its radiant energy is terrible enough. The surface temperature is 6000 degrees, so that even there all its elements must be in a gaseous state; while in its interior the temperature, according to astronomers, reaches the incredible height of 50,000,000 degrees C. — at which temperature a piece as big as a pea would scorch and shrivel up any one who ventured within a thousand miles of it, and would destroy an army if focused on it. It radiates into space from each square inch of its surface enough radiant energy to keep a 50-h.p. engine in continual action, and the total heat it emits yearly equals the heat potential in 200,000,000,000,000,000,000,000,000 tons of coal, and would suffice to melt 40,000,000,000,000,000,000,000,000 tons of ice. All the coal produced in Great Britain in a year would not give more heat than is radiated annually from 50 yards square of the sun's surface. So amazing are the forces of nature, that Voltaire declared if there be not a God it is necessary to invent Him. Truly, the heavens declare the glory of God, and the earth showeth His handiwork.

The Battleground of Faith



It is important to recognise that the future destiny of those "called to be saints" is decided upon a more familiar site than is generally thought.

The Contest in Eden

Genesis 3 records that Eve's initial reaction to the serpent's words was to stand firm in the Divine Word given to her (v. 2). Had she continued to do so, all would have been well, for that word was given, not only to place her under moral law to her Creator, but to shelter her from the harm she might bring upon herself.

The serpent responded by calling the integrity of God into question.

The serpent didn't prove that his words were right; he didn't need to. Doubt formed in Eve's mind. The word of God was undermined. The damage was done.

The Father responded with a further revelation of His word, which now became both a declaration of that which He would do, and the means by which He would do it.

The battle of words continued. God's word believed becomes a transforming creative power (Rom. 1:16). Doubted, and it has no power. These principles are illustrated graphically in an incident recorded in 1 Kings 13, which has its background in the events of the previous chapter.

The Serpent Mind In Jeroboam

Jeroboam introduced an Egyptian style of worship into his newly acquired kingdom (12:28). It is probable that his stay in Egypt (ch. 11:40) influenced him in that direction. Egypt represented the domain of the serpent, where serpent thinking reigned unchallenged.

Obedying the impulses of his serpent nature, Jeroboam proclaimed (12:28): "Behold thy gods O Israel, which brought thee up out of the land of Egypt". He knew exactly the words spoken by Aaron (Exod. 32:4), but forgot the punishment that followed.

When God spoke directly to the Israelites for the first time (Exod. 20:2), He introduced Himself thus: "I am Yahweh thy Elohim which have brought thee out of the land of Egypt. . ."

Thus Aaron's words, used by Jeroboam, were a direct challenge to the integrity of the Creator: an absolutely fundamental challenge to the whole Truth, as were the serpent's to Eve.

Two Unnamed Prophets

Arising out of these tragic things we are introduced in chap-

ter 13 to a "man of God" and an "old prophet". They are both unnamed, and that is important; the spirit could have named them but did not do so, that they might stand representative of all who walk in similar paths.

There is a sequence of events here which takes our minds back to Genesis 3. The man of God was given a command, and when first tried he stood firm to its requirements (1 Kings 13:7,8). Then, under pressure from his own desires, he believed a lie (vv. 18-19), and died (v. 24).

The serpent nature is essentially and eternally at enmity with the word of God. Our brother, unnamed so that he may be you or me, fell victim to it.

He could handle the serpent mind manifested in Egypt. He could handle it when Jeroboam introduced it into the Ecclesia; but when it came from his brother-prophet, and harmonized with his own desires he fell.

However, long after his death, when the old prophet was gone and Jeroboam and his golden calves were no more, the word of God was vindicated (1 Kings 13:32).

The old prophet would have been lonely for the company of a brother in the Truth! The apostasy of Israel was widespread, and even his sons were not walking in the way, for they were at Jeroboam's feast (13:11). Perhaps he thought that a visit from the man of God might help influence his sons, for he was very eager to have the man of God come to his home.

The man of God had been given a mission concerning the

conduct of Yahweh's Ecclesia. The old prophet's desires were personal. He forgot temporarily, that Ecclesias, men of God, old prophets, young prophets and brethren and sisters of all ages, exist only to serve Yahweh and for no other purpose.

He thought he could stretch the Divine rules of Ecclesial conduct to accommodate his personal leanings.

"To obey is better. . ."

The man of God is so termed because he bore the responsibility of representing Yahweh to Jeroboam and all assembled. He had to do more than simply deliver words: Yahweh had totally rejected and repudiated all that Jeroboam was doing at Bethel. The man of God had to act in accordance with Yahweh's repudiation. He was not to eat or drink anywhere in Jeroboam's kingdom. His return journey from Bethel had to be by a different route to that taken on his way there, for he was not to become familiar with any part of Jeroboam's territory by walking on it twice.

A total rejection in which he was deeply and personally involved on Yahweh's behalf.

When the old prophet found him he had already walked at least fifteen miles, perhaps more, for we don't know where he started from. He was tired and he sought the shade of a large tree (1 Kings 13:14). He was obviously hot, weary, thirsty and hungry.

Yahweh's command to him was very clear, as it had been to Eve (Gen. 2:17). However the three-fold preposition (cp. Gen. 3:6) of rest, food and water commenced

a mental process, similar to Eve's which caused him to consider things from his own personal viewpoint.

No longer mindful of the purpose of his mission to represent Yahweh in a total repudiation of the things done at Bethel, he returned with the old prophet to, of all places, Bethel.

Yahweh's word to the man of God, and his purpose with him, had been very clear and simple, but after the Edenic pattern the serpent mind had clouded the simplicity, lost sight of the purpose, and questioned the reliability of God.

These two, unnamed, enlightened men appear briefly on the pages of scripture as a lesson to us all, for we can all fall in the same way.

In their cases, the abstract Edenic principles crystallized around simple things: to one, the company he craved and thought he deserved; to the other, food, water and rest in a time of need. But then it is always so. The battleground between the Word of God and serpent-reasoning is the arena of everyday life. That is where we will win or lose the battle of faith.

B. Hayles (W.A.)

The Extent of Divine Guidance Available To Saints

Children By Election



The claim of human possession of Holy Spirit continues to be widespread despite the absence of either internal or external evidence to support it. Opposed to this is the teaching that the Word is the only Divine guidance available today, which is acquired by personal application to its teaching. With these two contrary venues of thought existing, it is valuable to examine the matter. Rather than applying the negative approach, and proving, there is no personal possession of Holy Spirit (which has been done effectively elsewhere). We propose to briefly determine from internal evidence the measure of Divine guidance available to those "called to be saints".

God Selects His Children

Although all are of God's creation, not all are of His family destined to be recipients of His eternal blessings. There is an exclusiveness attached to His children because He it is who selects the members of His family, as was said to Moses: "I will have mercy on whom I will have mercy, and compassion on whom I will have compassion", and in Rom. 9:16:

"It is not of him that willeth nor of him that runneth but of God that sheweth mercy". Phillips' paraphrase is informative — "It is obviously not a question of human will or human effort, but of Divine mercy". As Strong defines it, in so many words, the determination as an active option cannot be made as a result of subjective impulses. It is therefore God's doing. His mercy is manifested in

the selection process which has been provided, namely, that mentioned by the apostle:

"We have exhorted and comforted and charged every one of you, as a father doth his children, that ye would walk worthy of God, who hath called you unto His kingdom and glory. For this cause also thank we God without ceasing, because, when ye received the Word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the Word of God, which effectually worketh also in you that believe" (1 Thess. 2:11-13).

The calling of all who would become saints is therefore of God. He issues the calling or *invitation*, as did the king of the parable of Matt. 22, to the marriage of His son. This invitation has continued since Eden, as demonstrated in the case of Abel etc. and testified by the apostle:

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His son" (Heb. 1:1).

It is the Word of God, therefore, manifested in all its fulness in our Lord Jesus Christ which speaks to all who have ears to hear. Belief and a walk in faith is the result: "Faith cometh by hearing and hearing by the word of God" (Rom. 10:17).

The Calling

According to Heb. 3:1, the calling is a "heavenly" one, in which all believers share, and therefore transcends all others. The word has been translated from the noun *klesis*, "an invitation". But it is considerably more than this. In Eph. 4:1 it has been translated "vocation" in the A.V., perhaps because the apostle counsels in context that the deportment of believers should be appropriate to the invitation, and it should be

the major issue in their lives. There are therefore conditions to be kept in order to qualify under the invitation, and where the conditions are not suitably kept the invited will not be allowed to attend the marriage feast, alluded to previously (Matt. 22). This parabolic feast is synonymous with the "hope" of Eph. 1:18: "The eyes of your understanding being enlightened, that ye may know what is the hope of His calling".

Peter uses another interesting word along with "calling" (*klesis*), and that is "election": "Give diligence to make your calling and election sure" (2 Pet. 1:10). This is taken from another noun *ekloge* — "selection", or as Vine puts it "a picking out". The same word is used in the following passages:

Acts 9:15 — "he is a *chosen* vessel unto me."

Rom. 9:11 — "the purpose of God according to *election* might stand, not of works, but of Him that calleth".

Rom. 11:5 — "there is a remnant according to the *election* of grace".

Rom. 11:7 — "Israel hath not obtained that which he seeketh for: but the *election* hath obtained it, and the rest were blinded".

Rom. 11:28 — "but as touching the 'election' they are beloved for the fathers' sakes"

1 Thess. 1:4 — "knowing brethren, beloved, your 'election' of God"

Divine Concern For The Called

Deity is intimately involved in the fulfilment of His purpose, and by His omnipresence is aware of what is taking place everywhere. He has demonstrated His concern for His creation and especially those who have been selected to join His adopted family: "Behold the fowls of the air: for they sow not, neither do they reap, nor

gather into barns; yet your Heavenly Father feedeth them. Are you not much better than they"? (Matt. 6:26). During his ministry, the Lord made it clear that there is great concern over those of his flock: "Even so it is not the will of your Father which is in heaven that one of these little ones should perish" (Matt. 18:14); and the Psalmist in Psa. 116:15 counsels that even in death the holy ones of God are precious in His sight.

This extraordinary status of the saints in Christ becomes clearer when it is recognised that their position is such because they have become subjects of the "picking out" process and therefore subject to the development process appropriate to their calling. The saints or holy ones of God don't become such by accident or fortuitous circumstances but according to the Divine will. Although we have a responsibility to sow the seed, it is God who gives the increase (1 Cor. 3:7). Although we, in turn, have given to the world the words which have been given to us, as did our Lord (Jn. 17:8), it is into the receptive heart of the listener that God will shine the light of His truth. Perhaps the crowning example of the process is that of the conversion of Saul of Tarsus, who while in the darkness of ignorance was transformed into a saint in light, by the instrumentality of our Lord; having been chosen, *ekloge*, "picked out" beforehand to bring to the Gentiles the same message of salvation. For about two millennia now the process has been under way in fulfilment of Peter's prophecy on the day of Pentecost: "For the promise is unto you and

to your children and to all that are afar off, as many as the Lord our God shall call" (Acts 2:39).

To What Extent Are Saints Influenced by God?

By the use of the foregoing passages, it has been established that the Deity is involved in the selection process of His children. The question is: Are His chosen ones subject to any kind of Divine influence in addition to that of the Word, according to their understanding? The degree of influence of the Word is equated with the extent of understanding thereof. If the answer to the above question is negative it would have to be claimed that should our walk in the Truth be strong by reason of an in-depth understanding of the Word, it would be so because of our own inherent ability to grow in knowledge. This would be tantamount to saying we are saved by works, contrary to what the apostle says in Rom. 9:11, "...that the purpose of God according to *election* might stand, not of works, but of Him that calleth".

To whom much is "given" much will be required. Certainly, a good deal of effort on our part is required, but if we think we can become part of the fulfilment of the Divine purpose without any help from our Father, we are not as good as we think we are. Thus the need for the administration of angels (Heb. 1:14). When taken in context this has obvious reference to the *elohim* who are "sent forth" (God's command) to minister (gratuitously be of service) to them who shall be heirs of salvation. How these ministrations are performed, we are not

told. But we do seem to have some good indication. There were present with our Lord, twelve legions of them, to provide necessary services when needed including guidance and strength to accomplish His purpose. They, being the messengers of Yahweh, are not sitting idly by while the things of this *kosmos* proceed. They are concerned about the children of God as is evidenced by the words of the Master in Luke 15:10: "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth". They, fortunately, are there to help when we ask of our Father through our high priest; and doubtless many times when we don't, whether it be for the bestowal of wisdom, guidance from evil and danger, or the strengthening of feeble knees. They rejoice when such ministrations assist in bringing forth fruit.

The Development of Saints

It is well attested by scripture that beginning with our first parents and continuing since, an important part of the development of a saint is the life-time testing process of controlling the propensities, i.e. the subjugation of the natural tendencies by an application of the principles of truth as revealed in the Divine word. It is the didactic use of the Divine word which can bring one to maturity in Christ; — so far as this is possible while in this tabernacle of flesh. Mistakes on our part are inevitable; and Christ died that sin in flesh might be crushed on the head. A mistake we cannot afford to make, however, is to miss the point, tacitly or otherwise, that the said process is a pre-

requisite to salvation. To miss this point would leave us outside the family of God: "But if ye be without chastisement, wherof all are partakers then are ye illegitimates and not sons" (Heb. 12:8). Chastisement is normally used synonymously with punishment, and correctly so. But here the word means *tutorage*, i.e. education or training, although it also implies disciplinary action.

However, when we, however, look at the fuller meaning of the text it is clear that the apostle's message is to the effect that whatever facet of Divine training is applicable from time to time, it must be accepted — otherwise the trainees would fail. We are weak, mortal creatures of the dust and therefore in need of help. Such is available for the faithful children of God. Our Lord received it and the Psalmist was able to say: "God *Elohim* is our refuge and strength, a very present (much found) help in trouble" (Psa. 46:1). A similar principle is found in 1 Cor. 10:13: "God is faithful who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape". God does not specifically prevent submission to the tempter (this would destroy the proving process), but has provided the source of strength (this would destroy the proving process), but has provided the source of strength (the Word), and angelic ministration sufficient to develop the mind and character of believers. As a result they become partners with Christ (v. 16), in his life, death, resurrection and future glory.

"What father among us, if his

son should ask him for bread, would give him a stone"? asked Christ. He continued: "ask and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you". The Lord analogized in a practical way the intimate relationships of father and son and fatherly concern for, and availability of appropriate assistance where needed and properly sought for. What father would be the instrument by which his children were disciplined without providing the way and the means whereby moral and spiritual fruit could be produced? The epistle of James indicates that whilst Jesus was generally acknowledged, there was at the time of writing a very general apostasy in faith and practice. He therefore pointed out (ch. 1) that if difficulties of discipleship are dealt with in a positive way they will develop a hopeful endurance in believers. At the time, they had for direction, James' epistle, and some of the other epistles, as well as verbal instruction of the apostles and others. But James advised something additional: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (ch. 1:5). There was an opportunity afforded them to ask God for wisdom which would help guide them, provided it was sought for "without wavering". Until then their prayers were not answered, because they were designed to satisfy the flesh rather than seeking Divine guidance such as would bring glory to God (James 4:1-2).

If we think such exhortation was applicable only to the "cal-

led" in the first century, knowledge of the beautiful principles of God's relationship to His children, and they to Him would be lost, and this would of necessity apply to much of the new testament. All scripture is for the benefit of all saints of all time, Jew and Gentile, and by His word God has revealed the intimacy which He will show to all who are His, through His beloved son. What better passage could tell us this than Prov. 6:20: "My son, keep thy father's commandment, and forsake not the law of thy mother: bind them continually upon thy heart, and tie them about thy neck. When thou goest it shall lead thee; when thou sleepest it shall keep thee; and when thou awakest, it shall talk with thee". The family of God is guided and attended to by instruction of God's word and His care whether awake or asleep, according to the attitude of His children and His own infinite judgment. By grace we are saved (Eph. 2:5). Strong's definition of grace by implication: "the Divine influence upon the heart, and its reflection in the life", would involve not only the graciousness of God in quickening together with Christ those who were dead in sins, but also the influence of the engrafted Word, blessings from above, and the manifestation of it all combined in the believer.

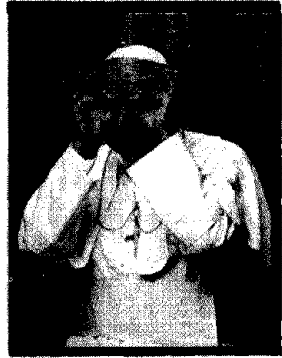
It would be a disaster to leave our Father out of it, and claim that we can achieve salvation purely by the use of our own intellects and by His discipline upon "errant children". We need help from our Father who has declared, and demonstrated that He has a sympathetic ear to all who

come unto Him with understanding and faith, and whose primary

objective is to bring honor to Him. Lloyd Newth (USA).

An Appeal For Unity

The Holy Roman Empire About To Revive?



There is such dramatic fulfilment of prophecy in these days that the Watchmen on Zion's towers find it difficult to keep pace with the remarkable signs; and the tendency is to lapse into apathy, viewing with indifference events that should stimulate us to the greatest excitement.

The Russian Challenge

Two outstanding events took place toward the end of last year, within a day of each other, that confirm Habakkuk's words that "at the end the vision shall speak".

On 9th November, there sounded out a unity plea by the Pope of remarkable significance; and on the 10th the death occurred of Leonard Breznev, the president of the USSR.

Those two political figures represented the voice of authority controlling the two legs of the Image revealed by Daniel to Nebuchadnezzar. Let us first consider the latter.

President Breznev took over from Nikita Krushchev seventeen years ago. He was one of the old guard of the Communist Party whose authority and outlook were after the pattern of Lenin.

He was a powerful administrator, building up the military forces of Russia in men and materials. He was responsible for enlarging the eastern bloc of Communist States like Czechoslovakia, Hungary, Afghanistan, Poland and others. He assisted the Arabs in their fight against Israel. He intrigued in Turkey. He brought the Soviet into prominence in international world politics.

These positive achievements as far as Russia's aggrandisement are concerned were matched by negative results. The enormous efforts needed to make the Soviet the world's greatest military power entailed mammoth expense which has weakened it financially. The training of man power was attained at the expense of agriculture, so that the Soviet had to buy enormous stocks of grain from America,

Canada and other exporting countries.

Nevertheless, whilst keeping alive the cold war with the West, Breznev was always careful to stop short of a shooting war. He was against a confrontation that would escalate into a nuclear conflict. But now he is dead, what of the future?

Russia is militarily strong. Financially she is far from strong. Agriculturally she is weak. A totalitarian State can never stand still. If it attempts to do so it will move into decline. This means ultimately that war with Russia is inevitable. The world realises this, though the West may attempt to delay it. Russia has all the arms needed for such an expedition. The day will come when it will take by force what it lacks today. It will attack south by land and sea to take Israel and Egypt. Its leaders will accomplish by war what they have been unable to do by diplomatic processes.

But is the present leadership capable of doing this? Most seem too old for that purpose. Perhaps circumstances will bring to the top the one (Gog) for whom the ages have waited! Any deviation in the leadership of Rosh is of greatest importance in the development of the time of the end. Let us stand at our post; let us take up our position upon the tower; let us watch and learn what Yahweh will do in the very near future (Heb. 2:1).

The Papal Challenge

Pope John Paul II visited Spain a few months back. He rounded off his tour by an appeal to Europeans to "overcome their political barriers and reforge the spiritual

unity that made them great". A report states:

"Find yourselves," he said in an emotional appeal from the tomb of James the Apostle in the soaring cathedral as he concluded his ten-day visit to Spain. "Be yourselves. Discover your origins. Revive your roots. Revive those authentic values that made your history glorious."

We cannot over-estimate this call to Catholic Europe to unite. It could lead to a revival of what took place in A.D. 800 when Charlemagne (Charles Martell) came to the aid of the pope, and was rewarded by being crowned by him as head of the church and of the state. Charlemagne, as head of the Franks (the French) led an army of ten crowned kings, in victorious conquest over Rome's enemies. The kings are unimportant, the lands they represented covered the whole of Europe.

Previously, Justinian, as Emperor of the eastern leg of the Image of Daniel 2, also had marched to the aid of the Pope (the western leg); but as the east weakened under the attacks of the Moslem powers, the Holy Roman Empire of the west came into great prominence.

In 962, Otho, Emperor of Germany forged an alliance between France, Italy and Germany which was known as the Roman Alliance. It became a common market of those European powers that excluded all who had not the mark of the beast; and it exercised power until the French Revolution, and the wars of Napoleon weakened its influence.

After the last war (1939-45), General Charles de-Gaulle (Charles of Gaul) revived the alliance initiated by Charlemagne

(also Charles of Gaul) in A.D. 800. Thus today the world has a re-united Roman alliance, or Common Market, a group of nations corresponding to the ten toes of the Image. It is important for Catholic Spain to enter the fold, and hence the significance of the Unity Plea by the present pope. John Paul II is a man of destiny. He knows his history, and what he wants to establish. He is drawing together the elements of the one-time Holy Roman Empire, and is wooing the east in such a way as could unite the parts of the Image. He is helping to build a system that will oppose Christ at his coming (Rev. 17:12-14).

And just as the pope is calling for Europe to unite, we urge the Watchmen of the Truth, on Zion's tower, to unite the Brotherhood in the study of the momentous times in which we

live. *Elpis Israel, Eureka*, the *Exposition of Daniel*, and similar writings of the pioneers are the expositions that should be engaging our close attention in these times.

One last word: *Watch France!* She is to play an important part in the development of the time of the end. She will assist to bring Europe into unity with Russia, forming the Image that will stand up in all its power, to be destroyed by Christ. She will then give her power to the Papacy in a manner characteristic of her untrustworthiness; only to be destroyed with that Queen who will then sit enthroned in the city of seven hills (Rev. 17,18). We live in days of destiny; Christ could return at any time; it is our wisdom to be vigilant and virile in the things of God.

— A. Pennington (U.K.).

THE BRITISH ELECTIONS

The remarkable triumph of Mrs. Thatcher's government could play an important part in the development of the Time of the End. For, despite arguments to the contrary that are being circulated among us today, we believe that the merchant power of Tarshish relates to Great Britain, and that, as Bro. Thomas so aptly penned over 130 years ago: "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 Thatcher Government could contribute to that situation. Like the times of Deborah of old, when masculine leadership in Israel was effete, and it was left to two women (Deborah and Jael) to deal with the enemy; so today in Britain, there are two women giving a lead to the nation. They are the Queen and Mrs. Thatcher. The former does so by her deportment, feminine dignity, and ladylike manner; the latter does so through her vision and vigour. Both desire to put *Great* back into *Britain*, as Gentiles understand the term, and they may succeed in doing so.

Already Mrs. Thatcher has had some success in that direction. The outcome of the Falklands War gave to Britain a new dignity, a pride of achievement in the skill and bravery of its fighting men. It was a dramatic contrast to the inefficient bumbling of the Carter Government of US in the conduct of the Iran-hostages' adventure. And the confirmation of Mrs. Thatcher's action by the return of her Government could be crowned with further success. It is significant that Tarshish is singled out among the nations as needing to be humbled at the Lord's return (Isa. 2:16); and that the prophet predicts the uprise of antitypical Tyre at the Time of the End after seventy years of humiliation (Isa. 23:17). The present British Government could contribute to the fulfilment of this. It is said that Mrs. Thatcher is motivated by three considerations: God, the Monarchy, and the Country. Perhaps under her Government, Britain will begin to rise in the scale of nations, to assume the position appointed her by God at the Time of the End (Daniel 4:17).

Articles on 1 Thessalonians

We regret that the next instalment on this subject by Bro. R. O'Connor has been held over from this issue due to pressure of space. It is typeset and will appear, God willing, next issue.

We draw attention to the article by Bro. J. Knowles relating to *The Apocalypse*, and urge that close attention be given to this. It is valuable to see in the Lord's Revelation more than an outline of history in advance.

From Mauritius

"I would like very much to receive your publications, but I simply cannot afford the money to pay for them. I am poor and have two children, and though I have a job, half my wages goes into travelling expenses to get there. I have a great love for the Truth, and clearly see that the Christadelphians possess it. I was before with the Jehovah Witnesses, but I now see the error of their teaching. There are not many Christadelphians in Mauritius, so I do hope you can continue to send me the Magazines." — G.T. (Mauritius)

(It is our great pleasure to send you the Magazines without cost. The generosity of readers enables us to do that. If you want to repay anything, tell us about the state of the Truth in Mauritius. That will be payment enough. Mean-

while, you will receive "Logos", "Herald of the Coming Age," and "Good Company". If we can help you further, please advise us. — Ed.).

The Holy Places

"I read with interest Bro. W.M.'s article in *Logos* regarding the future of the churches, mosques and synagogues in Jerusalem and Bethlehem. It is very possible that the controversy about the future of the holy places will label World War 3 a 'holy war' as Joel 3:9 (see mg.) indicates. The battle for Jerusalem will result in the devastation of the Holy Land. Recently, as reported in *The Australian*, a bomb was planted in the Al Aqsa Mosque in Jerusalem. This is the second attempt to blow up this Moslem 'Holy Place.' If the members of the Jewish Nationalist Religious Party achieve their objective next time, it will certainly cause great trouble in the land, as well as concern in both Rome and Moscow. They will then believe that the so-called 'Christian' Churches are next on the list. Jeremiah declared that even Israel's 'lovers' will desert her (Jer. 30:14), and the destruction of the 'holy' shrines would certainly contribute to that end. Nevertheless, Yahweh will solve this religious controversy, because

Jerusalem belongs to His beloved Son, and he will restore the Temple therein as predicted by Ezekiel. Let us pray that Yahweh will shorten the time of Jacob's trouble. It breaks my heart to contemplate the suffering that will be felt by His people until then, but it is comforting to know that the remnant will be saved, and Yahweh will plant them in the land, never again to be rooted therefrom. Then He will 'remember their sins no more' (Jer. 32:40-41).

"May the terrible events of the past weeks strengthen our faith that our heavenly Father will soon send His son to deliver us, and enable us to ride upon the high places of the earth. Let us always praise Him for His wondrous work of Creation, Providence and Redemption. Our heavenly Father is great; there is none like Him in heaven or in earth!" — M.W. (NSW).

(We say, Amen! to your words. How great is the privilege that we have in being able to turn to Him as to a Father! How comforting it is to be able to share our troubles, our problems, our hopes and our joys with Yahweh through prayer. Let us draw Him more closely into our lives, that we might survive the future and experience the benefits of eternal life in the Kingdom of His glory. Thank

you for the interesting newspaper cutting. — Ed.).

Time of Trouble

"Sometimes we think, in view of history and prophecy unfolding today, that even the early pioneers of our Faith failed to comprehend the full magnitude and impact of the divine judgment to fall on a godless world. The prophet Habakkuk noted that 'the vision is yet for an appointed time, but at the end it shall speak and not lie; though it tarry wait for it.' Yet the prophet added: 'O Lord, in wrath remember mercy.'" — W.T.(USA).

(You will note that Bro. Thomas has some significant comments on p. 374 of *Elpis Israel upon the 'time of trouble' yet to be experienced by the world. But even with his clear concept of prophecy the full magnitude of the holocaust through which the world will pass surely must have been in part hidden. Since he wrote, humanity has become skilled in the science of destruction, and has perfected methods of brutality. In view of the speed of attack and the extent of destruction possible through the weapons of today, the 'time of trouble' will be a most fearsome experience. The very foundations of modern civilisation will melt through the heat of it, as Peter reminds us (2 Pet. 3). Added to that, the upheavals of nature including the greatest earthquake in history, will cause frightful devastation. We are wonderfully blessed that we can look both at and beyond this impending epoch of terror, with confidence in the goodness of God. It is comfortingly significant*

that in context with the statement that 'men's hearts shall fail them for fear', Christ should exhort his disciples, 'When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh' (Luke 21:26,28). The future will reveal the full measure of our privileged position in Christ. — Ed).

Infirmity

"Because of my age and infirmities, I am moving into my son's home, and am therefore discontinuing *Logos*, as one copy is sufficient in the home. I do enjoy reading all of your writings, and shall continue to do so until my eyesight dims; or until the Lord returns. World affairs are in a dreadful state which only He can right. May we all soon meet at the Judgment Seat to receive whatever reward we deserve." — J.S. (USA).

(We do trust that the Lord returns before your eyes dim! And certainly the signs speak of that possibility. As old age or infirmity creeps on us, we can recall the words of the Psalmist: "Bless Yahweh, O my soul, and forget not all His benefits: Who forgiveth all thine iniquities; Who healeth all thy diseases; Who redeemeth thy life from destruction; Who crowneth thee with lovingkindness and tender mercies; Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's. . ." *Psa. 103:2-5. As old age limits the ability to perform we are greatly privileged that we can look forward to the possibility of perennial youth, when "they that wait upon Yahweh shall renew their*

strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isa. 40:32). The signs indicate that such a time is at hand. — Ed.).

Information Wanted

"Could you recommend a book which would give me information on such men as Erasmus, Luther and Tyndale, and their beliefs on the soul, trinity and the devil. Also as to what the Church of England found to be acceptable in the teaching of the Reformers and what was unacceptable. If possible, I would like the information in one book." — A.J.U. (NSW)

(This information can be obtained in an *Ecclesiastical Encyclopedia* of which there are several, or such a work as *Encyclopedia Briannica*. However, whilst these men, and other Protestors also, were opposerd to the Roman Catholic Church, and suffered greatly for their beliefs, it is obvious that they lacked some of the fundamental doctrines necessary to salvation. A Protestor can protest against the Pope and the Truth at the one and same time; and we have found that those who are sometimes set forth as holding the Truth have held only part of it. Care needs to be exercised in such a subject as this. — Ed.).

Violence

"The enclosed newspaper cutting, taken from *The St. Petersburg Times* illustrates the truth of Christ's words: 'As it was in the days of Noah, so shall it be in the days of the Son of man' (Luke 17:26). In the days of Noah the earth

was corrupt before God, and was 'filled with violence'. The news-item from Miami states that 'Faced with an overwhelming number of bodies resulting from increasing waves of violence, Dade County medical examiners are being forced to store some corpses in a refrigerated rental truck. It may be a sign of the times as to what state this community is in, declared one authority'. 'The cooler in the country morgue holds 30 bodies, but that is not enough, it is claimed. The truck-trailer will hold 35 corpses and is rented from Ryder Truck Rental after having taken *Burger King* off the side of it!' The Newspaper claims that in about seven months '2305 bodies had arrived at the morgue, including approximately 374 homicide victims, 255 traffic deaths, 180 victims of other accidents and 163 suicides.'

"In addition to this 'sign of the times', there is the influence of the Catholic Church in stimulating strikes and other forms of industrial trouble. This brought the Chrysler Corporation to the point of bankruptcy, from which it had to be helped by Government grant. The World Council of Churches, and the Roman Catholic Church are moving more and more towards the left, which means increasing trouble for the Western Powers." — T.H. (USA).

(Thank you for your interesting news-cuttings. We live in a very grim and evil world which will only be relieved of its trouble by the coming of the Lord. No other man or combination of men today have the

wisdom or the power to stem the rising tide of wickedness and violence apart from Christ. And we long for his return. The intermediate danger is that whilst living in an environment of such evil, some of it may rub off on to Ecclesias or members. Divorce, remarriage, demands of rights, ruthlessness so prominent today, can infiltrate into our communities unless we are careful. Indeed, there is

evidence that they are already doing so. We need to "look to ourselves", and "strengthen the things that remain". As you note, Christ warned of these days, but not merely to predict that they would occur, but to forewarn his servants to be on their guard lest they be influenced thereby. Remember that in the days of Noah, the sons of God were affected and so perished. Let us take heed. — Ed.)



A forensic technician from the Dade County morgue wheels a body into a 50-foot refrigerated truck which serves as a mobile morgue.

The Man Promised The World

"In the *Herald of the Coming Age* entitled *The Man Who Was Promised The World*, I find that you have classed Lot as one who drifted away from the Truth. But Peter describes him in different terms: 'God delivered just Lot vexed with the filthy conversation of the wicked; for that righteous man, dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds' (2 Pet. 2:7-8). Are we right in describing him as a drifter in the face of such a statement?" — J.T. (USA).

(It is true that Lot was "vexed", but it is also true that he brought this condition upon himself. He did not have to go to Sodom. He had already been delivered therefrom once, and should have taken heed of the lesson. When Lot left Abraham, he had a family and a following among whom were his argumentative herdsmen. He selected the path he took, and ended up in a city notorious for its wickedness. He suffered the loss of all things, even his family, and the final description we read of Lot is of a man afraid of his future and sheltering from the storm in a cave with two daughters who proceeded to seduce their father, following the fashion of the city from whence they had fled. They are the facts as Scripturally recorded. How then can Peter speak of Lot as "just" and "righteous". Justification and righteousness are synonymous terms. A person is justified either by his impeccable conduct, or be-

cause, knowing his shortcomings he seeks and receives forgiveness. The Lord Jesus Christ was justified by works: he perfectly performed the will of his Father in life and in death; we are justified when we recognise our sins, and seek forgiveness through baptism. And we are encouraged with the statement that all manner of sins will be forgiven us if we seek the mercy of the Father in a proper fashion. David wrote of this forgiveness in Psalm 32:1-3, and Paul drew upon his words to illustrate the condition of a forgiven sinner in Christ. Lot was saved from the holocaust, not because of his personal sinlessness, but because of the pleading of his mediator: Abraham. We read in Genesis 19: "It came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow" (v. 29). Abraham prayed for Lot and the request of his prayer was granted. We appreciate your criticism of our statement, and invite you to write further. — Ed.).

Watching and Waiting

"We are fascinated at the way the anticipations of our pioneers are being vindicated, and are confident that the role of Britain and the Young Lions will ultimately be in accordance with their expectations as stated in *Elpis Israel*. On the other hand, it is sad to find so few Christadelphians who are keenly watching the signs and preparing themselves for the time ahead. The world's liberalism has so encroached that apathy is widespread, so that in

some cases they cannot even be provoked into a defence of the Truth. We are sometimes called 'conceited and bigoted' when we press these signs upon unwilling ears, but it is a privilege to be so addressed" — C.T. (U.K.)

(We are sorry that you find the brethren are no longer interested in the signs of the times; that is not the case here, where there is keen interest in the subject. However, do not be dismayed. The pressures exerted on you may be for your good. We are Scripturally exhorted to 'contend earnestly for the faith', and part of the faith — and a very large part — takes in the subject of prophecy. So keep up your agitation on that theme; it may awaken some of those who you find to be apathetic. — Ed.).

Apocalypse Epitomised

"We apologise for not having sent you earlier a copy of our magazine which comments critically on a statement by you in the recent issue of *Apocalypse Epitomised*. A copy is being sent airmail under separate cover; we would be prepared to consider any reply you might wish to make, for publication." — G.W. (U.K.).

(It may have been better if you had contacted us before publicising your criticism, so that we could have answered it immediately, and both could have been considered together. But do no worry. We have read your criticism, but feel that the comment you challenge remains obviously true in spite of it. Therefore there is no need to worry your readers further. — Ed.).

Bible School In The Philippines

There are 7000 islands in the vast archipelago of the Philippines. Scattered through these islands is a population of 50 million people and until 25 years ago it appears the True Gospel had never been heard there. In the intervening years the hand of God has been outstretched and some 300 saints have been taken out of this Gentile nation as a people for His Name. This has entailed much work as travelling is difficult and facilities are less developed than in most western countries. As this country claims 90% Catholic, the words of The Apocalypse have applied: "Come out of her (Great Babylon or Rome), that ye be not partakers of her sins, and that ye receive not of her plagues." Most of those now rejoicing in the Truth were once Catholics.

Towards the end of 1982 four brethren from Australia visited the Philippines to help consolidate the ecclesias scattered through the islands and to plan and conduct the Biennial Fraternal. This entailed much travel by air, land and sea as well as extensive forward planning. The latter work was undertaken by brethren B. Johns (Cumberland) and J. Rosser (Riverwood), who arrived in Manila, the capital, on Oct. 17, 3 weeks in advance of Brethren J. Luke and P. Weller (both of Cumberland).

It had been scheduled to hold the Fraternal on December 20-23rd in the Tarlac College of Agriculture in Camiling, Tarlac, not far from Bayambang. The college's boarding facilities and canteen would be at our disposal during the Fraternal. Arrangements had to be made for those travelling from outlying areas. Travelling expenses, board etc. were met in full by the Australian Christadelphian Bible Mission, ecclesias and private donations. None who could attend were refused — even some interested friends doing so. Getting to the college entailed some rigours. Those travelling from Kili Kili in the island of Mindanao had to travel by bus on the roughest roads for 7 hours in order to reach Cagayan de Oro on the coast, and thence by sea to Manila during the next four days. They had then to "overnight" in Manila and travel the following day to Tarlac, six days in all to get there and six days back! What a wonderful

testimony this is to their faith and conviction. It shows what high regard they have for the Truth and what importance they place upon coming together around the Word of Life.

In all, 145 attended included 120 who partook of the emblems. The school was considered to be a great success by those who attended. Important and basic Biblical subjects were under review at the Fraternal.

* Bro. P. Weller dealt with *Parables of Our Lord*. He highlighted the personal exhortations to be learned from the parables of the 10 virgins (Matt. 25), the Lost Sheep, Coin & Son (Luke 15) and the Laborers in the Vineyard (Matt. 20).

* Bro. J. Rosser considered Paul's *Epistle to Titus*, and stressed the need for orderly ecclesial arrangements and sobriety.

* Bro. J. Luke spoke on the *Life and Times of Abraham* and showed the development of the Abrahamic Covenant, the relationship between faith and works, and the significance of circumcision and of baptism.

Each brother gave three talks on his subject and with the aid of the blackboard and translators (Brethren Rudolpho and Isaias Jimeno) the lessons were brought home. Each morning there was also a talk given on the daily readings by one of the visiting Australian Brethren.

There were other activities besides. Bro. B. Johns gave an interesting talk on

the history of the Truth in the Philippines which was followed by appropriate slides. He pointed out that from humble beginnings about 25 years ago the brotherhood has grown and spread. In the first instance Sis. E. Banta (USA) had written to Bro. Pedro Jimeno in Bayambang and furnished him with an understanding of the One Gospel. Through his influence the Truth spread to the neighbouring barrios of Tangarang, Santa Barbara, Calasio etc. and thence through his converts to Tulay na Lupa and as far south as Kili Kili. Today there are ecclesias in Bayambang (55), and the surrounding barrios and Bro. Jimeno's sons, Brethren Rudolpho and Isaías visit them on a weekly basis and so the work began continues to grow.

The Biennial Fraternal gathering provides the opportunity for brethren and sisters, who would never meet in the normal course of events, to fraternise, so developing a sense of unity and brotherhood. It is important for them to know that the "body of Christ," of which each member is a part, is to be found in many islands and lands. Young people also have the opportunity to meet others of "like precious faith", and this is important as often they come from small groups where there may not be others of the same age. Marriage should only be to those "in the Lord" (1 Cor. 7:39); and we are called upon not to be "unequally yoked together with unbelievers" (2 Cor. 6:14).

Sister M. Swensson of the Punchbowl ecclesia N.S.W. also attended the school. She had come for the express reason of helping the children with their Sunday School lessons. She brought with her all kinds of aids including a booklet of spiritual songs which she had personally prepared. The children were well cared for under her enthusiastic attention.

On the final night the "signs of the times" were reviewed. From these considerations it was demonstrated that we live in the "perilous last days" as the apostle Paul called them (2 Tim. 3:1). We know that the Lord is at hand and that we all have a great need to prepare in order to be ready when the cry goes forth, "Behold the Bridegroom cometh." This was followed by hymn singing, each group taking its turn, including the Australians. Hymn singing plays a relatively more important part of worship in the Philippines and is an adjunct to learning.

Before departing on Thursday 23rd December, a memorial meeting was held. In

the exhortation attention was drawn to the danger facing the followers of Christ in this evil and adulterous generation. In view of these challenges it is important to bring up our children "in the discipline and instruction of the Lord", and this means that we must do the daily readings with them and assemble around the table of the Lord each week as commanded. After lunch came the time to pack and go. Judging from the emotional scene everywhere as the brethren and sisters bade each other *Godspeed*, they had gained much from their association together.

During the period of our stay in the Philippines it is pleasing to report that there were 11 baptisms. This is a wonderful thing for it shows that the hand of the Lord is still outstretched. It is customary for baptisms to be held over until a representative of the Mission or Bro. Arsenio Manzano is present in order to ensure that the candidates have adequate knowledge of the first principles. Almost all those baptised were relatives or children of brethren and sisters. Nine of the eleven live in Kili Kili, and they had been attending Bible reading and study sessions held each night in the ecclesial hall attached to the home of Bro. Candido Damaso. Bro. Damaso leads these classes. Those baptised in Kili Kili were Bernardo Sison, Segundo Dela Cruz, Rebecca Paraso, Francesco Mila, Mercedes Bendiola, Luz Francesco, Albert Paraso, Armando and Elinita Reyes (husband and wife). The last seven were baptised at the same time in a very moving occasion in the river nearby.

At Argoa on the island of Ceba, Graciano Amarilla, a contact for 7 years, was baptised into Christ. Following a good confession of her faith Mrs. Salvacion Badiola, the wife of Bro. Cesar Badiola, was baptised at Tulay na Lupa. It is a wonderful thing to see the Brotherhood of Christ grow in this way and it emphasises the importance of telling our friends and relatives about God's purpose, so that they might also be ready to meet the Lord when he comes.

Let us then do all to the glory of God by studying His word, by helping our families and ecclesias, by our example, zeal and regular attendance. If we so do we shall receive an abundant entrance into the Kingdom, soon to be established in all lands.

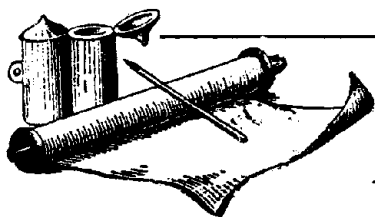
— Bre. J. Luke, P. Weller,
B. Johns, J. Rosser.

Not For Long

**Solemnly, sadly, sullen and strange
 Rustles the graveyard grass;
 Something of sorrow and something of change
 I hear in it when I pass;
 And the ivy taps on the mouldering stone,
 And the wind in the trees gives a dismal moan,
 Like monks in a chapel at mass,
 And all things seem to sigh "Alas!"**

**How sound each sleeps in his daisy bed!
 How little that's thought, or felt, or said,
 Do *they* think or feel or know!
 So tenderly tread o'er the dead;
 For a few years fled, and a few eyes red,
 With tears forgotten as soon as shed,
 And we all must soon lie low!
 'Tis a way that the best must go,
 It has been ever and must be so.**

**It will, and it must, but not for long;
 For faith is sure and hope is strong,
 And man and his Maker have suffered wrong,
 And death will have his day;
 And the world will undergo repair,
 And all be made pure, and all made fair,
 And sin and sorrow shall have no share,
 But in things that are passed away
 "Hasten the time, dear Lord," we pray!**



God- Manifestation In The Apocalypse

The Apocalypse is a confidential message from the Lord Jesus Christ, explaining to his friends how the Father has manifested His Glory in the past, is manifesting it at the present time, and will assuredly reveal it in a multitude of glorified ones in His future Kingdom. It is written in a style which only the Lord's friends can understand and expresses "spiritual things in spiritual words". The revelation was never intended for every man, but only for those separated ones who understand the Truth and are constituents now of that Christ-Body.

The Key Of The Apocalypse

The glorious concept of God-manifestation is beautifully outlined in the various titles of the first chapter, and all of them are in harmony with the total message of Scripture. *The Apocalypse* expands facets of this message to show how Yahweh has provided a "cloud of witnesses" in all ages, following the pattern of His "Faithful Witness" (Ch. 1:5), and how He will deal with men and nations to bring to pass His desired Purpose. The titles of the first chapter provide the indispensable key to unlock the rest of the book. Whether it be the "Him which is and which was and which is to come", the "seven spirits which are before His throne", the "faithful witness", the "firstborn of the dead", the "prince of the kings of the earth", the "Alpha and Omega, beginning and ending", one "like unto the Son of Man", or the "clouds" with which the Lord appears, these are all expressions of the manifestation of Deity in one form or another — in His Firstborn Son, or in the many sons and daughters begotten by the Spirit Word and who collectively witness to that Word as members of that multitudinous body of Christ.

The Apocalypse opens with the promise of a blessing to those that read, hear and keep the things which are written therein. This blessing does not come so much from being able to interpret all the historical events as it does from understanding and practising the principles of God-manifestation, which pervade the whole book. Whilst many of the chapters deal with historical events, we must never lose sight of the fact that the purpose of the book is to show the way in which saints of all ages would witness against error, and how the final triumph of God's righteousness in the earth will only come about with the manifestation of Christ and the saints at the Lord's coming.

Many people have become confused with such terms as preterist, futurist and continuous historic views, describing historical interpretations given by various authors; but we must remember that a correct understanding of *The Apocalypse* will only come with a proper appreciation of the subject of God-manifestation. The key to *The Apocalypse* is found in ch. 1 and any interpretation of the book can very readily be put to the test by analysing its treatment of

the vital subject of God-manifestation as set out in the opening vision. There are a number of significant verses in this chapter which can be considered, and one of these is ch. 1:10. John says, "I was in spirit on the Lord's day, and heard behind me a great voice, as of a trumpet". A correct interpretation of this verse is vital to the understanding of the book as a whole. The term "the Lord's day" (or "the day of Yahweh") occurs 20 times in the O.T. and 5 times in the N.T., and it is always associated with the day when God's judgments will be poured out on the wicked. All passages, either in a primary or secondary sense, have their ultimate fulfilment at the manifestation of Christ and the saints, as expressed in Psalm 149. In every instance the day of Yahweh is associated with words such as "destruction", "wrath", "vengeance", "battle", etc. Some examples are:

"For the day of Yahweh is at hand and as a destruction from the Almighty shall it come" (Joel 1:15);

"The great day of Yahweh is near, it is near and hasteth greatly, even the voice of the day of Yahweh: the mighty man shall cry there bitterly. That day is a day of wrath..." (Zeph. 1:14,15);

"For this is the day of Adonai Yahweh of Hosts, a day of vengeance, that He may avenge Him of His adversaries. . . ." (Jer. 46:10);

"... neither made up the hedge for the house of Israel to stand in the battle in the day of Yahweh" (Ezek. 13:5).

The remainder of the passages where the expression occurs are:—Isa. 2:12; 13:6,9; Ezek. 30:3; Joel 2:1,11,31, 3:14; Amos 5:18 (2), 20; Obad. 15; Zeph. 1:7; Zech. 14:1; Mal. 4:5; Acts 2:20; 1 Thess. 5:2; 2 Pet. 3:10,12; Rev. 16:14.

The Vantage Point Of The Revelation

John was projected forward in spirit to the day of Christ's return when the saints, having been resurrected and made immortal, will be revealed in power to judge the nations in the "day of Yahweh". Being figuratively in that position, he heard a voice behind him and turned to see the voice which spoke to him. John was to both hear and see the apocalypse of the Almighty in its complete unfolding, of the "Him who was, and is, and is to come". Hence he is shown in subsequent visions, two thousand years of world history from the time when he recorded *The Apocalypse* to the "day of Yahweh"; and in spirit he witnessed the decline of the Truth, the development of the apostasy, and finally, the "day of the Lord", when *The Apocalypse* will be consummated. Bro. Thomas states in *Eureka Vol. 1, p. 159*:

"It is the day when 'the only Potentate' in the saints shall lord it over mankind — and those represented by the symbolical son of man in the midst of the seven lightstands, shall be the sovereign power of the earth to its utmost bounds".

The futurist view denies this understanding of the "Lord's day". An example of this is found in *The Apocalypse For Every Man* (2nd Ed.) by Bro. A. D. Norris, where the writer, commenting on Revelation 1:10 states, "that the words concern 'Christ at his coming' I have repudiated rather than supported". (p. 39). The writer is at variance with the traditional, Christadelphian understanding of Revelation 1 in respect of the way in which Christ and the saints are symbolically depicted as preparing themselves to go forth and judge the nations. He believes instead that "John is actually witnessing in vision the things which belong to the risen Lord now exalted in the heavens". It is therefore understandable that any subsequent interpretation of the historical sections of *The Apocalypse* would be considerably at variance with that of Bro. Thomas in *Eureka*. The same writer further states, "we shall here adopt the view that John means 'I was in spirit and was taken out of human time into the time which belongs to God, where things present, sometimes things past, and most

often things future, are to be displayed to him as God sees them and as He wishes them to be seen” (p. 39). No passages of Scripture are presented to substantiate this viewpoint for, in fact, nowhere in the Bible is the term “the day of the Lord” associated with such an interpretation. In contrast, we would direct attention to the complete list of passages above, where the expression “the day of the Lord” occurs and the reader may confirm that in every instance it refers to a future day of judgment and, in the ultimate sense, to be fulfilled at the second advent of the Lord when he is manifested multitudinously in the saints.

“One Like Unto the Son of Man”

Having been transported in spirit into the future day of Yahweh, John saw a vision of one like unto the Son of Man which he describes in detail in vv. 13-16. This vision was not of Christ himself, although Christ was part of it, but one “like unto” him. Daniel also saw a similar vision which he described as “the man of the One” (Dan. 10:5,6). The one “like unto the Son of Man” of Rev. 1, and the “Man of the One” of Daniel 10 both describe the multitudinous body of Christ, which Paul in 1 Cor. 12:12 identifies with the Ecclesia, which, although one, is made up of many members, and “so also is Christ”.

“Son of Man” is a title applied in a primary sense to the Lord Jesus, not so much to indicate his humanity, but rather as a member of the Adamic race he is worthy to bear the title as descriptive of one who has had the dominion over the flesh (Gen. 1:26-28; Psa. 8; 1 Cor. 15:22-28). It is a title which applies in an apocalyptic sense to the Lord Jesus and those who are imitators of him. Inasmuch as Christ has had the dominion over the flesh, it is appropriate that he should be permitted to carry out the work of judgment (John 5:27), and the title “Son of Man”, whether applied to Jesus personally or to his multitudinous body is indicative of their association with an impending judgment. This we have already seen from Rev. 1:10, that both the title “Son of Man” and the expression “the Lord’s Day”, refer to a time of judgment. There is, therefore, no doubt that the vision of Revelation 1 must await the Lord’s coming before it can see its complete fulfilment.

The futuristic view insists that the “One like unto the Son of Man” is the Lord Jesus personally, at present in heaven and not the future manifestation of Christ and his glorified saints.

“Him which is, and which was and which is to come”

The title “Him which is, and which was and which is to come” is not exclusive to the Creator alone, but of Deity manifesting himself in Jesus Christ, both personal and multitudinous. “Him which is”, is equivalent to declaring that Jesus is not dead but risen; “He who was”, is the same as “he who was before Abraham” and before the crucifixion; and “he that is coming”, is Deity manifested in Spirit power and great glory, when God is manifest in Christ and the Saints at the second advent.

The “Him who is, and who was, and who is coming” is typical of all titles of Deity — they embody the concept of God-manifestation, and whilst at any one time an individual or group of individuals may appropriate certain titles to themselves, they always embody this concept. One example of this is found in the visitation of the angels of Abraham and the subsequent destruction of Sodom (Gen. 18,19). Yahweh appeared unto Abram (18:1) in the form of three men (v. 2). Two of these men went down towards Sodom to destroy it, but “Abram stood yet before Yahweh” (v. 22). These two men are styled angels (19:1,15), men (v. 10,12) and Elohim (v. 29); whilst the whole work of destroying Sodom is attributed to Yahweh (v. 24). The purpose of this illustra-

tion is to demonstrate that the titles of Deity are not intended to be exclusive to the Creator Himself, but inclusive of all those who have been in the past, are at the present, and will be in the future, part of that Divine Family, which the Eternal Spirit is developing from among men. Hence the appropriateness of the title "Him who is and who was, and who is coming", not only to God Himself, but to Jesus and the Saints as well.

Considerable difficulty and inconsistent interpretations will become apparent if we attempt to see the titles of Deity referring to specific individuals at any given time. Whilst it is possible to do this in many instances, *The Apocalypse* is not so concerned with us identifying who the individual or community or nation may be, as to see the appropriateness of the title used in respect of the theme of God-manifestation. It will be seen later in *The Apocalypse* that several titles may be used of one individual or group of individuals, depending on the work that they are performing at a given time. The Lord Jesus Christ can well be styled the "him which is, and which was and which is to come" in the sense that John describes him in John 1, as the Word which was in the beginning with God ("which was"), the Word made flesh ("which is"), and the King of Kings and Lord of Lords (Rev. 19:13,16) as the "him which is to come". And so we can see that whilst this title belongs to the Almighty (Ch. 1:8), it is more particularly the Almighty in manifestation and therefore applicable to Christ and the Saints in an Apocalyptic sense.

Similarly, the title "the Alpha and Omega" refers to God in manifestation. The first and the last speak of a beginning and an ending. Not that God has a beginning and an ending, but that the manifestation (apocalypse) has its beginning and ending. It began in Jesus as "the Word that was in the beginning" and shall be consummated in the resurrection and subsequent anointing of the "One Body", "the Omega", "the ending" and the "who is coming". This expression comes from Isa. 41:4, which in the Hebrew is literally translated as "I Yahweh, the first *One* and the last *Ones*". The first "One" refers to the Lord Jesus, whilst the "last Ones" relate to the multitudinous Body of Christ who will shew forth the glory of the Father when the theme of *The Apocalypse* has reached its "ending" or "Omega" stage.

A failure to appreciate this vital concept of God-manifestation not only leads to a misunderstanding of *The Apocalypse*, but may well affect our appreciation of the Scriptures as a whole. The following chart compares traditional Christadelphian teaching with a futuristic interpretation, and it can be seen from this that the divergence in interpretations in the historical sections of *The Apocalypse* really commences in these important opening verses. Quotations under the heading of "Futuristic Interpretations" are from the book, *Apocalypse For Every Man*, by Bro. A. D. Norris.

A Comparison

God Manifestation: "That they all may be one, as thou Father art in me and I in thee that they all may be one in us."

Traditional Christadelphian Teaching

Futuristic Interpretation

1:4 — "Him which is and which was and which is to come"

Yahweh in manifestation. The Word that was "in the beginning" manifest in flesh and now "in spirit".

The Father specifically and exclusively. p. 13,14

"The seven spirits which are before His throne"

The one spirit in complete multitudinous manifestation, including the angel-spirits representative of the whole united host of heaven. He is all-seeing and all powerful.

The Holy Spirit. John is calling down grace and peace from the Father and Son mediated by the agency of the Holy Spirit. Not the angels. p. 17

1:5 — “Jesus Christ, the faithful witness”

He dedicated his life to declaring the Glory of the Father.

Reminding us that the Lord sealed his testimony with his life. p. 18

“The firstborn of the dead”

He heads a family of brethren who are also a witnessing community.

The sonship . . . was brought to its fulfillment by the resurrection. p. 18

“The prince of the kings of the earth”

As “firstborn” he represents his Father, who is the Ruler over all the earth.

All power has been given unto him in heaven and earth. In heaven no doubt this already occurs. p. 19

1:7 — “Behold he cometh with clouds”

The Saints.

1. Literally p. 30
2. The angels p. 30
3. The Saints p. 31

1:8 — “Alpha and Omega, beginning and ending”

Multitudinous manifestation of Yahweh, the first one and with the last ones. Same as verse 4.

The Father only, we have not yet reached the point where such words might be used about Jesus. p. 32.
(c.f. verse 4)

1:10 — “I was in spirit on the Lord’s day.”

The Day of Yahweh, when Christ returns to resurrect the saints and judge the world.

The verses which follow are not concerned with the time of the Lord’s second coming . . . It means ‘I was taken out of human time into the time which belongs to God. It is the Lord’s heavenly day.
pp. 38,39

“I heard behind me a great voice as of a trumpet”

What he saw had relation to the resurrection and glorification of the one Body of Christ.

Man left to himself does not know which way he should be looking and needs the guidance of God before he knows what is good for him. p. 41

1:11 — “I am Alpha and Omega the First and the Last”

Same as Verse 8.

If these words are part of the genuine text they would have to be applied to the Lord Jesus himself . . . they should be left out of consideration. p. 32
(Contrast Vv. 4,8)

1:12 — “I turned to see the voice that spake with me”

Same as verse 10

Jesus is behind us until we consciously put him in front. p. 41
(same as verse 10).

1:13 — “One like unto the Son of Man”

The vision is not of Christ himself, but “one like unto him”. It is a symbolic representation of the multitudinous Christ of whom the Lord Jesus is the head.

The Lord Jesus personally, though in symbolic guise. It is Christ uniquely. pp. 43,44

The voice as the sound of many waters represents the multitudinous aspect of the vision, particularly associated with the proclamation of the everlasting gospel (14:6).

The multitude always present with the Almighty God consist of His Angels. Since Jesus’ ascension, these Angels have been put in the power of the Lord. p. 45

The hair of the head is a further representation of a multitude who are one with the head.

Purity of whiteness and ageless wisdom are associated with this quintessence of a holy head. p. 45

1:17 — “I am the First and the Last”

Same as verses 4,8,11. The multitudinous manifestation of Yahweh in Christ and the Saints.

Here we can no longer escape the issue. The Lord Jesus is certainly the one . . . Names which originally belonged to the Father only are now seen to become applicable to His Son.

Summary: The only prophecies in (the first three chapters) are those which concern the particular congregations there addressed. p. 85

Chapter 4 opens with the trumpet voice calling to John to “come and see things which must be HEREAFTER”. In chapters 4 and 5 John receives a vision of the redeemed saints rejoicing in the triumph of the Lamb and extolling his virtues to the assembled multitudes. It speaks of the time when “Yahweh shall be King over all the earth: in that day there shall be One Yahweh and His Name One”. (Zech. 14:9). In keeping with the theme of God manifestation in the Apocalypse, it is fitting that the Lord Jesus Christ is described by various symbols appropriate to the particular aspect of God manifestation being dealt with. Thus he is “the one sitting on the throne” (5:1), “the Lion of the tribe of Judah” (5:5), and the Lamb (5:6). The saints are likewise depicted in various facets of their work of God manifestation as the “Four Living Ones” (4:6), the “twenty four elders” (4:4,10) and the Redeemed (5:9).

Since, notwithstanding the glory of the scene as we see it in chapter 4, no-one is present at that stage able to open the Book . . . then chapter 4 is plainly not a vision of the glories of the future kingdom. It is rather a picture of the situation before the death, resurrection and ascension of the Lord Jesus Christ. There is glory there, indeed, but the whole of the world’s future awaited the triumph of the Lord on the cross.

Up to 5:3, then, we have the glory of God as it was before the Lord ascended. From 5:4 we see the new situation which arose when Jesus ascended to God’s right hand. (c.p. Phil. 2:10).

John sees in symbol the glory of God in Heaven. He is given to understand that the fulfilment of God’s purpose for the future depends utterly on the triumph of the Lord Jesus Christ on the cross, so that he may gain the power to bring about the future blessings. pp. 85,86

This is a fundamental principle in *The Apocalypse*, that, one individual or group of individuals may be described by several different symbols appropriate to the feature of work being considered.

4:1 — “A door opened in heaven”

The return of Christ will effect a means of entrance into the political heavens of the Kingdom Age.

It is a picture of the situation before the death, resurrection and ascension of the Lord Jesus Christ. It is not a vision of the glories of the future Kingdom. p. 85

“Come up hither and I will show thee things which must be hereafter”

This invitation to John to ascend into the heaven was equivalent to inviting him to “meet the Lord in the air” (1 Thess. 4:17), and by implication an invitation to all he represented to do so likewise at the appointed time. Note that John was to see things which must be HEREAFTER.

John sees in symbol the glory of God in Heaven . . . as it was before the Lord ascended. pp. 85,86

4:2 — “I was in spirit and behold a throne was set in heaven”

John saw a vision of the future throne of David when it is established in the political heavens with Christ as King.

It was His (God’s) glory contemporary with John’s own times that he saw. p. 88

4:3 — “He that sat was to look upon like a jasper and a sardine stone”

The two stones serve to re-emphasise the apocalyptic theme of God manifestation. The King (the Lord Jesus Christ) is spirit (jasper) and Flesh (sardine) in combination.

The occupant of the throne represents God, the creator, Himself. p. 85 (No comment on Jasper & Sardine)

4:4 — “Twenty four elders”

These are the immortal priests of the Age to come who will teach and judge the people, prophesying with the songs of Zion in the service of the Temple. (1 Chron. 24:4; 25:31; Rev. 5:8-10; 14:3).

There is no need to say precisely whom or what the elders represent; they stand as a manifestation of the unceasing praise and honour eternally due to God above. Whenever we pray (Matt. 6:10) . . . we pay our small tribute in harmony with the praises of heaven. p. 89.

“Clothed in white garments”

This is a symbol of the priestly garment bestowed on the saints as a covering for sin in the first instance, but ultimately representing immortality — that is, righteousness imputed and manifested. Rev. 19:8, 14; 2 Cor. 5:2,4; Rev. 3:5.

Though the symbols are beautifully appropriate to the justified saints they are not exclusive to them. It is not so much that white garments mean the righteousness of saints (Rev. 19:8) as that they mean righteousness and purity as such which God and His angels have even now . . . this is not a scene of the Kingdom to come. p. 89.

“Crowns (stephanoi) of gold”

A coronal wreath symbolises the victory of those who have overcome. (2:10; 3:11, 21). The gold represents a tried faith (1 Peter 1:7; 1 John 5:4).

Stephanos can also denote authority and dignity regardless of how these have been attained. p. 89.

4:5 — “Out of the throne proceed lightnings and voices and thunders”

The judgment of God upon the nations are symbolised by lightnings and thunders. The throne to be established in the political heavens in its inauguration is to be a throne of judgment.

These would be more inappropriate to a picture of future blessing. They are to be linked with heavy and grievous punishments on the world. p. 90

“Seven lamps of fire burning before the throne are the seven spirits of God”

The one spirit in seven-fold perfection, sent forth into all the earth for the subjugation of the world. The spirit does not go forth as free or naked spirit but incarnated in the Lord Jesus and his brethren who are symbolised by the One sitting upon the throne, and the twenty four elders and the four living ones (c.p. 1:4)

The seven spirits correspond to the Holy Spirit of God. This same spirit is said to be “sent forth into all the earth” in pursuance of God’s purpose . . . in its concern with the world-wide gospel, there can be little doubt that the universal concept is the one intended.

4:6 — “A sea of glass like unto crystal”

In Bible symbology, “sea” represents nations today are like the troubled sea (Isa. 57:20,21). After the millennium there will be no more sea (Rev. 21:1). This chapter, however, gives a picture of the millennium when the nations will be at peace after God’s judgments are complete. They are likened to a “sea of glass which had been mingled with fire (c.p. Rev. 15:2).

The Old Testament links of this have already been examined. The possibility of seeing through such a transparent base whereby Ezekiel could discern what lay above, emphasises even more clearly that nothing can be hid from Him who sits above (Heb. 4:13) p. 90.

"Four beasts"

This represents the saints in militant manifestation in contrast to the 24 elders which represent the saints in their priestly function.

There is angelic presence implied throughout this picture, no less than in the elders p. 91.

4:8 — "Holy, Holy, Holy, Lord God Almighty, which was and is and is to come"

This statement is based on Isa. 6:3 which states, "Holy, Holy is Yahweh of Hosts, the fulness of the whole earth is His Glory". In Eph. 1:18,22,23, the Ecclesia, as the Body of Christ, is described as the "fulness of Him that filleth all in all". This vision therefore, speaks of the time when God's purpose will be revealed in that multitudinous family manifested as Yahweh of Hosts.

Such praises are indeed sung in the heavens. Heaven praises Him now, as earth should, and His angels bless His name. . .

4:11 — "Thou art worthy, O Lord. . ."

Brother Roberts states: — "Surveying the things as a whole — the first scene witnessed by John in the exhibition of things which were to be John's 'hereafter' — it is plain, that as the seven lampstands represent the seven ecclesias, so this more complete and more glorious symbolism represented the commonwealth of Israel in its glorified and perfected state."

That these praises are shortly to be shared with another only emphasises the point that at this moment they belong to the Father alone. And he is alone on His throne at this moment in the Book of Revelation, as the words to come establish beyond a doubt.

5:1 — "I saw in the right hand of him that sat on the throne"

The occupant of the throne is likened in 4:3 to the jasper and sardine stone, emblematic of Spirit manifested in Flesh. It thus represents the Lord Jesus Christ sitting on the throne of Yahweh.

The book in the Father's hand is the focus of interest. p. 92

5:9 — "Made us unto our God, Kings and Priests and we shall reign on the earth"

This is a song of deliverance by the immortal saints which can only be learned and sung by the redeemed (c.p. Rev. 14:3).

The time of rejoicing is only here in anticipation in this chapter. The multitudes on the earth have a long time to wait before they will actually sing this song and angelic rejoicing must be muted for a long time yet. p. 105.

This subject is both vital and very beautiful, but it is both impossible and unnecessary to devote space in fuller exposition of it at this stage. The reader is referred to *Eureka* vol. 1, particularly the sections entitled "Deity before manifestation in flesh", "Deity Manifest in flesh" and "Deity manifest in Spirit" for an outstanding dissertation of this most important topic. The Lord himself summarised the principle in his prayer recorded in John 17:21 — "That they all may be one, as Thou Father art in me, and I in Thee, that they also may be one in us . . . And the Glory which Thou gavest me I have given them, that they may be one even as we are one. I in them and Thou in me, that they may be made perfect in one" (Vv. 21 to 23). The theme of *The Apocalypse* is therefore expressed in the hope of the Apostle Paul in Romans 8:19, where he says "For the earnest expectation of the creation waiteth for the manifestation (apocalypse) of the sons of God". Thus the Divine titles of Revelation chapter 1 embody this hope in them.

J. Knowles

The Position of Parents In the Truth



The position of parents cannot be lightly held. The Truth has surrounded it with special duties.

Parental Duties Physically and Morally

The parent's first duty is to provide and properly care for the bodily needs of their offspring. It is hardly necessary to dwell on this aspect of the question, inasmuch as many influences quite extraneous to Truth tend to keep it to the front. The laws of the country, public opinion and current literature, all combine to remind parents of their duty in regard to the sustenance and attention to the physical well-being of their children.

But with the moral training of the children the case is different. Upon this the parents' information is almost exclusively restricted to what their own intelligence and industry enable them to extract from the Word. This situation is not free from danger. Forgetfulness, the pressure of daily cares, or a desire for quietness and ease may prevent the putting forth of the necessary energy; and the scriptural bearings of the matter may largely or altogether escape the parents.

God has clearly expressed His will in connection with the rearing of children. It is that they may be

brought up to know and to love Him. Concerning Abraham, God said, "I have known him to the end that he may command his children and his household after him, that they may keep the way of the Lord" (Gen. 18:19 R.V.). God addressed Himself similarly to Israel, "He established a testimony in Jacob and appointed a law in Israel, which He commanded our fathers that they should make them known to their children, that the generation to come might know them, even the children which should be born; and who should arise and declare them to their children that they might set their hope in God." It was evidently the apprehension and carrying into effect of God's will in this matter that enabled Joshua boldly to stand up before the congregation of Israel and say: "As for me and my house we will serve the Lord."

God also kept His requirement concerning the righteous training of children to the front in apostolic times by insisting that those who held responsible positions in the ecclesias should have faithful children, or, according to the revised version, "children that believe."

The Need for Home Instruction

In the Mosaic Law, the features to be observed in the training of children are particularised, in substance thus: Diligently teach your children My word; freely talk to them of My statutes; let Me and My words form the subject of conversation at all times, at home and abroad, the first thing in the morning and the last thing at night. Let your children witness your attendance upon My observances. Encourage them to question the meaning of what they see, and be ready with the correct answer (Exod. 10:2; 12:26,27; 13:14; Deut. 4:9,10; 6:7; 32:46).

In fewer words, the same thought is expressed in the apostolic writings: "Bring your children up in the nurture and admonition of the Lord." Nurture conveys the idea of careful, tender instruction, or education. Therefore, to bring a child up in the nurture and admonition of the Lord is to carefully and continually nourish the mind with the things of God.

The Dangers of Neglect

Some brethren act, and some even contend, as though children should be brought up without any reference to the Truth; that they should be allowed to go in the ways of the world, to sip at its pleasures, to attend its "religious" services, and left to choose freely whether they will serve God or not. Such conduct or such a contention could only be urged by those who ignore the claims of the Creator upon His creature. It is a mistake to suppose that man, whether he be old or young, may assume an attitude of independence towards God, in Whose hand are his life and breath. It is also a mistake to suppose that the young are without obligation to

God. To them it has been written: "Remember now thy Creator in the days of thy youth." Parents should keep this obligation before their children, and help them to surrender to it. When God's commandments reach the understanding, there is no free choice in the matter of obeying them. It is a question then of either obedience, or sin against the light.

Some argue that if children are brought up in a state of separateness from the world, a reaction will set in when they grow older which will cause them to plunge headlong into ways of worldliness. If that idea be sound, then a child who is to be brought up honestly and virtuously, to avoid a similar reaction should from time to time be placed in the company of the dishonest and licentious. Such a notion is opposed to experience. It is inconsistent alike with common sense and the examples and precepts of Scripture. A child could have no more exclusive bringing up than young Samuel, who was placed under the charge of a faithful high priest in the Temple of God. Yet there was no reaction in his case. Joseph, too, must have been brought up to value the world and its doings at their true worth. Removed at the age of seventeen from his father's house into a strange land, he displayed, in word and deed, a righteousness which many of his elders might strive to emulate. Whether in Potiphar's house, in prison, or before Pharaoh, his utterances and actions are characterised by an open recognition of God. His integrity allurements could not seduce, adversity could not blight, and prosperity could not benumb. His faith was not the outcome of a sojourn amongst a wicked, idolatrous people. Neither was it the evolution of his own natural mind.

Faith has but one source — the Word of God. Joseph's history speaks volumes for the character of the impressions which had been conveyed to his mind in his early youth.

If parents would have their children Joseph-like to resist the evil that is in the world through lust, let them not hesitate to make their children Joseph-like in knowledge by a practical impartation of the principles of righteousness.

The case of Timothy points in a similar direction. Paul testified of him that he had known the Scriptures from a child. Here, again, instruction in righteousness produced no reaction, but rather served to develop a young man godly almost beyond his years — an example alike to old and young. Surely Timothy's guardians must have recognised that friendship with the world is enmity with God, and have kept their young charge from companions and influences that would have given him a disrelish for the Word, and have made him a less apt and perhaps unwilling pupil.

The Need For Guidance

A parent's attitude should not be: "I hope my children will give up all these worldly ways and obey the truth some day." Rather should it be: "I will guard my children from worldly ways so long as I control them, that their obedience to the truth may not be impeded." The position of the world is a position of no surrender towards God. Its spirit is a spirit of rebellion. What is at the root of it? Lust — the lust of the flesh, the lust of the eyes, and the pride of life. The world will invite the children to give lust the rein. And how such an invitation appeals to human nature! On this same principle, an indiscriminate

visiting of schoolfellows should not be sanctioned. The parents should do their utmost to prevent their children from imbibing the spirit that is in the world, even if it involve the sacrifice of otherwise advantageous companionships. The sons and daughters of the land may prove dangerous companions, as Jacob and Dinah found to their grief. The world has not advanced in righteousness since Jacob lived. Its doings may be different in kind, but they are not in character. It is harder for the parents to deny the children than it is to deny themselves. But they will have to learn both to say "No" for their children, and to teach them, as they grow older, to say "No" for themselves. To allow the children to have free intercourse with the world is tacitly to teach them that the world is harmless and desirable. This is altogether too timorous a mode of inculcating godliness, and one from which no very great results can be expected. "Train up a child in the way he should go" is the counsel of the Scriptures. Which is the way to be — in the world and of the world, or "in the world but not of the world"? It is for the parents to answer. The children of this world set an example of wisdom in the counsel which they give their young in the race for glory — albeit an earthly glory. "Aim high," say they; "hitch your waggon to a star". Sound advice, which points out in expressive language the necessity of adopting the right means for the attainment of an object. Surely, if brethren and sisters were wise, they would both direct their children's eyes to the Kingdom, and set their young feet in the path that leads to it.

C.J.

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Logos Tour of Bible Lands 1984

(God willing)

We have received sufficient requests to conduct a further tour of Bible Lands to make the project viable, and, accordingly, we have made investigations as to how best to process this.

Requests have been received from the American Continent, Untied Kingdom, South Africa, as well as New Zealand and Australia.

Accordingly, a pleasant and profitable tour can be arranged, the international character of which will add to its interest.

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The Tour will include visits to such places as Thebes, Luxor, Suez and Ain Musa. This last place is known as the Place of the Crossing celebrating the national baptism of the children of Israel as they fled from Pharaoh. Although final details await clarification, we do plan a comprehensive tour of Israel, as well as Jordan. The Tour will be limited to 46 persons, that comprising a coach load. We plan it for approximately March/April of next year.

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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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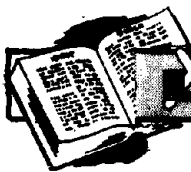
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Editorial

The Ways of Providence

"The angel of Yahweh encampeth round about them that fear Him, and delivereth them" (Psalm 34:7).

In the words above, David taught that there is a Divine Providence that shapes the lives of faithful men and women, bringing them to a final deliverance. His words do not signify that Yahweh's angels will protect the faithful from every tragedy, or every circumstances that may work to their temporary disadvantage. It is possible for God to intervene to save one from harm or extend one's life; but, again, it may be according to His will and wisdom that He does not do so. The faithful sometimes experience troubles and tragedies in life that are of their own making, and which, with a little more care and thought may have been avoided. On the other hand, the experiences of Job illustrate that some incidents that may appear fortuitous are actually God-designed to humble and perfect a character. In all circumstances men and women of faith should realise, that whether life be long or short, pleasurable or painful, God will never abandon them: they can find a refuge with the Father.

Brother Roberts' exposition *The Ways of Providence* is a splendid aid in properly assessing life's difficulties. He wrote:

"There is such a thing as chance, as distinct from what God does. The Bible declares this (Ecc. 9:11) and the experience of every day teaches it. Every moment teems with incidents of chance . . . God has control of all chance; but all chance is not controlled. It is controlled when His purpose requires it . . ."

Sometimes we are not sure whether an incident in life is God-purposed or not; for we do not know why a certain thing happened. On such occasions, we need to "take it to the Lord in prayer", and exercise faith in the comfort that this exercise can give. Then we lift it out of the realm of mere aimless chance and place it in the Hands of God who will guide our lives accordingly. In over half a century's experience in the Truth, I have never known of a serious adverse experience that has happened to any of the faithful but what, ultimately, God has manipulated for good. As I look back on my own life, there have been tragic moments that have seemed crushing in their impact, difficult problems

that have been beyond my ability to solve; and yet out of each one has come good. Most of them could have been avoided, but all of them have worked out for my benefit or that of others. In any case, all of them, when seen in retrospect, have occupied but a brief moment of life. And as one obviously nears the end of this mortal existence — if the Lord does not come soon — it is realised that life today, with all its successes and failures, with all its triumphs and disasters, is but a speck in comparison with eternity. This realisation tends to set everything in proper perspective.

We are perhaps enabled to comprehend this better when we consider how condensed in Scripture are the longest lives lived. Methuselah lived for 969 years, but the record of his life is limited to less than fifty words. The record of history since the days of Daniel, has been long and difficult, and one mostly of pain and suffering, but in his Image-Prophecy (Dan. 2), it is compressed into a few verses of Scripture. Even the Millennium is passed over thus: "They lived and reigned with Christ a thousand years" (Rev. 20:4). But eternity is boundless, and the Millennium itself merely the final step to the ultimate glory.

Meanwhile we "work out our salvation with fear and trembling" (Phil. 2:12), treading a pathway that is very rough and uneven at times. And often made rougher and more uneven through our own folly. But even in those circumstances the hand of God is outstretched to help if we desire to avail ourselves of it. Thus of the days of Noah it is said: "the longsuffering of God waited . . ." The Greek *apekdechomai* is an intensified form of the verb *to await*, and suggests reaching out in readiness or in welcome to receive someone. Rotherham renders it: "God was holding forth a welcome . . ." His hand was outstretched, but, unfortunately for that generation, few took hold of it. Most ignored it and perished in the Flood. That disaster manifested the visible hand of God, it was direct, Divine intervention: a specific judgment upon a godless generation. All troubles are not like that. In the experiences of life we are humbled by domestic problems, ecclesial problems, business problems, personal problems. Some of them are of our making, our own folly, some are not; some can even be Divine intervention in our lives. But it matters not whether they are of our own folly, the folly of others, or Divine intervention designed to humble us; we are in the privileged position of bringing God into any of them, so that He can take hold of them, and manipulate them to our benefit. The angels are there in every circumstance, and if we "commit our ways unto Yahweh" they will "deliver" us. That does not mean that we will be freed of trouble or concern, or that the problem will miraculously disappear, but in some way it will work out to our benefit. Hence we are able to face it in faith. Many examples are found in the Word illustrating the

principle. Take the case of David. "Thou which hast shewed me great and sore troubles, shall 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" (Psa. 71:20-21). That is how he summed up his life's experience. God guided him through troubles and tragedies that were of his own making. Consider the epoch of his humiliation, and his reaction to it. Consider the tragedy of his family: the awful record of rape, and murder, and ingratitude and rebellion. See the king driven from his God-given throne: weeping, physically sick, and with dust on his head, a byword and a mocking to such as Shimei who rejoiced in his downfall. Consider the agony expressed in his pathetic cry as he possibly blamed himself for the family tragedy: "My son, Absalom! my son, Absalom!" It is sad reading, bringing almost to tears those who read it. God did not motivate Absalom to act as he did; but God took hold of the terrible circumstances to make a great man of David. Thus when the King was restored to his throne he proved to be a more merciful man. He waived the just punishment on Shimei who now cringed before him, he humbly submitted to circumstances now brought upon him, revealing a character more fitted for the Kingdom than that even of the youth of faith who confidently faced Goliath. The old man had gone through trouble; but it had mellowed him and equipped him to show "compassion on the ignorant and on the erring" — such as is required of the priests of the age to come (Heb. 5:2; Ezek. 45:20).

And the impact of his humble greatness provided an example for his contemporaries, as well as for those who follow after. That is so on the part of any who face sorrow or pain in faith. Let it be endured with patience and submissiveness to God's will, and even fortuitous circumstances are turned into the Ways of Providence, and those of faith emerge from the awful experience, better equipped for the Kingdom.

At present we do not understand the purpose of many happenings, the future will reveal their benefit. Then we shall understand "that Yahweh has not done without cause all that He has done", as the prophet told Israel (Ezek. 14:23).

So we must not push the ways of Providence from out of the realm of common everyday incidents of life. God can be there somewhere, even though we cannot properly discern His presence in an incident; even though it seems to cause nothing but unrelieved gloom and depression. He has said, "I will never leave thee, nor forsake thee" (Heb. 13:5). These words are true for every faithful brother and sister, for God does not exaggerate. What a sense of security does the realisation of this bring; what a peace of mind such as the world knows not (John 14:27). It is helpful to have the assistance and protection of our

fellowmen; to consider and consult with them, and gain strength and guidance from their experience; but it is nothing to the fact that the guidance and care of Yahweh is there for us to shelter under. He can turn a man's heart whithersoever He will (Prov. 21:1); He can make even our enemies to be at peace with us (Prov. 16:7). What unfathomable comfort does this privilege set before us. We need to meditate upon it, in order to more fully realise it. There is much that can dull our recognition of this: the weakness of flesh, the forgetfulness of the mind, the seeming endless succession of frustrations, and problems, and what may appear as unnecessary evils. Take them all to Him in prayer. Draw God more and more into our lives. If He seems to be remote from us, as indeed He is far above our thought, let fervent prayer bridge the distance. If we imagine He is uninterested and uncognisant of our puny affairs, consider the request of Nehemiah: "Let not all the trouble seem little before Thee, that hath come upon us . . ." (Neh. 9:32). Continuously consider the ways of Providence as worked out in the lives of men and women of faith recorded in the Word. The Truth is the same then as now; Yahweh changes not; nor is human nature any different. We walk through a vale of tears, through the valley of the shadow of death, but the future is bright with hope. Moreover, we do not walk on our own. "Thou art with me," said the Psalmist. God lives, as Moses was told (Num. 14:21). His hand is outstretched today as it was in the days of Noah (2 Pet. 3:15). Do not let us misinterpret common-place incidents in life, nor ignore His appeal, His outstretched hand as did many of the Sons of God in the pre-Flood period. We live in evil days comparable to those of Noah. Let wisdom guide us until the coming of the Lord; for he is at hand.

J. Mansfield

PROVIDENCE

There are those who see a providence in everything, without being able to tell what they mean. There are those who see a providence in what they think good things, but none at all if the drift goes against men. Providence with them is a sort of benign blind-eyed deity who has no jurisdiction in the realm of evil occurrence, but whose sole function is to be illustrated by a good-natured father distributing plums among children. There are those who think there is providence somewhere — "a divinity that shapes our end, rough-hew them as we will" — but they cannot make it out, and prefer to leave the subject as an unpractical one, not to be taken into account. There are those who think there is no divine interposition in human affairs at all, except such as happens when a Red Sea is divided or a multitude fed with five loaves and two fishes. And there is finally the large class of fools who say in their hearts there is neither God nor providence, but simply the reign of blind power that in some inexplicable way has developed a universe replete with contrivance and arrangement of the most ingenious and elaborate kind.

— R.R.

Caught Away To Meet The Lord

It is part of our blessings in Christ to live in the age when we can be in daily expectation of witnessing his return. This sixth article focusses our minds on that event, as it looks at our gathering to Christ in clouds for the very special meeting with him that will determine our eternal destiny.

Then We Which Are Alive

The raising of the dead is the first of the "greater works" which Christ will do at his return, at which men will marvel (Jhn. 5:20). Next in sequence, he will gather the living together with the resurrected. This strictly chronological succession is the tenor of Paul's "then" (1 Thess. 4:17), as its frequent repetition with the force of "afterwards" (Gal. 1:21) and "after that" (1 Cor. 1:6,7) demonstrates.*

When Paul said to the Thessalonian disciples, about 1900 years ago, "we which are alive and remain unto the coming of the Lord", he intended this "we" to be unspecific and to relate to all or any saints who remain alive when Christ comes, not necessarily to all or any of the generation to which it was said. Two thousand years compressed into a sentence! "We which are alive and remain" looks forward to a generation two millennia after that which Paul addressed. It is a marvellous affirmation of faith

and hope which challenges us, the people of God, who live in that very generation of the advent.

But the Thessalonians took it to mean that *their* generation would see Christ's coming. "False prophets" took up the mistaken viewpoint, persuading the believers that Christ's coming was then near, raising expectations which could only be dashed, even forging a letter in Paul's name to add authority to the claim (2 Thess. 2:1-3). But that had not been Paul's meaning, as a little thought should have shown them — they already had his full and clear exposition of "the times and the seasons" (1 Thess. 5:1). Their view of it would require his words to mean that not one more of their generation of saints would die before Christ's coming, which was contrary to much else of his letter (2:14; 3:3-4; 5:10,23).

The meaning he did intend, however, is *our* assurance that the truth of the Gospel will live in a healthy state, at least in some, until Christ comes. From this we who are so greatly concerned at

* In Greek, *epeita*, when governing the dative case, means "thereupon", "thereafter", "then". Its use in describing successive events extends to logical succession also, as appears in 1 Cor. 12:28; Heb. 7:12; Jas. 3:17.

the inroads of the world into the ecclesias can take heart.

Nonetheless, we do well to measure Paul's words against those of Christ in Luke 18:8: "When the Son of man cometh, shall he find faith on the earth?" The Lord's words will guard us from smugness about ourselves. For, although we can take courage and comfort from Paul's assurance that there will at the very end still be some who will please the great Judge, Christ's contention is that the condition of the ecclesias then will be very perilous indeed, and the faith that will please him be very near extinction.

He warns, too, of the need for us to continue our contention with the world, and of the long period for which God will forbear vengeance on it, while we must maintain our faith, during which our perseverance will be severely tested (Luke 18:7). In this lapse of time, in such an age, lies our peril. There have been ages when the world has been much more antagonistic to Christ's disciples than now; but true as it is that some wilt under the heat of persecution, it is yet more true that many fall to the siege of subtler influences: plenty of everything, ease and acceptance by the world. The great 20th century problem for the ecclesias of God is that peace with the world is the most testing trial of strength they will ever encounter. The reason is obvious; the world's "good" things are ours for the taking, and they

all find a sympathetic response within us.

Their enticement is corrosive and cumulative, and no matter how much we may object, we are each affected by it. This Christ foreknew, hence his question, "Will the Son of man find faith", *the faith*† we need to persevere steadfastly in prayer while assailed unremittingly in our trials (Luke 18:7). Such faith focussed in prayer implies a consciousness of God and a trust in Him incompatible with the allurements of comfort, ease, ambition and pleasure, which this age so insistently thrusts at us. Christ's question is therefore an index of how seriously he viewed the infiltrations of the world into his ecclesia in our time.

We who seek to be guarded by God from the inexhaustible kaleidoscope of enticements this acquisitive and self-indulgent generation offers us, will find His protection in "the word of God, which effectually worketh in us who believe" (1 Thess. 2:13). This makes us "children of light and children of day" (5:5). It alone has power to make us "light in the Lord", and neither "of night nor of darkness" (5:5); and alone possesses the effective antidote to the intoxication of the world's ignorance and selfishness (5:8); because it alone in this world can generate faith.

Privilege as it is to live in the last days, which fulfilling prophecy make a ferment of excitement to us whom the proph-

† The question Christ posed is emphatic, an expression in strong terms of the doubtfulness of saints of this age being distinguished for faith. The interrogative particle *ara* is a strong one (Liddell and Scott), and in translation is aptly represented by a word such as *indeed* or *really* to reinforce it. It is used only twice beside this place, i.e. Acts 8:30; Gal. 2:17.

tic scriptures have enlightened, these very same last days are also the greatest threat to assail the disciples of Christ. And yet, to as many of us as set our hearts on "every word that comes out of the mouth of God", Paul's assurance comes directly: "We which are alive and remain to the coming of the Lord shall be caught up together with them . . . to meet the Lord . . . and so shall we ever be with the Lord".

Snatched Away Together In Clouds

To be snatched away, swiftly, suddenly and with force, is the meaning inherent in *Harpazo**. The urgency in the word is unmistakable. As the dead will have already been snatched out of the maw of death, so likewise, both resurrected and living will be plucked out of the grasp of a world which at that time God has abandoned to its well-merited retribution.

They go "in clouds". This form of expression is exactly as Paul wrote it. It is not into "the clouds" of the atmosphere that they ascend; but in crowds from all over the earth Christ's brethren and sisters come to him. The use of "cloud" in this sense is clear in Heb. 12:1: "so great a cloud of witnesses". The Hebrew noun 'Ab "cloud", is put to the same figurative use in Isa. 60:8; while

'Anan also aptly translated "cloud" in Jer. 4:13; Ezek. 38:9, equally serves as a metaphor for huge multitudes gathered into armies.

The cloud of saints which Christ gathers to himself at the first contains not only those who are full of the "living water" of the Word, who in due course will dwell together with him eternally, but also the "clouds without water, carried about of winds" which have disgraced his name by their ungodliness (Jude 12; 2 Pet. 2:17). But these last will be weeded out by his judgment (Jude 12-15), as we have already seen.

Those faithful and pure saints, who remain when the wicked have been ejected in shame from his presence, are "the clouds" which Yahweh makes "His chariot" and "pavilion" (Psa. 104:3; 18:11-12), and which He rides in His contention with the world. This is a glorious destiny, worth all strivings and sacrifice Christ may require of any of us in order to attain it.

Our Meeting with the Lord

The A.V. rendering "to meet the Lord" conceals a valuable truth. The form of Paul's words here is not verbal "to meet", but a noun "a meeting". His expression is: "for a meeting of the Lord",

* As stated by Bullinger, *A Critical Lexicon and Concordance to the English and Greek New Testament*, Article 'Catch'; and Abbott-Smith, Article *Harpazo*.

This sense is illustrated in Jhn. 10:28,29,12; Jude 23; Acts 23:10; Jhn. 6:15. The removal implied in *harpazo* is from one location to another on earth, Acts 8:39. The saints are transported to the judgment seat, Rom. 14:10, which is on earth, Psa. 122:5; Matt. 25:31; etc. They are not borne upward to heaven, notwithstanding 2 Cor. 12:2 and 4; the "heaven" of v. 2 is the third Israelitish heaven, the post-millennial age; "paradise" of v. 4 is the millennial age. The "God" of Rev. 12:5 was the Roman imperial office, a status on earth, to which Constantine was snatched away — away out of the provinces to the centre of government. "Ascent", as an element in Constantine's accession to supreme power, was only by a figure of speech. See *Eureka* vol. 3, pp. 82-91.

and his choice of this noun shows he had in mind a meeting with Christ of a particular kind, for *apantesis* points especially to the official welcome for a newly appointed or newly arriving dignitary, most frequently a magistrate.†

Its parent verb, *apantao*, is very common of "attendance before a magistrate". This judicial association specifies the character of our first meeting with Christ. We appear before him as before our judge, as we have concluded already in our examination of the "voice of the archangel" and "the trump of God". In this magisterial capacity, he determines who out of the great clouds that gather to him will have the blessing to be ever with him, and who will be poured back into the sea of nations — back to which in heart they had long since gone, as had Demas.

Those who have pleased him now by their holiness of life and devotion to his word are made manifest as such then. The tares' long masquerade (Matt. 13:24-42) having ended "with wailing and gnashing of teeth", now at last will have come the time for the righteous to "shine forth as the sun in the kingdom of their Father" (Matt. 13:43). When their secret things are manifest, as they will be at Christ's judgment (Rom. 2:5-6,16), it is good works which will be brought to light, for these, just as much as the wicked works of the unjust "cannot be hid" (1 Tim. 5:24-25) at that time of "making manifest the counsels of the hearts" (1 Cor. 4:5).

The very closing act of this "meeting of the Lord" is a manifestation of a different kind, of which John speaks. Though the Father's great love has even now called us His "sons", for we are (1 Jhn. 3:1-2), yet our present condition does not show what we shall be when perfected.

Christ's appearing, however, will change that, for "when he shall be manifested, we shall be like him, because we shall see him as he is" (1 Jhn. 3:2). This is a very important statement, coming as it does from the Apostle who said "we *have seen*" and "handled" that "eternal life", which was the Father and was manifested to them (1 John 1:1-2) after Jesus' resurrection.

He implies therefore a "seeing" of a different calibre when we "see him as he is" at his second advent. What he will then show his approved is his own glorious life-giving power, not merely as it exists now in himself (which they saw after his resurrection), but made visible in the instant of its working in them to change them to the spirit likeness of himself. We shall see, it seems, with eyes specially opened for the purpose, the enlivening energy of spirit reach forth from Christ to envelope us and change us to his own divine nature.

This joyful result is surely worth all the effort, dedication and sacrifice it may call for — and yet it is only in itself the door into the greater blessings of the fellowship of Jesus and his Father which immortality will bring.

R. O'Connor (NSW)

† *Vocabulary of the Greek Testament*, J.H. Moulton and G. Milligan, Articles *Apantesis* and *Apantao*. *Apantao* is therefore the word used for the meeting with the newly arrived bridegroom (Matt. 25:1,6) and apostle (Acts 28:15).



8. The Papacy In Politics

"And I heard a great voice out of the temple saying to the seven angels, 'Go your ways, and pour out the vials of the wrath of God upon the earth'." (Rev. 16:1).

"And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army." (Rev. 19:19).

Rome Fights Inevitable Doom

The previous article detailed Rome's counterfeit millennium, when from A.D. 800 to A.D. 1805 Papal control imposed a relentless tyranny upon Europe.

Napoleon abolished the so-called Holy Roman Empire in A.D. 1805. The question for the Papacy became — *"How do we regain our lost influence?"*

One thing is certain. The Church of Rome has never been slow to change strategy when necessary. Proverbs (5:6) clearly warns of the tricks of the harlot whose feet walk the pathway of death and the grave: *"her ways are moveable."* This is the way of Rome — completely flexible within the rigid confines of a relentless pursuit of domination.

We now briefly consider the judgments from the Lord Jesus Christ which demolished the 1,000 year-old power structure of the Church. These judgments were the events symbolised by the liquid contents of bowls being

poured out on specific places. They are "the vials (bowls) of the wrath of God" (Rev. 16).

Then we consider the Church's manoeuvres in an attempt to regain her influence — this necessitates a consideration of the Roman Church's own term — *ultramontanism*.

It is the outworking of this principle which will inevitably assemble the armies involved in the great conflict of Rev. 19, when Catholic Europe will be engulfed in the flames of war.

The contestants will be the man of sin against the Messiah of Israel — the false Christ against the True.

Tea Turned Into Blood

The time had come when the counterfeit millennium of the two-horned beast of the earth was to end. Four thousand miles to the west, on the other side of the Atlantic Ocean, the Elohim were putting into operation plans to bring about the destruction of the

Holy Roman Empire in Europe!

For even as the Huns had earlier been brought 4,000 miles from the *east* to destroy the power of the Roman Emperors, so now an event was taking place 4,000 miles to the *west*, which was to trigger the destruction of the two-horned beast and his counterfeit millennium.

France was the country affected by the first vial (bowl) judgment.

December 16th 1773 is the key date. On the evening of that day, cheers rose as the contents of 342 chests of tea splashed into the waters of Boston Harbour, Massachusetts, in the British Territory of North America.

Twenty years later, those cheers re-echoed through the streets of Paris, in distant France, as the blood of the aristocrats splashed at the foot of the guillotine.

Commenting on the American War of Independence as an "epoch of history," J. M. Ludlow writes in *The War of American Independence* (published London and New York 1895):

"Through the share taken by France in the struggle, and its influence on public opinion in that country, it contributed largely to the French Revolution, and thereby to the complete transformation of the political and social state of Europe, which has resulted therefrom, and which is still going on".

The French rulers hated England. They therefore supported the American revolutionaries. As Brother Thomas pithily puts it in *Elpis Israel* (p. 356):

"The liberty-hating, and the heretic-slaying Bourbons, sent a fleet and an army to enable 'liberty, equality and fraternity' to triumph in America! Not that they hated sectarianism and democracy less than formerly, but that they hated Eng-

land more."

France's participation in the Boston "tea party" was as rewarding to it, as was Haman's glee at his invitation to dine with Esther and Ahasuerus. And it was the same God of Israel who watched over both situations.

Principles of the Vial Judgments

In Vol. 48 of *Logos*, the series *Nearing the end* explains what the judgments of the vials (bowls) were which fulfilled the purpose of God in destroying the two-horned beast of the earth. Also, how those events have developed all situations related to the end-crisis now pressing heavily upon the nations, on land, sea, and in the air. For detail we direct you back to that series.

A summary here will suffice.

The *principle* is that the Lord Jesus Christ has been pouring out a specific series of interlocking judgments upon the European continent since 1789.

The *immediate results* of those judgments were:

- * The French Revolution and its abolition of Papal power in France.
- * The defeat of the Austrian power and the end of its ability to politically enforce the Papacy's 'spiritual' decrees.
- * The abolition of the Holy Roman Empire (the two-horned beast of the earth), which, for 1,000 years had functioned as a counterfeit millennium.
- * The drastic reduction in the political power of the Roman apostacy.
- * The decline of Turkey.

The *long-term* results of these judgments have been:

- * The development of French, German, Italian, Greek and Balkan States nationalism.
- * The expansion of Russia westward and southward.
- * The world-wide colonial expansion by European powers.
- * The change of strategy in the Church's pursuit of power and influence in

Europe, and the new colonial possessions of the European powers.

* The change of European military strategy to include great navies in their armories.

* The development of great air-forces which effectively bring world-wide involvement in the end-crisis.

* The establishment of the State of Israel in the land of the covenant.

Not Chance — Design!

The controlling hand of the Lord Jesus Christ is in all these events. Should our understanding of the vial-judgments be confined to the *immediate* results they accomplished in the 19th century, our personal awareness of what the Lord is achieving will be seriously deficient.

As the brethren of the Generalissimo of the armies of the Elohim, we will perceive vaguely the outlines of events he is controlling, or we will be very aware of the significance of the events.

For a powerful example of levels of understanding of the same matter, consider the Statue of Liberty, standing at the entrance to New York Harbour.

The globe-trotting tourist looks at an impressive view from the top.

Local Americans know the Statue was a gift from the French nation to commemorate French assistance to the American colonists in the War of American Independence against Britain.

The student of history sees it in greater depth. He knows of the ongoing effect on French politics, and relates it to one of those events of history which has shaped the destiny of nations.

Only the instructed servant of the Lord Jesus Christ knows the whole story. He knows the secret of history (Rev. 1:3). He per-

ceives the angels of the Lord Jesus Christ at work in the Boston Tea Party, through the War of Independence, French assistance, the French Revolution, and all the ongoing events which in 1948 brought the establishment of the State of Israel.

An Exhortation in Passing

The State of Israel has been the mightiest sign we can ever expect to see before the return of the Lord Jesus Christ. And this is what the vials of Rev. 16 are all about — David's throne to be restored, and the State of Israel is the sign that it won't be long!

No brother or sister need lack understanding of the meaning of the vials of the wrath of God of Rev. 16. If any lack the *desire* to know, it simply means there is a lack of interest in what the Lord has done and is still doing in the development of the crisis of the end which brings redemption for the faithful ones.

And surely none of us wish to be guilty of that! So let us not be "willingly ignorant."

Promotion for 'The Man of Sin'

Ultramontanism is a Latin term meaning "*beyond the mountains.*" It arose from the law deliberately imposed on Catholics from the earliest times that there were matters which the Pope in distant Rome alone had the power to decide.

The decision would be made "beyond the mountains." Hence the term.

The question of ultramontanism has always been important within the Roman Church, as it involves the authority of the

Bishops in their own areas as against the central control from Rome. There has always been considerable in-fighting down the ages over this issue, but the Pope always successfully resisted efforts to reduce his control.

The Jesuits were a power group within the Catholic Church which has been suppressed by the Church itself at various times. However, after the French Revolution, the Order was restored in 1814, and today leads the movement for building the personal power of the Pope.

In return, some of the Jesuits' favourite doctrines have been given full Papal support, centred on their worship of a plaster-of-paris statue called blasphemously "the virgin Mary."

In 1854 the dogma of the Immaculate Conception of Mary was proclaimed.

In 1870 the Bishops of the Church were assembled in Rome for a Vatican Council. In July 1870 the Council, after bitter debate, solemnly defined the infallibility of the Pope when he speaks *ex cathedra*, and proclaimed his primacy of jurisdiction over the entire church. This marked the end of all that was left of independent administration of the local churches. The unprecedented phenomenon of "devotion to the Pope" emerged, as with authority he made unchallenged laws on doctrine and morals.

A writer in *Ency. Britt.* sees the point and writes (Vol. 22, p. 675):

"The origin of modern ultramontanist is preceded and conditioned by the collapse of Catholicism in the period of the French Revolution."

Thus the control of the world-wide church came to be centred

"beyond the mountains." The enhanced personal control of the Church by the reigning Pontiff has given a fine point to what Paul has told us in 2 Thess. 2 that "the man of sin" power is essentially headed up in an individual.

The Ballot Box Replaces the Emperor

The Pope, infallible since July 1870, had only reigned over the Papal States for a further two months, when, in September 1870 the Italians occupied Rome and the Papal States came to an end. The Pope (Pius IX) assumed the role of a prisoner in the Vatican, and so styled himself.

Ency. Britt. states:

"At the very moment when the disappearance of the Papal States removed it from the field of European diplomacy, the Papacy was about to emerge as a world power with which every politician would have to reckon. This was the result partly of the missionary activity which kept abreast of the colonial expansion of Europe overseas, and partly because of the large-scale migration of Catholics to Canada, Australia and the United States. Expanding in numbers, the church was yet closing its ranks more firmly around the person of the Holy Father."

When Pius IX died in 1878 he was followed by Leo XIII who reigned on the Papal Throne from 1878 to 1903. Of him it was said that:

"his pontificate was characterised by a new spirit: in the first place, the pope was anxious to put a stop to the belief that the church was necessarily opposed to modern aspirations; secondly, he stimulated Catholic initiative with regard to social work . . ."

Traditionally, the Church has sought to prevail by the ruthless control of strong, autocratic Catholic monarchs, who personally were pliable because they believed they had immortal souls,

the destiny of which was in the hands of the priest.

The Church had no sympathy for the populations which groaned under the tyranny of their rulers.

However, the French Revolution saw proud monarchs in the dust, and the foot of the peasant firmly planted on those royal necks which still retained their heads.

But since Leo XIII's lead, a series of Popes since the turn of the century have carefully fostered a new policy of "social justice". Not all at once, but in a slow, patient manner, so that the faithful would not be too sensitive to the fact that the winds of change were blowing.

So gradual has it been, that the casual observer could well be excused for thinking it has been always so. But if Catholic King Louis XVI of France could get his head back from the revolutionaries and catch up on modern news, he would be truly amazed at the transformed attitude of the modern Popes! Not a bit like the Pope of his day!

One of the long-term results of the vials has been listed as the change of strategy in the Church's pursuit of power and influence in both Europe and the new colonial possessions of the European powers.

The policy which has enabled the change to be effected is the policy of — *ultramontanism*.

Newsweek (Nov. 1981) said:

"The Pope's strategy has been to place himself in the middle and to call on all sides in Poland and Moscow to develop a stronger sense of common purpose. He uses his traditional papal announcements to send signals to Poland. In his third encyclical — *Laborem Exercens* (On Human

Work) — he defended labour unions as 'indispensable . . . for the struggle for social justice'."

The article continued:

"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 the Pope's divisions.' John Paul II, in political terms, is the most powerful Pope of modern times, and no one appreciates this more than the Russians."

In March 1983 *Newsweek* wrote of the Pope's visit to Central America:

"Of course, the pope's personal diplomacy was not aimed primarily at governments. He came to identify the church with the region's impoverished masses. By one estimate he was seen or heard by nearly half the area's 22 million inhabitants . . . time and again he insisted that traditional Catholic faith and action are the only sure grounds for advancing social solidarity, human liberty and personal dignity."

Ultramontanism has produced a fascinating strong-man for the strong-men of the Kremlin to think hard about.

Russia to be Converted!

In 1917, at Fatima in Portugal, three peasant girls claimed the Virgin Mary appeared to them and left them a message for the Church. (See Paul's reference to "lying wonders" in 2 Thess. 2). The message, from the Catholic pamphlet in front of me, dealt with immodest fashions, sins of the flesh, the daily rosary, devotion to the Immaculate Heart etc. But, interestingly enough, in this message from the Virgin Mary there are some powerful political points made. Mary is reported as saying:

"If my requests are not granted, Russia will spread her errors throughout the world, provoking wars and persecutions against the church".

The Church says Mary also spoke of world peace:

"Tell everybody that God gives His graces through the Immaculate Heart of Mary, for the Lord has confided the peace of the world to her. In the end, my Immaculate Heart with triumph, RUSSIA WILL BE CONVERTED, AND THERE WILL BE PEACE."

In the "devotions" of the Church surrounding this abominable tissue of lies, Russia has been consecrated to the Immaculate Heart of Mary, and prayers for world peace have been included.

In 1950 Pope Pius XII proclaimed the dogma that at death, Mary had been taken bodily to heaven. This pleased his Jesuit supporters immensely.

The worship of idolatrous lumps of plaster shaped and called "the Virgin Mary" is a favourite pastime of Pope John Paul II. He has made a pilgrimage to the

Shrine of Our Lady of Fatima in Portugal, and as we prepare this article the radio is full of news of his current visit to the Black Madonna in Poland.

In 1983 the world in its missions is accustomed to the door of the Alitalia jet opening, and the Pope moving amongst the masses of the faithful, in Europe, Asia, Africa and North, Central and South America.

The message from his mouth? "*Justice for the workers!*" And from the talking doll he adores comes the response — "*Russia will be converted.*"

We live in the most significant of times! The Jesuits and ultramontanism have played their part to the full in the vain bid by Rome to avoid its inevitable doom at the hands of the Lord Jesus Christ.

B.P. (Hobart)

COMMUNION WITH GOD

Communion with God is far more sacred than many are wont to think. The definite, stringent and awe-inspiring instructions as to the way in which Israel were to draw nigh to Him should cause man to reflect — to submit carefully and solemnly his reasoning in regard to worship to the test of the Holy Word. The natural mind is disposed to think that worship, if it is only offered sincerely, must be acceptable, whether the worshipper be scripturally enlightened or not. This is a great error. Devotion and sincerity, like earnestness and zeal, are right in their places, but they must be governed by knowledge. It is a man's nature to worship; he cannot refrain from it. An indispensable condition to acceptable worship is fellowship with God. Fellowship involves right doctrine and right practice. When united, these compose the "light" of 1 John 1:7, in which, if we walk, "we have fellowship one with another, and the blood of Jesus Christ, His son, cleanseth us from all sin." The alien walk not in this light, and as a consequence lack the God-provided basis on which to offer acceptable prayer and praise. "The Lord is nigh unto them that call upon Him, to all that call upon Him *in truth*" (Psa. 145:18). "The prayer of the *upright* is His delight" (Prov. 15:8). Those whom God invites to approach Him in worship are those who hear and heed the gospel and its claims (Acts 17:30; 1 Tim. 2:4). To such, the words of the Psalmist are applicable: "Blessed is the man whom Thou *choosest* and causeth to approach unto Thee, that he may dwell in Thy courts" (Psalm 65:4).

A.T.J.



LOGOS COMMUNICATION

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS
NEAR AND FAR

Where The Computer Went Astray

"All booklets ordered have now arrived. I do not know where the hold-up occurred, but it is a sad fact that in the days of computers and putting men in space, the common postal service is fast deteriorating. We appreciate your kind effort in replace the books had they been lost." — D. B.

(During the last twelve months we have lost over \$1500.00 worth of books through an inefficient postal system. One parcel correctly addressed to Detroit, USA, was returned by the US mail to the College of Advanced Education in Sask. Aust. We do not doubt the College would have profited by the Advanced Education therefrom nor know how the computer worked that misdirected it of that clearly shown on the label! But inefficiency increases in this technological age. The public was better served in Pyramid times. — Ed.)

Hope Beyond The Holocaust

"I have received great pleasure in reading *Hope Beyond The Holocaust*, and it has given me a good knowledge of the Bible and the reassurance that all Scripture is inspired by God, and beneficial for mankind. But it also raises some questions: Why do you never mention the name of our God? In the Bible, compared and re-

vised by His Majesty's special command A.D. 1411, we read: *... shall their faces with shame, that they may seek Thy name, O Lord, that man may know that Thy whose Name alone is Jehovah set the Most High over all the earth.* (Psa. 83, 36, 38).

"We also pray: *Our Father which art in heaven, Hallowed be Thy name.* (Matt. 6:9). How can we find close contact with Him if we do not know His name?"

"England is full of Lords, people around the globe pray to different Gods. Would you please answer my question. I agree with you in James 1:14, and so let us do His work. I ask of your favour: I am 70 years old, an Austrian; my son is now in Italy, but he is a Catholic, and I would like to send him this book. Could you forward a further copy?" — J.M. (Vic.)

(The above letter was forwarded to Bro. R. Day, author of *Hope Beyond the Holocaust*. He has answered the correspondent with an exposition of the Memorial Name, and forwarded him another copy of his book. He has likewise been placed on the mailing list of *"Herald of The Coming Age"*. Bro. Day's book has had a very wide circulation, and some agreeable comments have been received in regard to its contents. — Ed.)

The Expositor

"We enjoy *The Expositor*. It is helpful when doing our Bible reading, and gains further knowledge of an item. It helps to make the Bible a little clearer. Please send a copy of the book *James To Jude*, unless it would be more convenient for us to obtain it in this country. Our further request. Is it possible for me to obtain a copy of the Hebrew Alphabet through Good Company Magazine? We want to try to become familiar with the Hebrew characters and words. And we have two small children who are eager to learn." — J.S. (USA).

(You can obtain the book *From James to Jude* from either Detroit Library, per Bro. J. Seiler, 74057 Auburndale, Levens, Mich. 48734, USA, or from Bro. Y. Goshen, whose address and phone number is on the inside front cover of this Magazine. We are glad to share our studies of the Word with you, and have gained great personal help by writing up this material. *The Bible itself* by its marvellous structure and emerging teaching demonstrates that it is of Divine origin. We have mailed per surface post your Hebrew calendar. — Ed.)

Books From Overseas

"While reading through *Logos*, I noticed

a request from a brother overseas who requested books and magazines for which he could not pay. I have enclosed a donation towards this work. There are others, doubtless, who would like books on the Truth and cannot afford the cost. May Yahweh bless the good work of spreading the knowledge of His word". — J.N. (Vic.).

(There are quite a number of Christadelphians living in third-world countries from which they cannot forward money, for one cause or another. Where we are able, we have forwarded appropriate literature, including substantial books like "Elpis Israel", "Ways of Providence" and so forth. We feel that these books are essential to the building up of the knowledge and faith of believers. For "faith cometh by hearing the Word of God" and such books lead earnest readers to that Word. — Ed.).

Today

"Thank you very much for consistently sending to me each release of *Today* in 500s. My earnest hope is to be able one day when our Lord has returned to thank you all for the labours expended." — J.P. (NSW).

(It is a pleasure to work in the service of the King — and to anticipate a greater joy at his return. — Ed.).

"Come Over And Help Us!"

"I hope by the grace of the Holy One of Israel that your work in His name is progressing. I was pleased to receive a number of booklets from you as requested some

time back. I have distributed some to correspondents and pray that they will study to know the Truth and God's purpose for mankind in the future.

"I thank you also for *Logos*, which I have been receiving for some time. It keeps me alert, and provides comfort and strength for these difficult times.

"The situation in this country does not permit me to send money for the subscription. Political and economical instability in this country does not make it easy to obtain foreign currency. I do ask you to continue to send the magazine to me, together with other books you may make available. I would like a personal copy of *Hope Beyond The Holocaust* if you can forward one.

"Tension continues in Lebanon, whilst war between Israel and Syria is a constant threat. It could escalate further. Already Russia has warned Israel that she may intervene if she attacks Syria. We are watching whether Israel will take southern Lebanon which was originally given to the tribe of Asher. May we behold the promised Land in company with our Master". — A.A. (Ghana).

(We are forwarding the material you have requested, and share your excitement at the signs of the times. Events in the Middle East are most interesting: Israel's current position suggests a partial fulfilment of Obadiah's prophecy. With you we look to the Lord's coming and the great pleasure of sharing him with the company of the Redeemed "out of every tongue,

people and nation" — Rev. 5:9-10. — Ed.).

Working For The Truth

"Some time back your *communications* columns in *Logos* included a letter from a young brother complaining that he was in a large meeting, and had not been given the opportunity to work therein. For that I have two solutions: personally advertise offering free literature as I do, commencing in a small way and continuing as you are able; or advertise an informal Bible class inviting people to attend. I commenced such a class on Saturday nights at 8 p.m. some time back. I placed an ad. in the Newspaper on Thursday and Friday, based it on prophecy, inviting people to informally discuss these matters. A number accepted the invitation. When their interest tapered off, I placed another advertisement in the paper, and so on over the course of a year. I selected Saturday nights because most people go to church on Sunday evenings. The work once started has continued for years." — J.M. (Canada).

(I have greatly admired your enthusiasm and your output of work. This gives point to your comment above. As a young man, many years ago, I joined with other young men in forming an "Elpis Israel" Class, seeking to equip myself with a greater knowledge of the Word so as to be an effective worker in the Ecclesia. I also engaged upon door to door distribution of literature, and joined a Mutual Improvement Class. Ultimately, I was asked to take on public speaking, but

then felt inadequate for the task, and preferred Class work. This helped to better equip me for the work of public speaking and other labour. I also commenced a Class Magazine, and this widened the scope of my activities so that I could never complain of lack of work. I was then a member of a large Ecclesia of about 500 members, and, like yourself tried to create opportunities for labour, and not to vote. Sometimes young brethren desire only a certain avenue of labour, and often one in which they are not qualified to perform effectively. There is virtue in both creating opportunities, and allowing God to guide you in the avenue of service. — Ed.)

Christ's Present Work in Palestine

I write in reply to an article *The Witness Of The Seat of Israel* which appeared some time back in *Logos*. Articles such as this are excellent reminders of how accurately history parallels Bible prophecy, and how much we owe Brethren Thomas Roberts and others who have done expository work on the prophecies as well as other parts of the Word. Such expositions help us to become "wise unto salvation which is in Christ Jesus." As the article states, such expositions are not inspired of God as was Scripture, but are the results of men reasoning upon Inspiration; therefore they should be subject to careful scrutiny and used as aids to Scripture study.

I do however question two passages in the article. It claims: "The Lord Jesus Christ has ac-

complished two vital objectives in the events flowing from the French Revolution, and "it is significant that since Palestine was wrested from the Turkish power in 1917, the Lord Jesus Christ has subjected Turkey to no further territorial loss."

I question the inference to the Lord Jesus Christ in these statements. It is my understanding that "the Most High ruleth in the kingdom of men, and setteth up over it the basest of men" (Dan 4:17). Furthermore, did not the Lord himself teach: "Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son but the Father" (Mark 13:32)? If the day of the Return has not been revealed to Christ, how can he be directly involved in the shuffling of the nations?

These statements by Bro. Philip seem to need correction; however, if I have missed the point of either the article or Scripture please let me know, and I will stand corrected. I have one more question concerning another article entitled *Three Men of God*. The statement is made therein: "He will not suffer us to be tried above that which we are able to bear." I tried to find this verse with the aid of my Concordance, but could not do so. Perhaps it is a simplification of 1 Cor. 10:13? — T.C.N. (Can.)

To answer the surly question first, you are quite right in your assumption that 1 Cor. 10:13 is the reference in mind. In answer to your first query, we need to remember that while the Most High ruleth in the Kingdom of men, He uses His angelic agents

to perform His will. They "do His commandments, hearkening unto the voice of His word" and perform in "all places of His dominion" (Psa. 103:19-22). They are described as "ministering spirits, sent forth to minister for them who shall be heirs of salvation" (Heb. 1:14). They perform Yahweh's commands, even though ignorant of the time of the Second Coming. Indeed, it must have added to their excitement and interest in their work that they were ignorant of some features of the Divine purpose concerning Christ, so that Peter describes them as desiring "to look into" those things hidden from their knowledge (1 Pet. 1:12). This is true of our state also. How much more interesting and exciting it is that we do not know the actual date of the Return! It could happen any day! And hence we "look into" things that are taking place with keen interest. We become vigilant and alert as a consequence. When the Lord ascended into heaven, he was granted further understanding of the Divine purpose. He was given "a revelation of things to come" (Rev. 1:1), so that aspects of the purpose of God (such as the limitation expressed in Mark 13:32) were revealed to him. Peter explained that "angels and authorities and powers were made subject unto him" (1 Pet. 3:22). Seated at the right hand of the Father, the place of privilege and power, "all power" was granted unto him (Mat. 28:18), so that the status of Yahweh was delegated to him, and the "authorities and powers" on earth became subject to his control. The Revolution de-

scribes him as sending forth the angels to fulfil the purpose of the Father which he has given to accomplish (see Rev. 7:1, 17:1 etc.). Notice also following his martyrdom: "Behold, I come as a thief," the prophetic narrative continues: "And he gathered them together." (Rev. 16:15, 16.) This is the work of Christ through the angels placed under his authority. It is a wonderful and comforting thought to realize that the Lord is now in charge of world events, and that "all things are for the sake of the redeemed" (2 Cor. 4:15). When Stephen was stoned, he saw a vision of Heaven, and recognized the Lord as standing (not sitting) at the right hand of power (Acts 7:55). This revealed that the Lord was making ready to stave his death, and the sufferer of others likewise persecuted. You can appreciate, therefore, that when the angel delivered Peter out of prison, it was at the bidding of the Lord who, through such ministers, supervisors of our lives. Hence, we agree with Bro. Philip's comments, and set in world events the moulding influence of the Lord Jesus through the agent performing the will of Yahweh in preparation for the consummation of the divine purpose. Thank you for your comment. Your letter written some time after the article appeared, was also subsequently delayed this end. — Ed.)

Of Archaeological Interest

"I recently read in *The Jerusalem Post* that the archaeologist, Gabriel Barkay discovered in Cave

25 on the slopes of the Hinnon Valley two silver scroll amulets, on which some prayers had been etched. They were dated in the 1st Temple period, 7th Century B.C., when Davidic kings ruled in Jerusalem. Of greatest interest is noted that the name of God given there is YHWH transliterated as Yahweh. During 150 years of archaeological digging in Jerusalem, this is the first time that the Memorial Name of Yahweh has been found in such a form. Dr. Barkay commented: "It has been an anomaly, that in the city in which the Divine Presence was felt most, the name of God has never previously been found."

"It is as if Yahweh did not want His Name associated with Jerusalem whilst it was trodden down of the Gentiles, whilst it was, in fact, Judah. But now we have entered the epoch which must surely witness the entry of the Lord Jesus Christ. What significant times we live in! 1967 saw the city opened to Israel, now an archaeologist has found the Memorial Name, guaranteeing the perpetuity of Israel, inscribed in silver speaking of redemption. At the first advent, Anna the prophetess looked for the appearance of the Lord, and when at last she saw Mary's babe she spoke of her to all them that looked for redemption in Jerusalem' (Luke 2:38). Soon she will have her longest desire fulfilled. What a thrilling joy awaits her in the day of her resurrection when she shall view the child in full mature glory!

"Meanwhile, it is significant that the silver scrolls bearing the Memorial Name were found on the slopes of Hinnon, for that was where Jeremiah was instructed to take the earthen bottle, and with the elders of Judah indict the nation and smash the vessel (Jer. 19:1,2,10). Shortly after, Jerusalem was overthrown by the Babylonians. Now has been found the silver scroll with the covenant Name of Deity. Let us hope that we shall soon see the Name-Bearer, the Redeemer who shall come to Zion, and turn away ungodliness from Jacob." — P.G. (SA).

(We say, Amen! to that — Ed.)

A Link With The Past

"Just a short note to let you know how much we enjoy *Logos*. It provides us with easy-to-read informative articles, and keeps us in touch with the various brethren and sisters we met in 1962-69." — N.C. (USA).

(The reference is to the group of American and Canadian brethren and sisters who toured Ecclesias in Australia at that time. Their visit to us "down under" is recalled with great pleasure by many throughout the Ecclesias of this country. We have often thought it would have been a profitable pleasure to have kept a list of all who have ever travelled on tours with us, and to have kept up a correspondence with them bringing them up to date with things they saw whilst on tour. Indeed, we contemplated this once, but pressure of work prevented its continuance. — Ed.)



Tension In The East

"By turning to a map of Europe and Asia, the reader may trace out the territory of the Kingdom of Babylon as it is destined to exist in its last form under the King of the North in his Gogian manifestation. The names of countries furnished by Ezekiel will lead him to a just conception of its general extent. Besides "All the Russias", it will take in Norway, Sweden, Denmark, Holland, Belgium, France, Spain, Portugal, Italy, Switzerland, Germany, Prussia, Austria, Turkey, Persia, Tartary, Greece, the Roman Africa and Egypt. This will be a dominion of great magnitude, extending from the North Sea to the Wall of China and Afghanistan, and from the Ice-Sea to the Deserts of Africa and Arabia."

J. Thomas — Exposition of Daniel

Pakistan Under Siege

According to *Readers Digest* (Sept. 1982):

"The Soviets have launched a campaign of military pressure and diplomatic intimidation against the only nation still blocking its push to the strategic Arabian Sea. Deep, perhaps mortal, danger faces Pakistan."

Thus the Russians are fulfilling Daniel's prophecy of over 2500 years ago. He visualised Alexander's empire divided into four dominions, each controlled by one of Alexander's generals (Dan. 8:22; 11:4). His eleventh chapter outlines the antagonism which existed between two of those powers, the "kings of the south and of the north". The latter king's territory stretched to the river Hindus of India (encom-

passing the territory of modern Pakistan) whilst the king of the south's dominion consisted of Egypt.

Daniel foresaw a latter day revival of the "king of the north" preparatory to the invasion of the middle east and the occupation of both Egypt and Israel (Daniel 11:40-45). Brother Thomas wrote extensively of this, the foreword to this article being one example. Writing under the heading, *Proof of the Russian Power Being the King of the North* he advanced seven points to prove that Gog of Ezekiel's prophecy is synonymous with the latter day "King of the North" of Daniel's prophecy:

"The seven particulars prove that Gog and the King of the North are but different titles for the same power; and the title

given to Gog in the 38th and 39th chapters of Ezekiel proves that this northern power is no other than the Russian".

He suggested that Britain might attempt to take Afghanistan to prevent Russia gaining a seaport on the Arabian Sea, such as the Soviet is trying to do now (*Elpis Israel* page 435). He wrote,

"The conquest of Persia by the Autocrat will doubtless cause England to conquer Afghanistan, and to seize upon Dedan that she may command the entrance to the Persian Gulf, and so prevent him from obtaining access to India either by land or sea."

In fact, Britain did attempt to invade Afghanistan to prevent Russian expansion, but ultimately withdrew. Today the treasure Russia seeks is not India, but the strategic control of the Persian Gulf through which most of the West's oil is transported.

America has responded weakly to Pakistan's call for aid. President Carter ceased aid in 1979 and now President Reagan has pledged \$3200 million for a six-year aid programme little of which is military aid. Russia on the other hand has infantry divisions stationed just outside of Afghanistan/USSR border besides the 100,000 troops in occupation. The Soviet has issued a three fold demand;

- (1) Pakistan must stop giving refuge to Afghan tribesmen.
- (2) It must not allow the tribesmen to replenish military arms.
- (3) It must recognise the Soviet-Afghan puppet regime of Bublak Karmal.

Pakistan faces dire danger. Its territory is part of the ancient King of the North's, and therefore must come under the domination of the modern "King of the North". Whether this happens before or after Christ's return is not clear.

Nevertheless circumstances should alert us to the fact that the Lord's return is close at hand. Let us redeem whatever time remains to us.

Economic Instability

Zechariah clearly predicted the economic instability which is a feature of modern times (see Zech. 8:10). His prophecy refers to scarcity of hire for "man or beast", industrial disputes, and domestic discord. These problems are everywhere in evidence today.

Debts owed to American banks by Third World countries as well as Soviet East European countries are alarming. Experts are warning that the West is vulnerable to economic collapse and subsequent military weakness unless stringent measures are taken.

According to *Newsweek*, a recent emergency involving Brazil's desperate attempts at remaining economically solvent sent shockwaves through America. The crisis was averted and the U.S. treasury insisted "We have been able to prevent any type of world economic crisis even though its been forecast by many economists."

However Mr. C. Bergster, president of the Institute for International Economics, declared: "The debt bomb is still ticking. The outcome will turn primarily on the course of the world economy as a whole". He was referring to the huge debts many Third World and East Europe nations owe American banks. Brazil owes 85 billion, Mexico 83 billion, Venezuela 32 billion, Argentina 39 billion, Peru 12 billion,

Chile 18 billion, Nigeria 15 billion and East Europe 80 billion (the highest of which is Poland with 26 billion followed by Russia with 19 billion). Apparently, if any of these banks default on payment the repercussions on American and international economics could prove disastrous for the West.

Blitzkredit

Western military analysts claim that any economic disaster could be to the advantage of the Soviets. They suggest that it could be politically advantageous for Soviet countries to deliberately default and embarrass the Western economic system.

Astute observers have warned of this situation as long ago as 1976. British M.P. Julian Crickley, warned that Western credit to the Soviet Union was financing its military machine. Advantageous tariff terms have been extended to Soviet bloc countries, as well as huge loans to finance their industrial undertakings.

The Bulletin claimed:

"Russia's historically unprecedented military build-up is, in effect, being underwritten by reckless fast-buck Western banks . . . these massive debts, some \$80 billion in total now (have) the capacity to devastate the Western financial markets by a well-timed and unexpected announcement of an intention to default. There is even a word now coined for this — blitzkredit. It may unfortunately, be that in the massive provision of credits and loans to the communist governments, the Western banks are fulfilling Lenin's fam-

ous prophecy that capitalists would gladly make the rope with which they could be hanged. The West is not only making the rope, but giving it to the potential executioners".

Whether Russia will explode the available debt bomb to their advantage remains unknown as yet; its precise strategy is still the secret of the future. However, both Daniel and the Lord Jesus Christ describe the crisis that such an economic disaster would cause. The Lord speaks of "distress of nations with perplexity, the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth." Daniel's description is no less graphic. There "shall be a time of trouble such as never was since there was a nation even to that same time."

The prevailing political and economic discord should not trouble Christadelphians: they have been granted a "peace" such as the world knows not (John 14:27). In view of this, the Lord's counsel is: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also!" (Matt. 6:19-21).

W.J.M (Woodville)

There can be no independence nor blessedness for the nations who worship the Beast and his image, and bear upon their foreheads the mark of his name — Rev. 14:9-11. Their relations to these must be first obliterated; the past must be atoned for in the presence of Jesus and the Saints; and then, and not till then, "the nations will be blessed in Abraham and his seed", as the gospel of the Kingdom doth declare. — J. Thomas

A Matter of Degree

There is a special aspect to things divine. It is that an appreciation of divine etiquette requires more than an understanding of their arrangement. The workings of Yahweh cannot be satisfactorily explained as merely matters of fact.

Divine Methods

“Grace”, “righteousness”, “forgiveness”, and “sin” are all concepts that require perception in, as it were, the third dimension. They cannot be defined in strict lineal terms. And therein lies their great wonder.

When life progresses uneventfully, there is a tendency to accept the Plan of God Manifestation at face value. In time, the provision made by the Father for the return of sinful man can assume ordinary significance. There seems little, then, to distinguish life in Christ from the style of gentilism. And complacency results. This is a dishonourable disposition for a baptised believer; it is an affront to the Justifier of the unjust.

Sudden interruptions to life's predictable pattern can shock one into a change of attitude. There come times of deep remorse in the life of a disciple. Circumstances will combine to convince him of the enormity of his sin. It may be that exposure to a brother's faithfulness will sud-

denly throw his own lackadaisical performance into bitter, stark relief; it may be that the exemplary activity of a Biblical worthy will strike a sensitive chord. Such an experience may prompt a desire to shrink from closeness of worship; it should rather throw a man at the feet of the crucified Lord, “delivered for our transgressions, raised for our justification”. The realisation of his inadequacy will translate sorrow into true repentance and from that will be born an appreciation of the Father's capacity to forgive. The Scriptures teach that Yahweh forgives for Christ's sake. That being so, and our unworthiness being so great, what can be said of the righteousness of Christ? Only by his uncompromised obedience have many been made acceptable.

Divine Grace

Such a consideration must lead to reflection on our Father's grace. He was the prime mover in our salvation; He understood the

cost of reconciliation, indeed, prepared the ransom to be paid. Then it pleased the Lord to bruise him, and now short of the blatant rejection that constitutes blasphemy against the Holy Spirit, there is no sin so grave as to place us beyond the reach of His outstretched arm. Deep was the darkness in which many of us dwelt; serious was the error in which we languished. "But God commendeth His love toward us, in that while we were yet sinners, Christ died for us" (Rom. 5:8). Should we not show forth the praises of Him who called us out of darkness into His marvellous light?

As with the means, so with the quality of redemption; it defies mere casual consideration. This is the power that is sufficient for the destruction of the stronghold of death, the last and greatest enemy. So feared is death by the natural mind that it attracts little contemplation. And the wayward disciple may view it with dread. But Yahweh has a way of forcing us to confront the reality of death; frequently in such a way that we see it in company with its ill fellow travellers. Pain, shock, and anguish are not remote from the ecclesia. The time for our release from these agonies is not yet. We still inhabit vessels of clay and the prospect for our change of nature is entirely dependent on our faith. That faith can only function when the realities of life and death are faced frankly. Yet we would neglect them. There is mercy, therefore, in the Father's determination to bring trial upon us, for it forces us to pit our beliefs against the evils of the age. What a test this is!

The Shock of Death

Suddenly, death can overwhelm us with its undisputed claim of permanency. It leaves an awful void that defies all efforts at relief. And if Christ be not risen, our faith is vain. That is the challenge of all that we believe. Did we not signify in our baptism that being planted together in the likeness of his death, we shall also be in the likeness of his resurrection? Did we not fully comprehend the dramatic tone of the issues then? Was our faith then not as strong as it might have been? It is all for good then that our Father has brought us so much closer to the tragedies of this life and time. A crisis demands an answer. Will we also go away? "Lord, to whom shall we go? Thou hast the words of eternal life" (John 6:68).

Meditation upon our infirmities will convince us of our need: thought of Yahweh's purpose, its sufficiency; and of His intervention in our lives, His mercy. That we should at once suffer, and of all people be most blessed, will be no contradiction to us. We acknowledge the principle of suffering before salvation. It was because Christ became obedient unto death, even the death of the cross, that God did highly exalt him and give him the Name that is above every name.

The evil consequences of Adam's transgression still work out their suffering on this last generation of the race, and we all add to their affect by our waywardness. For those outside the commonwealth of Israel, their incidence is inexplicable. And they seek a desperate escape in the way of abandonment. But at the end is the insatiable grave, whose

relentless hold will secure their lasting destruction. For those in Christ, the same fires burn strong. But in the wisdom given them from heaven, disciples will temper the weapons of their warfare in the flames, bringing into captivity every thought to the obedience of Christ.

Divine Compassion

Chiefly, without doubt, Yahweh's compassion is seen in the gospel. The experiences of life teach us that that gospel is relevant to our situation, and sufficient unto our needs. It is testimony to our own powers of self-deception, and the over-riding

wisdom of our God, that suffering and trial is necessary to convince us of the fact.

Shall tribulation or distress separate us from the love of Christ? No, rather, if we are wise, endear us to him. If we suffer patiently, we shall also reign with him and share that ineffably glorious Name. "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:38,39).

— B. Day (Cumberland)

The Amazing Atom

All matter is built up of atoms. But instead of the atom being a passive indestructible thing, it has been shown to be a miniature solar system full of fierce movement and energy, and a solar system, too, that sometimes disrupts with cataclysmic violence. Instead of atoms being untransmutable, we find that some of them, like the atoms of radium, can be watched transmuting. And so far is the atom from being solid that the distance between electrons and between electrons and protons is as great in proportion to their size as the distance between the planets. Little specks of the atom are electric charges, and the rest is empty space. Compared with the atom the electrons are like midges in a cathedral. How infinitesimal, therefore, the electrons and protons must be we can imagine when we remember that a tiny cell may contain — 8,640,000,000,000,000,000 atoms and that a single atom would have to be magnified millions of times before it could be seen.

Infinitesimal and invisible though electrons and protons are, the mind of man has watched them and measured them and timed them with amazing results. It has been calculated that the electrons measure less than a millionth of an inch and that they flash round their little orbits at the rate of 1400 miles every second, making about 7,000,000,000 revolutions in a millionth of a second.

The amazing complexity of creation, and the remarkable order it reveals testifies beyond doubt to any reasonable mind, that God is a purposeful and omnipotent Creator. But what is His purpose in creation? This science cannot reveal; the Bible alone has the answer.

Jerusalem Awake!

"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean."

**Jerusalem, O look to when
Thy King shall come to thee again
Thine ancient hills shall ring with joy
Thy gathered foes shall He destroy
"Arise and shine, Jerusalem,
The time to honour thee has come."**

**As shining waters stream from thee
To heal the dead and barren sea
So shall the Law from Zion go
While humbled hearts to thee shall flow
For all the earth shall worship there
At last for all the House of Prayer.**

**The Shepherd-King with iron rod
Shall rule from thee, "the throne of God"
See! In thy courts are Gentile throngs
And in their hearts are Zion's songs
Jerusalem! Jerusalem!
The time to honour thee will come.**

(Received without signature)





God Manifest In The Flesh

(6)

*Short articles from the pen of Bro. Thomas
on the subject of God Manifestation
particularly in relation to the
Lord Jesus Christ.*

GOD WITH US, AND ONE OF THREE THINGS

The literal translation, then, is "Hear, O Israel! I will be our Mighties, is One I will be!" This is the proclamation in plain English. There is no word in it which is not perfectly intelligible. It announces a person who shall be; and if you ask Moses who that person is, he tells you in Exodus 3:14-16 and 6:3, that the person who shall be is that same One who, four hundred and thirty years before was known to Abraham as the strength of the Mighty Ones, who visited him from time to time, and whose messenger appeared to himself in the flesh. This answer is equivalent to saying that the subject of the proclamation of Isaiah is, "One who is and who was, and who is to come, the *pantokrator*, or strength of *Ail*." He is, while Moses makes the proclamation; He was, in Abraham's time, and from an antecedent eternity; He shall be, when He comes as the prophet like unto Moses. Nothing short of this can be deduced from the words of Moses. Had we lived in the days of Moses, speaking the

Hebrew as our mother tongue, his proclamation would have created in us an expectation that, at some future time, He, the possessor of the Heavens and the Earth, the Most High, who admitted Abraham to his friendship, would appear in the midst of Israel; and that then, consequently, whatever His name might be called, He would be Immanuel, — God with us.

Now, for this result to be manifested, one of three things was necessary; either that *Ail*, the Eternal Spirit Himself, should descend from unapproachable light, and plant Himself in the midst of the Hebrew nation unveiled, or, that a portion of free spirit, emanating from His substance, should be embodied, constituting Holy Spirit Nature, or God veiled; or, that the Eternal Spirit should create a body from the material race of Adam, and fill it with His own power and wisdom without measure. In either of these events, it would have been God with Israel, dwelling in the midst of them. But the first alternative was impossible, for God unveiled in any nation would be

its destruction; for Moses testified that *Yahweh* declared to him, "there shall no man see me and live;" and Paul, who taught the same doctrine as Moses, says: "No man hath seen, or can see Him;" and Jesus also bears the same witness, that "No one hath seen the Father, except he who is from *Theos* (Divine Power); the same hath seen the Father." (*Phanerosis*).

I CAME DOWN FROM HEAVEN, &c

This question has been answered by Jesus in John 6. The Jews had said, "Our fathers did eat manna in the desert;" as it is written, "He gave them bread out of the heaven to eat." But in reply to this, Jesus said, "Moses gave you not the bread out of the heaven; but my Father giveth to you the true bread out of the heaven. For the bread of the Deity is *He*, who, descending out of the heaven, giveth life to the *kosmos*." This was as much as to say, that the manna was representative of a life imparting agent from heaven; even the *Logos* speaking by Jesus. "In him," the *Logos*, "*was life,*" says John; "*and the life was the light of men.*" The *Logos*, or spirit of Deity, was the manna or the true bread. It was this *Logos* who said, "I am the Way, and the Truth, and the Resurrection and the Life;" "I am the Bread of Life," or the Manna; "I came down from heaven;" "this is the bread which descended from heaven, that a man may eat thereof, and not die. . . . If any man eat of this bread, he shall live in the *Aion*; and the bread that I, the *Logos*, will give is my flesh, which I will give for the life

of the *kosmos*." Thus spake the *Logos*, who was in the beginning the Deity. He promised to give *His* flesh for the sustenance of the *kosmos*. This flesh was the son of Mary and David, named Jesus. *Eureka*, vol. 1 p. 311.

These sayings caused the Jews who heard them, to enquire, "How can this man have come down from heaven whose father and mother we know? and how can he give us his flesh to eat?" These enquiries were prompted by their rule of interpretation, which has been the rule of their prosterity through all ages to this day. They interpreted the discourses of Jesus by the principles of the flesh. "Ye cannot tell whence I come," said Jesus, "and whither I go; ye judge after the flesh." They only conceived of the flesh born of Mary coming down from heaven, and of their eating that flesh as they would eat meat. They did not recognise the voice of the Father in the words that came from the mouth of Jesus. If they had, they would have understood that it was the Spirit that had come down, and was to "ascend where he was before;" that the Spirit claimed the cherub born of Mary as "His flesh," because it was prepared for Him (Psa. 40:6; Heb. 10:5), and that he gave this flesh, which he calls "my flesh," for the life of the world; which flesh, Paul says, "through the Eternal Spirit offered himself without fault to God." Judging according to the principles of flesh thinking, they did not understand that it was an intellectual eating and drinking of the Spirit-and-life words, or teaching, that came down from heaven, concerning the Christ

and him crucified. "Thy words were found, and I did eat them," says Jeremiah; but the contemporaries of Jesus had almost as little taste for such eating as ours. When a man marks, reads, and inwardly digests the subject matter of the Father's doctrine, he eats and drinks it, and is "taught of God." . . . They who understand the doctrine of the Father, and believe it unto obedience, eat the flesh and drink the blood of the Son of Man; for, saith he, "He that eateth my flesh and drinketh my blood dwelleth in me and I in him." This indwelling is by faith of the words which are spirit and life, as appears from Paul's exhortation to us, saying, "Let Christ dwell in your hearts by faith." . . . "It is the Spirit that quickeneth; the flesh profits nothing; the words that I speak unto you are spirit and life;" therefore, if these words dwell in us, "spirit and life" dwell in us; otherwise not. . . . It is evident that the son of Mary, the body laid in the sepulchre, was never in heaven till his ascent thither after his resurrection; how then, says the man who thinks only after the flesh, can the Son of man ascend where he was before? This is as incomprehensible to him as the eating of the flesh and the drinking of the blood of a slain man imparting life to the eater; and he exclaims with Nicodemus,

"How can these things be?" (*Phanerosis*).

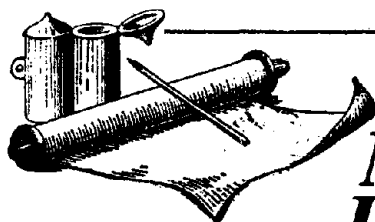
That burning and shining light, John the Immerser testified, that the Bridegroom, his friend, who is superior to all, "cometh from above," from heaven (John 3:31); and when he appeared, he said, "I came down from heaven to do the will of Him who sent me" (John 6:33); and, again, "No man hath ascended into heaven, but he that descended out of the heaven, the Son of Man, who is in heaven" (John 3:13).

Now, upon the same principle that it could be said that one "born of a woman and made under the law," who, during his life, never went further from Palestine than Egypt, died on the cross, was buried, and came forth thence on the third day — came down out of heaven, and was "the Lord from heaven;" upon this identical principle, it can truly be affirmed that "a multitude which no man can number," thousands of men and women coming forth from the earth, and who had never visited any other planet of the universe, were seen, as the Bride, the Lamb's wife, the New, the Holy Jerusalem, the Great City, "descending from the Deity out of the heaven." — (*Eureka*, vol. 3, pp. 686-687).

— J. Thomas

Surely The End Is Near!

The present aspect of affairs calls loudly to the diligent not to slacken their activity — to the weary to hold on — to the lukewarm to re-ignite their first love — to the slumbering to arouse themselves. What joy for us if Christ on his return should find us busily engaged in his work! On the other hand, what dismay if he find us shirking it! The word says that the two classes will await him. Let us be sensible, and elect to be among the right one. We have power to elect in this matter.



God- Manifestation In The Divine Titles

The great purpose of the Creator is to develop a Divine family from among men, all of whom will reveal a mental and moral likeness to the Father of that family. Yahweh's purpose is to then change them physically to a nature equal to His own, so that, having been born of the Spirit, they will be Spirit — equal to the angels and capable of dying no more (Luke 20:36; Heb. 1:7). This is the wonderful Hope set before mankind to be attained only by those who have come to know God and His son, Jesus Christ (John 17:3).

To Know God

To know God! This implies much more than an academic appreciation of the doctrine of the unity of God. It is not sufficient merely to be able to prove that God is one and that Jesus and the Holy Spirit are not part of a trinity. To know God means to develop an experiential relationship with Him like the one-ness that exists between a husband and wife, bound together in the One Hope of the Bible. The Scriptures use the same word "know" (Greek *ginosko*) to describe this relationship — the closest possible natural relationship that human beings can understand. "Adam knew (*ginosko* — Septuagint Version) his wife Eve and she conceived and bare a son" (Genesis 4:1).

To know God, we must first understand what we mean by "GOD". In the Authorised Version of the Bible the word *GOD* has been indiscriminately translated from basically three Hebrew words which, although they bare a relationship to each other, do in fact, have different meanings. These words are *El*, *Eloah* and *Elohim*. Each of these Divine titles commences with the Hebrew *El*, which can be both a word in its own right as well as the base from which *Eloah* and *Elohim* are derived. This is not just a grammatical principle, but an important doctrinal one — so important, in fact, that it is the very basis of the fundamental doctrine of GOD-MANIFESTATION: that great foundation doctrine upon which everything else in the Bible is built.

The Title "El"

El is a Hebrew word meaning, *Power, Might, or Strength*. It occurs nearly 250 times in the Old Testament, and in the majority of cases it has been translated *God*. It speaks of "God" in the sense of being the SOURCE of all power, might and strength. He is the Eternal Spirit from which everything has originated and developed, whether in a natural or a spiritual sense. "Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting thou art God". (Hebrew *El* — Psalm 90:1-2).

The Title "Eloah"

Eloah personalises *El*. It means a *Powerful or Mighty One* and is derived from the root *El*. It has been translated *God* nearly 60 times in the Authorised Version. It signifies one who is made powerful by the Divine Power (*El*), and has been used in reference to the Father Himself as also of others in whom that power resides. Cp. Isaiah 44:8; Psa. 18:31. In this sense, the Lord Jesus Christ is an *Eloah*, but this does not make him the second person of a trinity. Job looked to the time when his vindicator would stand upon the earth in the latter day and in his flesh he would see God (*Eloah* — Job 19:25,26). It is not the Eternal Father Himself that is to appear on the earth, but the one in whom His power resides — namely Jesus Christ. In this sense also Thomas could style Jesus "My Lord and my God" (John 20:28). Thus *Eloah* refers to a specific manifestation of the

power of *El*, either in the Father Himself, or in some other individual upon whom He chooses to bestow that power.

The Title "Elohim"

The third and most common of the Hebrew titles for God is the word *Elohim*, occurring some 2,500 times. It is a plural word which is also derived from the root *El*, and signifies *Powerful or Mighty Ones*.

This word has been the cause of some confusion to Hebrew scholars who endeavour to identify it with the Trinity, or to others who try to explain it as a plural of majesty. This has arisen because, although *Elohim* is plural, it is often used in a context where it refers to one individual, as in the case of the angel in the bush (Exodus 3:2,4). It may even be associated with a singular verb, as in Genesis 1:1, which literally reads "In the beginning *Elohim* (plural) created (the verb *bara* is singular) the heavens and the earth".

Is this an important teaching about which we should be concerned, or is it, as some feel, an unnecessary exercise to delve into these matters, and that it is quite sufficient to simply believe that "God" created all things? The fact is that this subject is not deep and complicated when one comprehends the simple truths which form the basis of it. However, a proper understanding can only come from an appreciation of the principles of God-Manifestation, and this will affect, not merely our understanding of the creation in Genesis, but everything else in the Bible including *The Apocalypse*.

God Manifest in a Multitude

Genesis 1:26-28 states that *Elohim* said, "Let us make man in our image and after our likeness". Again, in Genesis 3:22, "Behold the man is become as *one of us*, to know good and evil". The context shows that the *Elohim* are a plurality. As such, the word relates to the angels who are Mighty Ones. Indeed, Psalm 8:4-6 renders *Elohim* as "angels," and this rendition is confirmed by Paul's citation in Hebrews 2:6-8.

is both. Is *Elohim* singular or plural? It is both. Just as no member of an Ecclesia can disassociate himself in his actions from the body of Christ as a whole, so even one angel when performing a work on God's behalf represents the community of the *Elohim* as a whole and is therefore *Elohim*.

In Galatians 3:16, Paul states emphatically that Abraham's seed is definitely singular, and yet in vv. 27-29 (as in Genesis 22:17)

Family Bible Marking Project

The subject of the Names and Titles of God makes a most beneficial and enjoyable Bible marking exercise for the family. With the various Titles coloured in one's Bible it is immediately obvious whether the word "God" is *El*, *Eloah*, or *Elohim*, and being able to recognise these different meanings gives so much added enjoyment and deeper understanding of the reading of the Word. The words are very rapidly obtainable from a *Strong's* or *Young's Concordance*, and if you have a *New Englishman's Hebrew Concordance* with numbers keyed to *Strong's Concordance*, it is just a simple matter of colouring in the list of quotations listed under a particular number. Suggested colours could be

red for *El*

blue for *Eloah*

and because there are around two thousand occurrences of *Elohim* it would seem preferable to leave this uncoloured. The respective numbers in *Strong's Concordance* are

410 for *El*

430 for *Elohim*

433 for *Eloah*

Here is a simple Bible marking project in which all the family — young and old — can engage with much pleasure and profit.

Now these *Elohim* (or "Powerful Ones") are not powerful in their own right, but only by reason of the strength they derive from *El* (the Eternal Spirit); thus they work on His behalf as "ministering spirits" (Psalm 103:20,21; Hebrews 1:14). Consequently, although they are a multitude, they act as a unity and therefore can be spoken of as a unity. It is like the Ecclesia, which is made up of many members, but is still one body (1 Cor. 12:12). Is the Ecclesia singular or plural? It

he writes of it as a multitude: the "multitudinous body of Christ".

Thus the *Elohim* involved in creation are the angels forming the Divine family in Heaven now. Likewise, we are called to be part of the future Divine Family, and in prospect are the "*Elohim* of Abraham, Isaac and Jacob" to be manifested in the future, made equal in nature to the angels. Bro. Thomas, in *Phanerosis* on p. 52 (1969 ed.) states:

"This intimate relationship, so intimate as to constitute a Unity in plurality, but

not a plurality in the absolute and primary Power the source of all — is expressed in Isaiah 45:18 — ‘Thus saith Yahweh that created the heavens (*hu ha-Elohim*) HE THE ELOHIM that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited. I YAHWEH and none without’. In this text ‘Yahweh’ is twice repeated. This expresses one being in the singular number; but *Elohim* is plural, expressing two or a multitude; and this noun of multitude is prefaced not by ‘they’ as ‘they the *Elohim*’; but by ‘He’, as ‘He the *Elohim*’. This peculiarity is doctrinal; not accidental, nor an arbitrary custom of language, but designed. It teaches that the creation was produced from one power out of which, are all things, and that this one power operated through a plurality of agents, or *Elohim*, who are the spirit-embodiments of its rays.”

The Importance of the Subject

The Lord Jesus in his prayer acknowledged that “this is life eternal to know God”. We have briefly considered the meanings of the three Hebrew words commonly translated as “God”, but this is only the beginning of the subject. We are called to become the *Elohim* of the future age, and it necessitates that even now we must show forth Godly attributes in our lives. We have been created in the image (bodily shape) and likeness (mental capacity) of the *Elohim* (Genesis 1:26). Only the influence of the Spirit Word can develop in us spiritual mindedness that eventually we may have our mortal bodies changed to Spirit bodies. Bro. Thomas wrote:

“The Eternal Spirit intends 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”.

One of the titles the Deity uses in Revelation 1:4 embodies in it this very aspect of Spirit Manifestation. The expression “the seven Spirits which are before the throne” should more correctly read “the Seven Spirits which is before His throne”. Seven is the number of completeness and refers to the manifestation of God — the Eternal Spirit — in the multitude of Mighty Ones who will be revealed in the Lord’s Day which John in spirit saw in vision on the Isle of Patmos (Revelation 1:10). Once again — as with the *Elohim* of Genesis, there is a plural noun “Seven Spirits” associated with a singular verb “is before”. As a consequence, the vision of one like the Son of Man in vv. 13,15 embodies a singular man, but with a voice as the sound of many waters, representing a multitude.

It is therefore important to recognize the ways in which the principles of God Manifestation have been embodied in the Divine Titles found from Genesis to Revelation and in both the Hebrew and Greek Scriptures. An appreciation of this fundamental doctrine is essential to a proper understanding of the Divine purpose for “men were not ushered into being for the purpose of being saved or lost — God Manifestation, not human salvation is the grand purpose of the Eternal Spirit”.

J. Knowles

APOLOGY

We regret the delay in the issuance of this number of *Logos* as well as that of *The Christadelphian Expositor*. This is due, not to laziness or neglect but simply to heavy pressure of work. Arrangements are underway to relieve us of some of this burden, and we hope that this may assist in producing these periodicals on time.

LOGOS TOUR OF BIBLE LANDS 1984

Actual plans are being formulated to further this project for 1984, God willing. We have negotiated to visit Cairo, and then by coach to move across the Suez Canal, down the Gulf of the Red Sea, up the Valley of Rephidim to Mount Sinai; and after climbing the mount to move on to Eilat, and enter Israel at that point. We have never included this entry into Israel before. It will enable us to trace the wanderings of the Children of Israel from the moment they crossed the Red Sea, along the route to Horeb and Mount Sinai. This should provide a most interesting introduction to the Land of Promise. To visit and climb Mount Sinai is an unforgettable experience; and to do so along the route that Moses took should enhance the interest of the tour.

We have had a number of enquiries from overseas, and at present our party should include brethren and sisters from Australia, New Zealand, South Africa, USA, Canada and England. We plan to join up in the Middle East, and so tour the Land together. At the same time, all that we propose is subject to the will of Yahweh. The signs of the times are such that the Lord's coming could interrupt any of our plans, and take us all to Sinai by a quicker method than is contemplated for this tour. We rejoice at the prospect.

Is There A God?

This book by R. Roberts has not been available for over fifty years. It is a splendid exposition, capable of strengthening one's faith in the Truth, so essential in these closing days of the Gentiles. The subject-matter is set forth in a conversational manner that makes for easy reading, and yet it advances some profound thoughts of great interest, and outstanding value. It is a book that both old and young can read and study with the greatest profit; and one that can be passed on to friends who may show an interest in the things of God. It is bound in attractive, hard covers, designed for long use. Cost is \$4.50 plus postage.

IS
THERE A
GOD?



JOHN THOMAS AND HIS REDISCOVERY OF BIBLE TRUTH

This book (paper cover) provides an outline of the Ways of Providence in the life of Brother Thomas by which he was divinely directed in his rediscovery of the Truth. It not only traces the way in which the basic doctrines were graphically brought home to him, but also the efforts he made for the dissemination of those truths throughout America and England. It provides scriptural support for the doctrines preached by Brother Thomas, and concludes by a set of questions and answers describing the Christadelphians and their beliefs. As such, the book could be of help to searchers of Truth, or those who may be curious as to the beliefs and practices of the Christadelphians.

The book is available from Logos Publications, or its agents for \$1 plus postage.

BIBLE FACTS CONCERNING CHRIST'S SECOND COMING

Your copy of the current *Herald of the Coming Age* series has been included in this issue of *Logos*. It provides an excellent opportunity of extending a knowledge of the Word. Further supplies are available from *Logos Publications*, or, generally, from your local Ecclesia. We suggest that readers interest themselves in the distribution of this booklet. Obtain further supplies, either from us, or from your Ecclesia, and take the opportunity of passing them on to your friends, or placing them in Laundrymats and other public places where they may do a service. We had a telephone request from a friend who took a *Herald* up whilst waiting for her laundry, and found interest in its contents.

ACKNOWLEDGEMENTS

We acknowledge with appreciation the following donations received during the last few weeks. Our readers continue to materially assist the work, and by so doing enable it to be maintained and extended. The support thus rendered is also of great encouragement to those engaged in these efforts.

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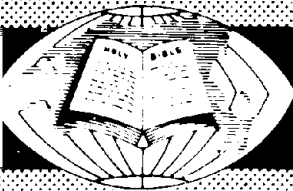
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Do what is right, be valiant for the Truth, teach it without compromise, and all lovers of the Truth will approve you; for all others, you need not care a rush!

— J. Thomas.



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Editorial

Danger Area

THE Secretary of the Australian Family Association (Sydney) in a letter to *The Australian* commenting on a report detailing the latest divorce statistics, has some frightening comments to make.

He declared that not only do the figures show that there is now more than one divorce for every three marriages, but that since the Family Law Act (1975), 400,000 children have seen their parents divorce.

The statistics by themselves cannot convey the terrible trauma and sorrow endured by so many Australian children, who have to cope with an unhappy family life, the choice of living with only one parent, or being shunted from one parent to another, the feelings of loss and resentment, and the accompanying social and psychological disturbances.

He commented: For some, there is the difficulty of adjusting to a second marriage by their parents and even a second divorce. According to *The Institute of Family Studies*, more than half of those remarried break up within four years.

The Institute claims that in the schools the effects upon children deprived of the affection and love of a stable family are clearly seen: such children more readily resort to crime, drugs and delinquency. Teachers are increasingly being called upon to cope with young students disturbed by divorce; for often they become a disruptive influence in turn. And then there is the cost to the taxpayer. By 1982, the supporting parents' benefit and the widows' pension were paid to 170,000 divorced, separated and deserted partners, at a cost of more than \$800 million, \$175 per taxpayer each year, and rising. The taxpayer, complained the Secretary, has to subsidise absconding partners, who are aided and abetted by the Family Law Act. This act (1975) made divorce even easier to obtain, and resulted in the galloping rate that has followed its passing. Government action is so irresponsible in the face of such figures, that it is contemplating making divorce easier still, by introducing divorce by post!

There is no hope for a "civilisation" that permits such a down of the family unit as these figures and attitudes reveal. The

ity and greatness of a Movement of a Nation stem from

Where the family unit is stable its happy influence will radiate to others; where emotions are exasperated by tension and trouble the result will be found in a divisive and brittle condition emanating therefrom.

The decline of the family unit can be expected, for the Lord warned that it would be so. He spoke of times comparable to the days of Noah and Lot, and among the trends he emphasised were those of marrying and giving in marriage. But though it may be expected, and may be in conformity with the prophetic warning of the Lord, we do not have to capitulate to such trends. The Lord predicted these things to put us on our guard against them. For example, *The Apocalypse* implies strongly that the time of the end will be noted for growing apathy within the Body of Christ, when Laodicean characteristics may be expected. And this is supplemented by such words as those of the Lord in Luke 12:45-48, of Paul in 2 Tim. 3:1-5, or of Peter in 2 Pet. 3:3-5, and so forth. As we see these conditions developing, we can console ourselves perhaps with the acknowledgement that they confirm the predictions of Scripture. But such is cold comfort to any who are victims of these trends. We hate to see our brethren and sisters succumb to influences as can jeopardise their eternal salvation, and hence we continue to warn and exhort as Christ would have us do.

For we do not have to conform to our environment. It is not inevitable that we should be Laodicean, or succumb to the perils of the "last days" (2 Tim. 3:1-5). And if remedial steps are taken, on our part, as well as on the part of the Ecclesia of which we are members, we may escape the dangers of today. That was the purpose of the prophecies. When Paul wrote to Timothy: "This know also, that in the last days perilous times shall come . . ." (2 Tim. 3:1), it was that he might know that danger was ahead, and that he might take steps to avoid the pitfalls of the times. He could strengthen the faith and the determination of his brethren; he could build up the Ecclesia of which he was a member; he could warn and exhort of the peril, and play his part in upgrading and maintaining the standards of doctrine and practice. In context with his warning, and as an antidote to the impending perils, Paul advanced his own "way of life" and the teaching of the Word (2 Tim. 3:10-17). Consistent precept and practice provide examples to emulate, and Paul and Timothy set forth such.

Neither brethren are with us today; but the perilous times are, and they are affecting the brotherhood. It now devolves upon living brethren to play the part of a Timothy. There is need for revival in doctrine and practice; there is a necessity for faithful exhortation, and clear, forthright warning based on the Word; of clear-cut exposition of Scripture in the line of the pioneers; of consistent action to supplement our teaching. Our leaders need to be clear-sighted and uncompromising in their expositions and doctrine.

Ten years ago, doctrinal issues were troubling the Brotherhood. That is not so much the case today. The Ecclesias are beset by other, more emotional problems. The impact of the world is seen in the lack of respect shown to elders among us; in the breakdown of the family unit as such; even the increasing incidence of marital problems. Children defy their parents, and parents have lost the will or the gumption to exercise proper control over those whom Yahweh has placed in their care. There is a sloppiness in the service rendered to God on the part of some, and this is reflected in Ecclesias. Frequently the reverence that a fear of Yahweh should instil is not manifested in our meetings. We want to be more friendly, and not so formal is the suggestion. And some would drag God down from His remoteness, to approach Him in a more familiar way. It sounds appealing, but, in fact, His holiness, His seclusion is invaded, and we assume terms of informality with the great Increate that are not becoming. The greatest danger to our Movement today, we believe, is in these areas, and it is there that we need the guidance of the Word.

Consider the issue of marital problems. This is a subject that is exercising the minds of brethren far beyond what is wise; and because so many are discussing it, or arguing about it, or prejudging issues in regard to it, or posing suppositious circumstances relating to it, the danger grows. The more one thinks about a possibility, the more likely it is to become a probability, and then an actuality. What should be emphasised is the practical application of such passages as Ephesians 5:22-23; v. 25; and Ephesians 6:1-4. What practical steps are being individually taken to implement this teaching of the Apostle? What positive thought do we give to applying his principles in action? How do sister-wives manifest subjection to their husbands? How do brother-husbands demonstrate a Christlike love (even unto death!) towards their wives? How are children honouring their parents? In these areas it is time for action, for practical application, and not mere academic theory or pious platitude. Let each engage upon implementing the Apostle's instructions, and no scope will be found for the marital troubles that erupt today within the Brotherhood, let alone divorce or separation. By a positive application of Apostolic precept the problems plaguing some parts of the Brotherhood today will disappear. But this demands self-sacrifice, such as Christ exhibited on the cross; and therefore some personal pain in submitting to trials that seem unfair and unjust.

Notice that Paul does not provide scope for negative principles in Ephesians 5 and 6. He calls for action in the way set down. Let that be done and there will be no interminable discussing of everything and settling nothing; no posing of suppositious cases, and fierce debate upon issues that may never come under consideration. A positive approach will destroy negative thinking with its disruptive effects. Paul

calls upon brethren to "think on things" that are elevating and calculated to contribute to a way of life pleasing to God (Phil. 4:8).

The world is faced by a breakdown of family life and marital relations because it ignores God's way. The satisfaction of flesh governs its thinking, and not the sacrifice of self. It has hope "only in this life, and therefore is most miserable" (1 Cor. 15:19). We take higher ground and view the challenges of life as stepping stones to eternity. The world by wisdom knows not God, and hence does not seek His way. It thinks that by making things easier, by allowing, sometimes advocating, separation or divorce it will solve the problems of humanity; but the increasing frustration and unhappiness disproves that theory. It thinks that by frank talk about matters that should never be aired in public, they will alert young people as to what should be avoided, whereas, instead, seeds are often sown that can produce a frightful harvest.

The world knows nothing about the Atonement; and that fundamental doctrine of the Truth is of little value if accepted merely in an academic sense. It must find reflection in action, in our lives. Wives are to be subject unto their husbands "as unto the Lord" (Eph. 5:22). This may require some sacrifice, but it is what the Ecclesia as the bride is expected to give to Christ. Husbands are to love their wives, "as Christ loved the Ecclesia, and gave himself for it" (Eph. 5:25). How boundless was his love? Was it easy for him to render such service? It is far from easy to act as Christ would have us act. It was not easy for Christ to die upon the cross. It is not easy for flesh to follow in his way. The doctrine of the Atonement needs to find its outworkings in the home, whether it be in the attitude of wives to husbands, husbands to wives, children to parents, or parents to children (Eph. 6:1-3), as Paul has clearly taught. We insist upon the doctrine of the Atonement being properly understood as a basis for fellowship; let us be equally insistent with ourselves that it is worked out in action, particularly within the family circle. We, the Ecclesia, and the whole Movement will profit as a result.

J. H. Mangelsen

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 comes "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.

Forty Years of Probation

The Book of Judges presents epochs of probation, frequently of forty years, at the termination of which follow periods of judgment through war and adversity, designed to correct Israel in its evil ways. Are we facing the conclusion of such a period?

Periods of Probation

The *Book of Judges* records recurrent periods of probation during which Israel's spiritual health declined. Frequently these were of forty years' duration, at the conclusion of which Yahweh brought upon them epochs of war and bloodshedding, designed to correct His children from their evil ways (Jud. 3:11; 5:31; 8:28; 13:1). Judges were then raised up to deliver them from oppression, and provide them with opportunity to turn back into the old paths.

The relationship of forty years to probation was laid down in the Wilderness. When, on one occasion, God would have slain the whole nation, Moses zealously mediated for the people, pleading that Yahweh complete His intention of bringing them into a land flowing with milk and honey (Num. 14:33-35). His intervention was successful, for although the older generation died as Yahweh had said, a new one arose to enter the land.

A further example of forty years' probation relates to the last

days of Judah's Commonwealth. The Lord gave the Jewish people a further generation of forty years in which to mend their ways, at the conclusion of which, fearful judgment was experienced by the people which resulted in Jerusalem being overthrown and the Temple destroyed as prophesied by Moses (Deut. 28:49-57), and Christ (Matt. 24:15-22; Luke 21:20-24). So it would seem that in His mercy, Yahweh put up with the bad manners of His Ecclesias on numerous occasions, providing them with forty years to cleanse their ways. Unfortunately, flesh being what it is, the Ecclesia seldom has profited by this lesson. To one such Ecclesia, the Lord sent the message: "I know thy works, that thou hast a name that thou livest and art dead; be watchful and strengthen the things which remain, that are ready to die, for I have not found thy works perfect before God" (Rev. 3:2-3).

Opportunity To Take Stock

Such periods of probation, in-

cluding these latter days, give Yahweh's people opportunity to take stock of their spiritual standing, for though times change, human nature does not. That is why wars break out regularly throughout history. Not only does God punish His own children, He also punishes the world for its corruption of His way: "The earth was corrupt before God and the earth was filled with violence, and God looked upon the earth, and behold it was corrupt for all flesh had corrupted *His way* upon the earth" (Gen. 6:11).

That comment related to the world of Noah's day, and the Lord warned our day would be similar (Luke 17:26-30). In Noah's day, however, the evil of the world had rubbed off on to the Ecclesia, for we read: "The sons of God (the Ecclesia) saw the daughters of men that they were fair, and took them wives of all which they chose". Those "daughters of men" were those of the world, and the sons of God were corrupted by them. Like Israel of Moses' day, the Ecclesia became a mixed multitude, so that ultimately only eight remained separate from the world to avoid the judgment of the Flood.

These things have been recorded, not merely to state what happened in the past, but "for our admonition, upon whom the ends of the world are come" (1 Cor. 10:11). Since the conclusion of World War II, in 1945, nearly forty years of probation have been marked off: a time of spiritual stock-taking whilst it is called "today" (Heb. 3:13). Dur-

ing that period, the signs have clearly vindicated Yahweh's prophetic Word, and now witness to the fact that we live at the epoch of the Return. A time of national and personal judgment faces us; but are Ecclesias equipped to face it? Instead of vigorously awaiting the outcome of that time, Ecclesias (as in the days of Noah) seem to be succumbing to the worldly pressures exerted on them. Today prominent brethren are challenging the writings of the pioneers; young immature members are leaving the brotherhood for guitar-playing Pentecostals, demonstrating how insufficiently they have been educated in the basics of the Truth, and guided by an older generation. Many wander leaderless through this wilderness journey, a mixed multitude because they resist help or discipline. Others in disgust agitate to join different sections of our community in a "holier than thou" attitude (see Isaiah 65:5; 66:5): other sections that have had similar problems in their midst, but are less candid acknowledging them, as I know from personal experience.

The Challenge

All this constitutes a challenge. Israel failed through "unbelief" (Heb. 3:7-19; 4:9-11). The word means faithlessness; and faith is necessary for us to gain the victory (Heb. 11:6; 1 John 5:4). Now faith comes from "hearing the word of God" (Rom. 10:17). How best to do that? Experience reveals that the writings of the pioneers are a great aid to the better understanding of the Word. They must not supplant the Scriptures, but they can help as guides

to their better understanding (Acts 8:31), assisting to bringing home their message in a virile and compelling fashion.

This has been the experience of those who have attended classes designed to that end. In Australia there developed what came to be known as *Elpis Israel* Classes, and in England there were fostered *Eureka* Classes. These classes helped to strengthen in knowledge those who attended, and developed in them a greater love of the Word than they had previously, and a stronger determination to resist the impact of worldliness that was, and still is, felt within the Household. A voice was given to those classes in Australia and in England. In the former country there also appeared *Logos*, and in the latter, *Simplicity Towards Christ*, though later this periodical was discontinued. The design of both periodicals was identical: to lift up the voice in a call to Ecclesias throughout the world to turn back into the old paths on the basis of Bible teaching as expounded by the pioneers and particularly as expressed in *Elpis Israel* and *Eureka*.

These efforts were not without success. Classes grew throughout the Ecclesial world, not to disunite, but to unite and strengthen in a common bond of respect to Bible teaching in its purity. From my own *Eureka* Class in Birmingham, about forty other outlets developed, and from these branches others sprang, so that a rising generation benefited from the studies, through close ties with the Bible, *Elpis Israel*, *Eureka*, and other works. Many young

members who were spiritually developed in the classes are now middle-aged, occupying responsible positions in Ecclesias, whereas my generation has almost passed off the scene.

Why recall these things? For this reason: another generation has gone by, and a new one has arisen that, to use a Bible expression, "knows not Joseph". This generation may give lip service to the writings of the pioneers, but frequently it is evident that the full impact of their virile approach to the Word, and their strong resistance to the pressures of the world, are not always in evidence. Unfortunately, today, few *Eureka* Classes remain, and those that do are poorly supported. This should deeply concern us, for *Eureka* does two things for us:

1. It fills out the warning of Paul (2 Thess. 2), how apostasy develops in every age due to error creeping in as outlined in the *Epistle of Jude* (see particularly v. 4). Those who read the Bible with the aid of *Eureka* are able to discern the significance of the political historical scene, and see error for what it is when it manifests itself within Ecclesias. They are strengthened to fight the good fight of faith, knowing that in various ages, some have suffered for the Truth they have held most dear, because they have had to challenge developing apostasy.

2. Those who read *Eureka* are enlightened to the true progress of history, and clearly see that Yahweh still rules in the Kingdom of men. They are able to discern in *The Apocalypse*, a continuous progression of history since the

revelation was given. This has the effect of making readers supremely confident that what God has promised He will assuredly perform. They are enabled to see history as a progression to the Kingdom. Grievous wolves have entered the Ecclesial scene in these last days though they assume sheep's clothing. They undermine the confidence of some in the assurance of the prophetic Word.

Nevertheless, the "wise will understand" (Dan. 12:10), before it is too late, the need to turn back into the old paths as we did before the last war. The rising generation of Christadelphians, may

have more books than their predecessors, but I am convinced that it is not reading, analysing nor studying as much as did the previous generation. Many books are being published today that are brief, shallow and misleading, and fail to develop that virility of understanding and strength of determination and devotedness of faith and courage so needful in combatting the evil influences of these last days.

It is a time for spiritual stock-taking on the part of us all whilst "it is called today". Tomorrow may be too late.

— A. Pennington (U.K.)

The Devil Defined

Bro. Roberts in *The Christadelphian Instructor* (unexpurgated edition) wrote:

"The terms Devil and Satan have their origin in the insubordination of flesh and blood to Divine Law."

Paul states in 1 Cor. 15 that "flesh and blood cannot inherit the Kingdom of God neither doth corruption inherit incorruption".

By man's disobedience came sin and death. Clause 5 of the A.B.S.F. says "the sentence (to death) defiled man and became a physical law of his being". It left him mortal and sinful in tendency. We die because we are under the sentence passed upon Adam, though we all earn the wages of sin by actual transgression as well.

Sin, as a term, denotes transgression firstly, and secondly is used metonymically for the cause

of sin: it defines a nature that is the result of sin and has a tendency to sin. Christ bore that nature in common with us all, but conquered it by rendering perfect obedience unto his father (Heb. 2:14).

The term *devil* is applied to sin's flesh, or human nature because its lusts or desires are mostly in opposition to the Laws of God.

A man is called a *devil* as Judas was, because he was a sinner and a traitor to Christ. His action was the outcome of fleshly thought unchecked by the will of God. Peter was called a *Satan* because in a mistaken zeal he "savoured not the things that be of God but those that be of man" (Matt. 16:23).

In *Eureka* and elsewhere, Bro. Thomas describes the term

Diabolos as a very fit and proper term to describe sin's flesh or human nature, because its natural instinct is to fulfil the lust of the flesh, the lust of the eyes, and the pride of life, which John says are not of the Father but of the world and will pass away (1 John 2:16).

The power of death and the cause of sin were all resident in the flesh of the righteous Son of God, but He put to death the natural desires of the flesh and triumphed in the spirit of holiness, on account of which God raised him from the dead. His victory was over the prompting of the flesh, i.e. the devil, which he overcame completely.

The power of death, reasoned our brother Thomas, is the corruption in the flesh which is the result of transgression (Adam's). When corruption puts on incorruption, all devil, sin and evil will be removed from man and he will become immortal, able to sin no more and die no more (Luke 20:35-36).

This is made possible in God's mercy through Christ's victory over sin. He triumphed where we fail; He conquered completely where we do so partially: he overcame all the tendencies of the flesh, and though made sin for us, never transgressed; he knows our weakness, that we cannot always conquer perfectly in thought, word and deed as He did, but he has provided the means of forgiveness, at the same time providing the supreme example of what

perfection entails. He has made available the shield of faith to quench the fiery darts of the wicked (Eph. 6:16).

Observe him when the tempter came to him in the wilderness and wrested the Scripture; his reply was always the same: "*Have ye never read*, it is written get thee behind me Satan. You shall not tempt God."

It is not sufficient to say the devil is sin: this is an abstract and meaningless expression unless understood. The Bible devil is sin manifested in sin's flesh which was condemned on the Cross. It is seen in manifestation in individuals like Judas, rulers in high places, the princes of the power of the air, the spirit that worketh in the children of disobedience and so forth. It is the root cause of all the evil in the earth. It is symbolised by a serpent in the beginning who would wound Christ in the heel till He dealt it a fatal crushing blow on the head.

It will never be completely evacuated until the end of Christ's millennial reign. At the End it will rise in insubordination to be finally destroyed. Then there will be no more death, sorrow nor crying, for "the former things are passed away" (Rev. 21:4-5). Yahweh's purpose in the earth will then be complete, His glory will cover the earth as the waters do the sea (Num. 14:21), and He will be "all in all" (1 Cor. 15:28).

·A.F.M. (N.Z)

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.

The Air of the Age to Come

The series of seven articles closes with a consideration of the saints as the life-giving "air" of the Kingdom age, and emphasises our eternal inheritance if we remain steadfast with Christ.

In the Air

Careful attention to the exact terms Paul used makes abundantly plain the meaning of his expression "in the air" and converts this from a "difficult passage", which it still is to many, to a consistent and inherently powerful proof of the true destiny of the faithful as kings and priests reigning on the earth.

To the native Greek, the reason for the use of the word *aer*, "air" (4:17), was immediately apparent. It is equally clear to us if we familiarise ourselves with its scriptural usage and major synonym. The Greeks used two distinct words to describe the air. One, *aer*, we find here (4:17). The other, *aither*, is not used in the New Testament.

They assigned to *aer* the meaning of "the lower air, atmosphere, the thick air or haze that surrounds the earth"^{*}. And to them *aither* represented, by contrast, "ether, the upper, purer air, op-

posite to *aer*; hence, heaven, as the abode of the gods; sky also the blue sky"[‡].

Now, the first of Paul's contrasts in this passage becomes instantly obvious. Christ's present abode is in heaven, the equivalent of *aither* in Greek cosmology (2:16). From this he will descend. Having raised the dead, he associates them with himself not in the *aither*, which would imply his return to heaven and their ascent to heaven with him, but in the *aer*, which expressly precludes the notion of ascent to heaven, and focusses attention on the earth's *surface* at the level of the lower air, where this passage places the redeemed eternally.

For an Air

Literally translated, Paul's words *eis aera* mean "into, unto or for an air". The preposition *eis* is used elsewhere in 1 Thessalonians with this purport, for example 1:5; 4:15. *Eis aera* therefore could describe the destination to

^{*} Liddell and Scott Lexicon Article *Aer*.

[‡] Liddell and Scott Lexicon Article *Aither*. Although this distinction between *aer* and *aither* was not always preserved in later use when either word was used alone, nonetheless the distinction, when the two were used in contrast, was maintained. Grimm-Thayer Lexicon Article *Aer*, expounding New Testament use, notes the distinction.

which the saints are to be transported, that is, to be carried into air and deposited there. True as that is, the expression means more than this.

In keeping with its use elsewhere in this epistle and throughout the New Testament, *eis* bears a strong connotation of purpose, derived from its sense of destination. The spirit used it regularly in 1 Thessalonians in a fashion that requires the meaning "for" or "for the purpose of". Examples of this are:

- 2:12 "That ye should walk"
- 2:16 "to fill up their sins"
- 3:2 "to establish you"
- 3:10 "that we might see"
- 3:13 "to the end he may"
- 4:9 "to love one another"
- 4:17 "to meet the Lord"
- 5:9 "not appointed us to wrath"
- 5:9 "but to obtain salvation".

"For an air" therefore declares the purpose for which Christ gathers his saints to himself. They themselves are destined to become the "air" of the future age. Air is clearly to be understood as a metaphor in this context. The meaning of the metaphor is illustrated by the only comparable use of *aer* outside *The Apocalypse*. This is in Ephesians 2:2. The parallel expressions in this place are very instructive. God says to the Ephesians:

"You walk (according to the course of this world;

(according to the prince of the power of the air".

The two clauses introduced by "according to" are equivalent and mutually self-explanatory, so that "the prince of the power of the air" expresses a similar thing to "the course of this world".

Our first conclusion ought therefore to be that "the prince of

the power of the air" means the customs, fashions, culture, laws and way of life of the world, which in combination govern all it does, for "the course of this world" can mean only that.

Yet another parallel in the passage imparts a further degree of precision to our conclusions. Paul equates:

"the prince of the power of the air" with "the spirit that now worketh in the children of disobedience".

We need to take care in the understanding of these phrases, for while they are parallel, the elements of the second phrase are in inverted order relative to the first. This is apparent when we examine what each phrase says.

In the first phrase, it is evident that the "prince" or ruler, derives the authority for its government from "the air". In the second expression, the children of disobedience derive the energy for their work from "the spirit". The parallels therefore are between:

1. "the prince" and "the children of disobedience",
2. "the authority" or "power" and the "working", and
3. "the air" and "the spirit".

Therefore the one "spirit" of the flesh that animates the "children of disobedience" is "the air" in which the "prince" lives and moves and has his political being. This air is the breath of life that ministers death to all the denizens of the present world and age. Now the scriptures use the word "spirit" to describe the mind and character of men, sometimes in a good, sometimes in a bad sense. Gal. 6:1 commends a "spirit of meekness". Eph. 4:23 calls on us to be "renewed in the spirit of our mind", and Phil. 1:27, to "stand

fast in one spirit". 1 Thess. 5:23 prays that God may "preserve our spirit", while Rom. 8:16 reassures us that the spirit (of God) bears witness with "our spirit". Each of these expressions gives mind or character as the meaning of "spirit".

The "spirit which works in the children of disobedience" is therefore the reprobate mind or character which dominates them. It is that godless disposition that is formed from what Paul calls in v. 3 "the lusts of our flesh" and "the wishes of the flesh and the mind". This fleshly and lustful "spirit" is what he identifies as "the air".

We may now add together the two conclusions we have derived from Eph. 2:2:

1. The "prince of the power of the air" means:

the customs, fashions, culture, laws and way of life of this age which govern all that mankind does;

2. "The air" is:

the mind and character that dominates the world.

The meaning they exhibit is consistent and very illuminating when applied to 1 Thess. 4. The saints are to become the "air" of the millennial age, which means that from them will emanate the customs, fashions, culture and way of life that will govern the future age. Their work as priests to the whole human family (Rev. 5:9-10) will form the mind and conscience of every generation for the thousand years; and just as the air we breathe physically sustains our life, so then the saints by

their teaching and priestly service will provide the life-giving spiritual atmosphere that will carry life to all the world. In this they will act as Christ's co-workers, since he is then to be the source of the law and word of Yahweh.

Ever With The Lord

In that incomparable time which fulfils all our hopes and longings, we will be *always* with the Lord (4-17). *Pantote*, which is translated "ever" in the A.V., has this meaning.

We have to endure Jesus' absence in heaven and suffer death if he does not come before our span runs out, but once he gathers his approved round him and makes them the life-giving air of his kingdom, nothing will ever again separate them from him. One of the glorious attributes of the blessing of perfection Jesus will bestow on us, and which makes it so desirable, is that it is irreversible. The "Jehovah's Witness" error of a "perfection" that can fail and admit sin and death again is blasphemy against God and no part of the truth of scripture.

Once joined to Christ, we will be always with him. Neither life nor death can subvert this (Rom. 8:38).

This is comfort indeed, which we can each take to heart, and with which we can comfort each other (4:18).

R. O'Connor

Believe the Gospel, and then go on to understand all that the prophets testify about the past, the present, and the constitution of things to come. The first Christians were constantly advancing, *not in the knowledge necessary to make them Christians*, but in that which is necessary to perfect the Christian character. J.T.

The Sparkle of Life

"Rejoice in the Lord alway: and again I say, Rejoice!"
— Paul from his prison-cell (Phil. 4:4).

Put a sparkle into life,
Shew a smiling face;
Like a good competitor,
Out to win a race!
See him there in light attire,
Such a fine young lad;
Full of hope and set to win:
Optimistic: glad!

So for us who have the Truth,
Living day by day:
Troubles, be they large or small,
Should not bring dismay.
Let God's presence in your heart,
Keep your mind serene;
Concentrate on that alone,
Nothing else between

Let not things of sight and sound
Cloud the vision bright;
Make "the Crown" your single aim;
Strive with all your might.
Then that sparkle will return
(Which you may have lost),
And renew the will to win,
Heedless of the cast.

— C. Woodgate (U.K.)

Christ Died For Us

It is one of the Lord's gracious sayings which, in these hard-headed days, we may fail to give a full effect to in our minds and hearts: that he "laid down his life for his sheep". We have come to see the true meaning of his death in a way that divests it of the hopeless difficulties of the orthodox theory. The need for it we have perceived to lie — not in the necessity that retributive justice should have a victim, still less a vicarious victim — but that God's righteous way with man may be upheld, recognised, and made effectual as the basis of any return to liberty and life, for which cause it was needful that man, before his return to forgiveness and life for evermore, should die in a spotless possessor of his condemned nature.

But though we have come to see thus, and that Jesus himself as the first-born was necessarily comprised in the sacrificial work he accomplished for all his brethren, we have seen nothing that lessens in the least the debt of love he laid us under when he laid down his life for us. Without that loving down-laying of his life, there could have been no hope for us. God is good and powerful, but He works by rule and law, which He cannot relax; and that rule required death because of sin. This requirement, if exacted at our hands, would necessarily seal our grace for ever; because sinners we all are: but rendered on our behalf by a righteous Son, whom it was impossible for the bonds of death to hold, the requirement is both met and set aside for all who receive and become incorporate with the Righteous Elder Brother in whom this salvation is achieved. Thus, in him, we become free from the law of sin and death, which has been abrogated in him, and, therefore, as regards futurity, we owe all to him.

Paul speaks of Philemon owing to him (Paul) "his own self", because he had attained through Paul's instrumentality that enlightenment in Christ which delivered him from condemnation, and gave him a hope of life incorruptible in the coming age of God's kindness. If Paul might speak thus with propriety of those whom he had introduced to the hope of life, how much more may we say it of Christ, who has wrought out that hope. Who of us can claim property in ourselves, seeing we were dead, and have only come to life again through what Christ accomplished in his death and resurrection? It is no hyperbole that Paul utters, but the statement of a literal fact, when he says, "Ye are not your own; ye are bought with a price." He uses but the language of elementary reason when he says: "We thus judge that if one died for all, then all died (correct translation), and that he died for all, that they who live should not henceforth live unto themselves, but unto him that died for them and rose again" (2 Cor. 5:14-15).

It is well to open the heart fully to this. If Christ had not died, we could not have lived (speaking now as if we had already attained to everlasting life). It is wisdom to realise how entirely thus we are his property. A clear perception of it will enable us to live earnestly as his servants, and to hope confidently for his approbation and choice at his coming. It will help us to catch something of that ardent personal affection for Christ which Paul refers to when he says, "The love of Christ constraineth us." Without this personal affection for Christ we cannot hope to be acceptable to him.

R.R.



LOGOS COMMUNICATION

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS
NEAR AND FAR

Reading Oneself Rich

"Thank you for your letter received a few weeks after our baptism. As it suggests, to build up a library of the sound writings of the pioneer brethren would be a great help to us in our newly accepted life in Christ, and to that end, we have been generously supplied with many books by our new family: the caring members of our Ecclesia.

"We also look forward to receiving *Logos*; and would be interested in having a look at *The Christadelphian Expositor*." — W. & G.W. (Vic.).

(Books such as "Christendom Astray", "Elpis Israel", "Eureka" and so forth can enrich our knowledge of the Word, and assist us in the building up of treasure in heaven. "*Logos*" and the "*Expositor*" can help in filling in the crevasses so to speak. The pioneer writings will assist you in reading yourself rich in the Word of Truth. — Ed.).

"Eureka"

"I write in appreciation, to thank you and those concerned with the excellent production of the outstanding work by our late Bro. J. Thomas, *Eureka*. I have written to Bro. Cherry to advise him that it was one of the most exciting parcels I have received: a beautifully printed and bound book which fittingly enhances the 'wealth' it contains. I

also thought that the photo of Bro. Thomas was one of the best I have seen: conveying a sober, reverential compassion: a character refined through trial and tribulation. It makes me look forward to seeing him, together with those of like precious faith, who now await the return of he who is 'the resurrection and the life.' Lord Jesus, quickly come!" — A.T. (U.K.).

(We share both the joy and the anticipation you outline in your letter above. How privileged we are to have such a wonderful exposition of "The Apocalypse", and also to anticipate sharing the joy of the great apocalypse of the Lord when it does take place. — Ed.).

Our First Love

"Do we feel that our 'first love' is leaving us? If so, let us not give up hope. If we compel ourselves to throw the same interest into the affairs of the Truth, as we did at the beginning, this love will return. If, however, we persist in slackness — in our readings, and our attendance at the meetings, then for a certainty things are sure to go from bad to worse." — A.B. (U.K.).

(The Ecclesia at Ephesus was warned that if it did not regain its "first love" its lightstand would be removed (Rev. 2:4-5). Unfortunately, its lightstand was removed. The warning is for us. The en-

vironment of today does not help us in our walk of faith. We need to take heed, and by constant thought on the Word, maintain our love for Christ and his truth. — Ed.).

China

"Is China mentioned in the Bible?"

(Yes in Isa. 49:12 in the word *Sinim*. Gesenius in his *Lexicon* identifies the name as relating to the Chinese. Hence the reference implies the conversion of the nation, and the appearance of its people in Jerusalem for the purpose of worship in the age to come — Zech. 14:16 — Ed.).

Anonymous Letters

We cannot enter into communication with anonymous writers, either personally or through these columns. Please sign your letters, and attention will be given to them; we do not need to include your initials if you prefer otherwise; but we do wish to know with whom we are dealing.

Lessons From Job

"I have gained great comfort from consideration of the experiences of Job, particularly when pondering chapters 37 to 40 where the majesty of creation is advanced for his consideration. All God's creatures were endowed with certain characteristics that cannot be changed. The stork is a maternal creature that

cares for her young; the ostrich places her eggs in the warm earth and then leaves them, even abandoning her chicks to save herself in times of danger. People are like God's creatures: each one differs in characteristics and abilities. Some are quiet, shy, timid, easily frightened; others are bold and arrogant. Some, like the eagle, seek high places, positions of authority. Some like the ass and the goat are stubborn and rebellious. Some like the duck are well oiled with the fat things of this life, and are impervious to water, even the water of the word. To some it is needful for God to apply the discipline of suffering and affliction to soften them to accept His word, or to mould them to the divine pattern. Others are like the crocodile, armour-plated, so that even suffering will not change them. We can be like the parrot, trained to speak good things, but not understanding what we say, merely expressing words because they are expected of us. Again, we must not be deceived by crocodile tears, for it is still an unclean animal. God created all animals and birds: some to honour (to be sacrificed to Him), and some to dishonour (to be avoided). He made man and beast, but He gave man the intelligence to seek wisdom and understanding, so that He might change His normal, carnal characteristics by application of the word, and so mould a character according to the divine pattern of the beloved Redeemer, the Lord Jesus Christ. Thus faith must not be based on emotion but on

reason. Remember, it was not only clean animals that God 'called' into the Ark with Noah; but unclean as well. And they emerged the same way. In his talks at Lismore, Bro. B. Bowen declared that 'Wisdom is all around us'. The work of God in creation is obvious if we will apply the 'eyesalve' and discern. It will teach us spiritual lessons, and enable us, as true lambs of the fold, to follow our beloved shepherd, hearkening to his voice, and walking sure-footed in that straight and narrow way, ruminating on the spiritual food provided. As 'clean' creatures, we can offer ourselves as suitable sacrifices to God, realising that in the Age to come, we will see and share the glory of Yahweh." — A.B. (NSW).

(As a rural community, Israel of old was taught to observe the spiritual lessons of nature. The clean and unclean animals taught them what they should cultivate and what they should avoid. Being absolutely dependent on the sunshine and rain for their harvests they were brought closer to God, and were taught to lean more heavily upon Him. Powerful lessons were thus presented, calculated to guide true Israelites along a proper walk in faith. Those lessons are not always so apparent to those who live in the large cities of today. We do not always recognise our dependence upon heaven for the water that sustains us, when all we have to do is to turn on a tap! We do not sow seed to harvest corn, but buy cornflakes! We need to exercise care lest we take

things, including spiritual benefits, too much for granted... Ed.).

The Apocalypse

"The current series in *Logos on The Apocalypse* is very well appreciated by me as it helps to bring the prophecies thereof to life. For over a year our Wednesday evening Bible Class has engaged in a study of this wonderful book to our spiritual profit. I have recently placed copies of *Logos* in the hands of interested friends, and they have expressed their pleasure in the contents. So the Magazine is performing a valuable service both inside and outside of the Brotherhood, furthering our knowledge of the Truth of God." — K.B. (Canada).

(The Lord Jesus promises a blessing upon those who read "The Apocalypse" with true understanding (Rev. 1:3); and as your studies progress you will find the blessings will come. So glad to learn that "Logos" has proved helpful.... Ed.).

Lee Debates

"I recently read your debates with Mr. Lee of *The Church of Christ*. To my surprise he attended one of our public lectures at Denver last summer. The tapes would make for a very good series of 'get togethers' with our Ecclesia, if I could obtain a set. I was advised to approach you regarding this. Please send the costs to me if the tapes are available." — T.R. (USA).

(We do not have the debates on tape, but perhaps some reader may do so and advise us accordingly. If so we will pass on the in-

formation to you. — Ed.)

Searching

"I have just received from you a copy of *The Coming New World Order*, together with a circular offering further assistance on understanding the Bible, for which I am grateful and thank you sincerely. The circular was signed by B. Cheek. I would like you to know that I am very interested in searching for Bible truth, and the booklets I have received from you in the past have been very helpful to my understanding of God's Word.

"When fairly young, I attended the Church of Christ regularly, repented for my sins, was baptised (full immersion in front of a Church body), and forgiven, and for a short time was truly possessed of spiritual pureness in heart and soul. However, that is many years, and many sins ago! Nevertheless, although I am truly a lost sheep so to speak, I still believe in God, in our Saviour Jesus Christ who died that we may live, who rose from the grave and who will return to judge us, and to rule us.

"I would dearly love to be able to fully understand the Bible for I am sure it is totally God's Word. Like you, I feel most of the Church's teaching today is wide of the mark in expressing Bible Truth, and therefore it does mankind a disservice. I must say your interpretations of the various prophecies in your booklets, appeal to me, and give me a better understanding; but there is much that I do not understand yet. Thank you for your help, and please continue to let me have your

literature." — A.W.T. (NSW).

(The above encouraging letter reveals a searching mind. It is one of many letters received through the distribution of literature. We are engaged in a project covering the whole of Australia with budgets of literature through a Householder Mailing Service. Cost of the service is \$250 per 1000 budgets of literature including cost of mailing to 1000 homes. You can nominate a town to be covered, or leave it to us to do so. Correspondent A.W.T. above, will be answered and an attempt will be made to personally contact him. — Ed.)

A Pleasant Surprise In Store

"I wish to thank you very much for your kind letter offering me *Logos*, which I will be very pleased to accept. I am, so pleased that I eventually came into the Truth. My Father was a Christadelphian, and I know one day he is going to be surprised, and delighted, that I eventually embraced Christ in baptism." — F.R. (U.K.)

(There will be many such delightful surprises in the presence of Christ. Imagine the pleasure of Stephen who prayed "Lord, lay not this sin to their charge", to learn that the mercy he sought was extended to his greatest tormentor: Saul better known as Paul. Some glorious reunions, some tears of greatest emotional pleasure, await that day. . . Ed.)

Service Required

"First of all, I want to express my gratitude because during 1982 you sent me *Logos* with the exception of May and

June issues. Could it be possible for you to send me the missing issues? Further, a brother from Houston, Texas, USA, gave me the book *Christadelphian Expositor*, Volume One, *Genesis*, which has helped me a lot in my understanding of *Genesis*. On one copy you have *Apocalypse Epitomised* advertised, and I need it as an aid to understanding the Bible message better. I was successful in obtaining \$10 US which I am enclosing herewith so that you can forward: *Apocalypse Epitomised* and *Countdown to Armageddon*.

"If this sum is not enough to cover the cost of the books including airmail expenses, please advise me immediately so that I can try to obtain the rest of the money. Unfortunately, I have great difficulty in obtaining foreign currency, due to strict Government control. Hoping to receive your Magazines, and the books referred to above. Your brother in the One Hope. — C.M. (Chile).

(We are encouraged to learn that you have derived comfort and help from the material we have forwarded you, and advise that we have sent by air copies of the books you have requested. We have not been able to obtain the copies of "Logos" for which you ask, but if and when we do we will forward them per surface mail. We are sure our readers would be interested to learn of the progress of the Truth in your corner of the vineyard, and some news concerning these activities will be payment enough. — Ed.)

At The Judgment Seat

"This is my first letter to you although I have been reading *Logos* for some years with great benefit. I would like to raise two points with you on what you have written in *Logos*, vol. 49, No. 9. Your Editorial lists 'three classes of labourers', but I have always understood that at the Judgment Seat there would be but two revealed: the sheep and the goats (or the wise and the foolish). My understanding of 1 Cor. 3:15 is that if at the Judgment Seat one whom we have inducted into Christ is turned away, although 'we ourselves may be saved; yet so as by fire' and we would suffer loss in that we would not experience the joy and rejoicing as depicted by Paul: 'For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy . . .' (1 Thess. 2:19-20).

"My second point is that in your reply to the letter from L.E. (NSW) you write ' . . . We do not hold with Bro. Thomas' suggestion that Israel after the flesh will enter into a pact of peace with the Lord Jesus before the descent of Gog in the land for we perceive reasons against it in the Word.' Although this does not seem relevant to L.E.'s letter, nevertheless I would be grateful if you would let me know the portions of Scripture where you find these reasons."—E.H. (U.K.)

(We are in agreement with your explanation of the loss to be experienced

by some of the accepted at the Judgment Seat. However, the loss is real, and not merely emotional. Whilst all the accepted will receive eternal life, there will be gradations of administration given them in the millennium (see Luke 19:17-18). "They that be wise shall shine as the brightness of the firmament," Daniel was told (Dan. 12:3), and Paul states that "one star differeth from another star in glory" (1 Cor. 15:41). The "loss" to be experienced by those who fail to carry out the work of God according to specifications, therefore, would appear to be one of status and authority in the age to come. I do not know of any other "loss" they may experience. In answer to your second question, if Israel after the flesh enter into a pact of peace with the Lord prior to the descent of Gog, as is taught by some, why does he not come to the defence of the nation before the invader devastates the land and the people as described in Ezekiel 38 and Zechariah 14? The basis for the claim that such a pact will be forged is the statement of Ezekiel that the people of Israel shall "dwell safely" (Ezek. 38:11). The word can signify "confidently" and Israel manifests that already; particularly when it is

claimed that the Israeli army is the 3rd most powerful in the world today! However, Ezekiel 39:26 indicts Israel because of its stubbornness when "they dwelt safely in their land", and surely the Lord would not enter into a pact of peace with the nation, in such a condition. In fact the people continue to "curse their king and their God, and look upward" (Isa. 6:21). Paul taught that "blindness in part is happened to Israel, until the fulness of the Gentiles be come in", at which time, "the Deliverer shall turn away ungodliness from Jacob" (Rom. 11:25-26). There will be no pact of agreement or of peace with Israel on the part of Christ until ungodliness is turned away from the nation; and that will not take place until after Messiah returns. Zechariah describes the Jews as accepting Christ after inspecting the wounds in his hands (Zech. 12:10-14), which is after he has intervened at Armageddon (v. 9). Until then they will remain in ignorance of his identity, which could not be the case if they have already entered into a pact of agreement with him. Thank you for your letter; don't make it your last; and never hesitate to challenge us regarding anything you feel needs clarifying . . . Ed.).

No Junk Mail

We have received complaints that distributors of literature have ignored the request stated on letterboxes that they be not used for circularising. In such cases, we ask that those distributing respect such requests. It does not assist the Truth to do otherwise. Most people prefer to receive circulars, and hence distributors should not be discouraged by the attitude of the minority. However, where such requests are made on the letterboxes they should be respected.

The Religion of Isaac Newton



Isaac Newton (1642-1727) is well known as a mathematician, astronomer and physicist, but not as a theologian. Yet the same clear, simple and direct explanations he gave for natural happenings, he also applied to his study of the Bible with the result that his understanding of its teachings and its prophecies were outstandingly accurate.

Newton's Search For Truth

Acknowledged as one of the greatest scientists of his age, the theological writings of Isaac Newton have been largely forgotten or ignored. Yet, in fact, he believed his expositions in the spiritual realm far outweighed in importance his scientific discoveries of the physical world. Yet whilst the latter were given widespread circulation and acclaim, the former were permitted to languish in dark obscurity and neglect.

In 1936, however, many of Newton's writings were auctioned at Portsmouth, England, including his expositions of Scripture. Today, the greatest part of his historical-theological manuscripts, including Church Histories, works on Pagan Religion, Commentaries on Prophecy, and long discussions on the Nature of Christ, are in the Jewish National and University Library in Jerusalem.

One work: *Observations Upon The Prophecies of Daniel And The Apocalypse of John*, were published after Newton's death, but have never been reprinted

since. Indeed, most of the manuscripts are suppressed, neglected, or sequestered, lest what was believed to be shady lubrications tarnish the image of the great scientific genius.

His expositions of Scripture set him at variance with the commonly accepted Church beliefs; and if they had been published during his lifetime would have involved him in disputes which he attempted to avoid whenever possible. Whilst nominally a member of the Anglican Church, Newton privately believed many of the doctrines today set forth by ourselves.

His writings reveal that he was motivated by an overwhelming desire to know God and His will: to understand His actions, and the principles of true worship. This drove him to investigate real things in nature and Scripture, avoiding "vain babblings and oppositions of science falsely so called" (1 Tim. 6:20). In the natural universe Newton found immutable laws; and in the spiritual world he continued the same quest for governing principles

and ideas. In whatever direction he turned he searched for a unifying structure. The same God Who created the world dictated the Bible.

His Interest In The Bible

To Newton, the Scriptures meant everything. He placed great emphasis on their authenticity. In his *Observations On The Prophecies of Daniel And The Apocalypse*, he wrote:

“... and the giving ear to the prophets is a fundamental character of the true Church. The authority of councils, synods, bishops, and presbyters is human. The authority of the prophets is divine and comprehends the sum of religion, reckoning Moses and the Apostles among the prophets. And if an angel from heaven preach any other Gospel than what they have delivered let him be accursed.”

Newton saw the Old Testament as laying a basis for the New. In Ch. 3 of *The Vision Of The Image Composed Of Four Metals*, he makes the statement:

“Daniel was in greatest credit among the Jews... and to reject his prophecies is to reject the Christian religion. For this religion is founded upon his prophecy concerning the Messiah.”

These words would not have found favour with the clergy of his day who were not renowned for their knowledge of the prophets.

His Interest In Prophecy

To Newton, Scripture held a special symbolic quality. He had supreme confidence in their historical and prophetic value. His belief in Christ's second coming and the return of the Jews is stated time and again in his writings. For example:

“For Daniel's prophecies reach unto the end of the world; and there is scarce a prophecy in the Old Testament concerning Christ which doth not in something or

other relate to his second coming.”

Regarding the return of the Jews he wrote:

“It may perhaps come forth not from the Jews themselves but from some other kingdom friendly to them and precede their return from captivity and give occasion to it. . . and that the return from captivity and coming of the Messiah and his kingdom are described in Dan. 7; Rev. 19; Acts 1; Matt. 24; Joel 3; Ezek. 36,37; Isa. 60,62,63,65,66, and many other places of Scripture. The manner I know not. Let time be the interpreter.”

Studying the Bible was Newton's worship. He knew it intimately, and could string out quotations like a concordance.

A Scientist's Approach To Scripture

Once Newton discovered what he felt to be the interpretation of the Scriptures, he felt bound to communicate it to others. Having exhorted his readers not to trust in the opinions of the multitude, he encouraged them to read for themselves, emphasising the religious contentment of those who do so:

“But search the Scriptures thyself and that by frequent reading and constant meditation upon what thou redest and earnest prayer to God to enlighten thine understanding if thou desirest to find the Truth, which if thou shalt at length attain thou wilt value above all other treasures in the world by reason of the assurance and vigour it will add to thy faith, and steady satisfaction to thy mind which he only can know who shall experience it.”

In many ways, Newton applied the scientific method in his system of interpretation. He saw his *Methodising Prophecy* as an ideal scientific system, exhibiting the greatest possible simplicity and harmony. His rules for interpreting the language of prophecy were a replica of those he laid down for interpreting the book of

nature. He surveyed his results as the ultimate expression of the same guiding principle in both natural philosophy and prophecy. Newton believed that a proper understanding of the rest of the prophetic scriptures was predicated upon a correct interpretation of Daniel's visions.

Newton's technique of prophetic interpretations was conducted with the same care as he applied to a scientific experiment. First he set about establishing a definite catalogue of symbols and the meaning of each. In *Observations On The Prophecies of Daniel* he has a chapter devoted to *Prophetic Language*. "Heavens" are put for ruling powers; "earth" for subjects; "seas" for nations; "Sun, moon and stars" for Kings, Queens and Nobles, political or religious; "earthquakes" for the shaking of kingdoms; "fire" for judgment; "flood" for invasion of a kingdom; the "drying up of a river" for the demise of an empire.

Another step involved the establishment of unquestionable texts for Daniel and *The Apocalypse*, from the Hebrew and Aramaic for the former, and from the Greek or the latter. The Jerusalem archives possess a closely written notebook of Newton's that contains various headings of *The Apocalypse* verse by verse gathered together from every conceivable manuscript and printed edition he could lay his hands on.

Once the political equivalents for all the physical word-images in the prophecy had been discovered and fixed, Newton proceeded to read the synchronised

visions as straight-forward narratives of events in the history of empires and Ecclesiastical institutes.

Newton never believed that prophecy was an end in itself, but that it was recorded for a divinely appointed purpose. He makes this clear in his introduction to his treatise on the Apocalypse:

"God gave this and the prophecies of the Old Testament not to gratify men's curiosities by enabling them to foreknow things, but that after they were fulfilled they might be interpreted by the event, and His own providence and not the interpreters, be then manifested to the world."

Newton cautiously avoided the trap into which others had stumbled in their attempt to fix precise dates. But in private, in his days as a student at Cambridge, a younger Newton had often conjectured about the approximate time of the second coming of Christ, proposing terminal dates that depended on calculating when the reign of the papal Antichrist began. One could then begin to count off the crucial years of Daniel's "time, times and half a time."

In his notes, Newton was quite specific. The reign of Antichrist had started "about the time of the barbarous nations and their erecting several kingdoms in the Roman Empire, and had we nothing more than this it were sufficient to ground an expectation that the prevalency of popery yet to come cannot continue long, it being certain that 1200 of the 1260 years are run out already."

In fact, the temporal power of the Papacy was terminated in 1870, one year after Bro. J. Thomas delivered *A Lecture On the Prophetic Periods of Daniel and John* on Aug. 17, 1869.

Newton On The Millennium

Another manuscript entitled *The End Of The World, Day of Judgment And World To Come* illustrates Newton's concept of the Millennium. He sets out his beliefs in clear, unmistakable terms supported with numerous Scriptures. He envisaged the co-existence, during that period, of mortals and immortals; the latter in glory as the children of the resurrection:

"Seeing then this Kingdom outlasts the Millennium in so vast a disproportion of time and its end after that is nowhere predicted, we may well conclude with Jeremiah that it shall last as long as the ordinances of the sun and moon and stars; with Daniel, John and the other prophets, that it shall stand for ever and ever, and with Luke that it shall have no end. This was God's covenant with Abraham when He promised that his seed should inherit the land of Canaan for ever; and on this covenant was founded the Jewish religion as on that is founded the Christian; and therefore this point is of so great moment that ought to be considered and understood by all men who preteud to the name of Christians."

He refuted the received opinion that the Judgment is to be accompanied with a conflagration of the world, writing:

"But these fantasies have been occasioned by understanding in a vulgar and literal sense what the prophets wrote in their own mystical language; for the conflagration of the world in their language signifies the consumption of kingdoms by war."

Newton contended that because the saints are said to reign "in heaven", this does not signify being in the literal heavens. Displaying his deep perception of prophetic symbology, he wrote: "It is not the place but the state that makes heaven."

His Opposition To Trinitarian Doctrine

Newton's determination to reconstruct the ancient teaching of the first century Apostles caused him to reject many commonly received church teachings. In 1690, his letters exposing the so-called Trinitarian proof texts in Timothy and John had been transmitted through Locke for anonymous publication in Holland, but they were withdrawn under pressure. To publicly deny the doctrine of the Trinity was then punishable with heavy fines and imprisonment.

Anything that appeared to derogate from the absolute dominion and supreme monarchy of God the Father was repugnant to Newton. The Holy Spirit was God's power manifest in prophecy. Although Christ was recognised as the Lamb of God, prayers were to be directed to God through the name of the Lamb, but not to the Lamb in the name of God. In rejection of the idolatrous practices associated with Catholicism, Newton wrote:

"Nor may we invoke angels or the souls of dead men as mediators between God and man. For there is but one God so there is but one mediator between God and man, the man Christ Jesus."

Newman's historical investigations caused him to suggest that Christ was born in the Spring and not on Christmas Day, which he stigmatised as a pagan festival.

Although in his younger years, Newton seems to have accepted the concept of a supernatural devil, later in life he seemed to have changed his view, and saw

"The heavens declare the glory of El; and the firmament sheweth his handiwork".

the term as expressing the lusts of the flesh. In fact, as his knowledge of the Scriptures increased, his convictions turned from the general religious concept of God merely dispensing mercy to a world of miserable sinners, to the purpose of God to provide for His exaltation through the Word in the thoughts and actions of His worshippers. In so doing, he was struggling towards the concept so clearly laid down by Brother Thomas, that God manifestation not merely human salvation is the divine purpose. Newton was not a mere academic in religion, but revealed a personal love and devotion to his God. He viewed everything he thought and did as directly affecting his personal relationship with his heavenly Father. His logical understanding of Scripture, led him to a deep emotional appreciation of God; whilst the practical outworking of his beliefs made him highly sensitive to sin in his life. Yet he was in no way negative or prohibitive in his outlook. Indeed he constantly laboured in search of a complete knowledge of divine Truth in order to fill his mind with its principles in a positive attempt to combat temptation.

Newton's conception of the nature of God approximated to that

of Bro. Thomas in *Eureka* that God is both thought and substance, and that one cannot exist without the other. In combatting metaphysical ideas about God common in his day, Newton wrote:

"Nor is existence the quality of anything, but the existence of the thing with its qualities . . . From His having true dominion it follows that the true God is living, intelligent and powerful."

Newton recognised the glory of God to be much more than a physical brightness or an abstract idea. He wrote:

"The wisdom, power, goodness and justice which He always exerts in His actions and His glory which He stands so much upon, and is so jealous of . . . even to the least tittle."

Newton's witness to truth continued to the very end. John Conduitt, who married Newton's niece was somewhat dismayed that on his deathbed Newton failed to ask for the final rites, but he consoled himself with the reflection that Newton's whole life had been a preparation for another state! So it is recorded. One can only hope that Newton's concept of Truth, and his obedience to its principles was such, that the future state for him will be a place in the Kingdom of God.

— A. Knowles.

THE BOOK OF NATURE

O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches" (Psalm 104:18).

The material earth presents, not only at every point of its surface, but also in every one of its caverns and depths which human curiosity has explored, continually accumulating tokens of the stupendous workings of Omnipotence. And whether we trace the operations of the divine agency in the tranquil process of vegetation, and the regular revolutions of seasons; or in the terrors of hurricanes, the devastations of earthquakes, and the awful horrors of volcanoes, the result of our contemplations, if they be exercised aright, will in every instance be favourable to the improvement both of the understanding and the heart.

Even those who have been most blest with opportunities and abilities to discern the glorious display of the divine character which is exhibited in the volume of revelation, will find that every page of the book of nature, if studied with humility and attention, is capable of ministering to the increase of their devotion. In short, there is nothing which God does which is superfluous or unprofitable for man to consider (Psa. 111:2).



Signs Of Hope

“When these things BEGIN to come to pass, then look up, and lift up your heads; for your redemption draweth nigh” (Luke 21:28).

A Positive Viewpoint

The earth presents many sad sights to those who have eyes to see. Where truth should be exalted for the hope and salvation of perishing man, we see contradictory creeds and bitter conflict. Instead of a generous distribution of the earth's bounties amongst her children, we see millions toiling in hunger; instead of peace and prosperity, we see war preparations and oppressive taxation. We see wealth concentrating itself into the hands of the few — the poor growing poorer; willing workers unemployed and starving; despairing men rising in rebellion.

Is there no prospect of relief? There is. From these sad sights we turn to a picture, bright and beautiful; a positive viewpoint, drawn by God in His infallible but neglected Word. In this we see Christ once more among us, ruling as King over all the earth (Zech. 14:4; Rev. 11:15); one law (Isa. 2:3); one religion (Zech. 14:16-17); no war (Psa. 46:8-10); no miscarriage of justice (Jer. 23:3); no mismanagement (Isa. 11:1-5); no tyranny (Isa. 29:20); no complaining in the streets (Psa. 144:14); the poor and helpless cared for (Psa. 72:4); the earth yielding her increase (Psa.

67:6); grateful hearts everywhere (Psa. 113:2-3).

Our hope is to enjoy those times when they are established in the earth; our constant prayer is: “Even so, come, Lord Jesus!” We eagerly search for the signs of the Lord's coming; and we do not search in vain.

Christ's Coming is Near

The signs that speak of Christ's imminent return are numerous and distinct. The growth of Russia, the rise of Israel, the divided state of the nations, all witness to the times in which we live. Dramatic events are taking place in the alignment of nations, but because we are pre-occupied with other matters, or because the constant succession of signs causes us to take these things for granted, they frequently do not have the impact upon us that they are intended to have.

For example, Soviet Russia is gearing up for war. She pursues this aim relentlessly until today she is the world's greatest military power. Bible prophecy, of course, requires this:

“Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them” (Ezek. 38:7).

In those words the prophet in-

vited Russia to give herself to preparation, to building up her military potential so that there would be ample weapons both for herself, and those with her.

That, indeed, is the case. Soviet Russia depends upon other sources for her crops, particularly grain, but she "prepares" military weapons for herself and for all with her, as required by Ezekiel's prophecy. In that regard she has obeyed the summons of Joel:

"Beat your plowshares into swords, and your pruninghooks into spears" (Joel 3:10).

A recently declassified report by the US Defence Intelligence Agency has repeated warnings of the growing military advantage of the USSR, as its defence industries uninterruptedly turn out large quantities of qualitatively improved weapons. In spite of an adverse economic growth, there is an increased spending on munitions. Military-related industries receive the highest quality goods, and are given priority when it comes to capital investment. The report claims:

"The eleventh Five Year Plan calls for a 43% growth in defence machinery output by 1985 which will further strengthen the Soviet military-industrial base, already the highest in the world."

The *Australian News Weekly* reports:

"The Soviets produced 750 tactical combat aircraft in 1981, just as they did in 1977. By comparison, the US produced fewer than 300 aircraft: even below the annual attrition rate."

"During 1981, the Soviets produced more than twice as many tanks, 40 times more surface-to-air missiles, and three times more naval vessels than the US."

In the past, the US relied on the qualitative superiority of its weapons to offset Soviet numeri-

cal superiority. Today, however, Soviet technological advances are narrowing the technological gap between the two countries.

It is obvious that the Soviet has developed a greater war potential than US, and that it intends to maintain this superiority. Despite growing costs to the civilian economy, and a slower expansion of the resource base, Moscow remains determined to shoulder whatever expense is required to achieve and maintain its military objectives.

On the other hand, President Reagan has announced US determination to catch up with the Soviet Union. So the two major powers are engaged in a competition to beat the other in the build up of resources of destruction. Today the world spends \$1.4 million per minute in munitions of war. There is currently enough explosives to destroy civilisation; and Christ's coming alone is competent to handle the ensuring problem. He will "destroy those who would destroy the earth" (Rev. 11:18).

"They Shall Dwell Safely"

Prophecy requires that Israel should dwell "safely" in the land (Ezek. 38:11). The word signifies *securely*. This is becoming the state of Israel in the M.E. Already the Israeli army is recognised as the fourth most powerful in the world, an amazing estimate for a nation of less than 4 million people; and though little love is lavished upon Israel by the world at large, it is at least being accepted as a nation in the M.E.

This year, Mr. Begin attained the age of 70. In commenting

upon this, *Times of London*, a paper traditionally not sympathetic to Israel, made the following comment:

"Whether or not Mr. Begin decides to retire on his 70th birthday the view from Jerusalem is now incomparably more healthy than it was when he first became Prime Minister six years ago. There is a formal treaty with Egypt, and an informal one with Lebanon. The citizens of northern Galilee are now effectively out of range of Palestine rockets in southern Lebanon. The Arab states are in disarray, and Israel faces no strategic threat to her security.

"The victims of a long period of immobility are the Palestinians. The West Bank is being organised, colonised, and drilled to a state where it would now take superhuman efforts to dislodge it from Israeli control, let alone to midwife the birth of a Palestinian mini-state. That is the measure of the opportunity lost by King Hussein and Mr. Arafat.

"... There is now no worthy Palestinian to whom the world can talk. Perhaps at last the Palestinians on the West Bank and in the Gaza Strip will stop hoping that stage-strutters such as Mr. Arafat can rescue them miraculously from doing business with the Israelis. That business now beckons, provided they can produce a local leadership capable of pursuing its own priorities in day-to-day contact with the Israelis, without constantly looking over their shoulders for the shadow of a Syrian-inspired assassin.

"All in all, Mr. Begin at 70 has cause for satisfaction. His policies have provoked strains in Israeli society and on its economy. But he holds the strategic initiative now against his neighbours, and they know it. That is an unusual situation for Israel, an unwelcome one for the Arabs, and an uncomfortable one for all onlookers who tend to be sucked in to the affair.

This time the world should stand back a little and let raw facts do their work on local minds."

What an amazing development since 1948 when the tiny, makeshift nation of Israel came into existence; when political, economic and social problems were so acute that it was felt by some that the State would collapse under the weight of them all. God's hand is behind Israel; we are witnessing the fulfilment of Bible prophecy as dramatic as in the days of Ezra and Nehemiah. We can take comfort in that fact; strengthen our faith; and prepare to meet the Lord.

Meanwhile, we do not know the exact time when the Lord will come, any more than the disciples at the beginning of the Christian era knew when Jerusalem was to be destroyed. The details are not revealed, but we do know that we have reached just that point of time when he may come any day. And as we view the problems of the times: the deteriorating environment in which we live, the growth of Sodomick wickedness, and the impact of these things upon Ecclesial life, every true heart will say with John, "Come, Lord Jesus, come quickly". "Blessed is that servant whom his Lord, when he cometh, shall find watching." P.M.

ARAB BIRTHRATE DOUBLE THAT OF JEWS

Figures just published by the Central Bureau of Statistics show that the Israeli Arab population (without East Jerusalem Arabs and the Golan Druse) is 592,000 and makes up 15 per cent of all Israelis. Until 1965, the Arab birthrate was 4.5 per 1,000 and was considered among the world's highest. The number of Israeli Arabs is now four times what it was in 1948, the year of the state's establishment. It has doubled every 16 years, compared with 40 years for the Jewish population of this country.



God Manifest In The Flesh

(8)

*Short articles from the pen of Bro. Thomas
on the subject of God Manifestation
particularly in relation to the
Lord Jesus Christ.*

“BEFORE ABRAHAM WAS I AM.”

Jacob was the wall of Israel, and his sons the twelve gates, in the beginnings of things. Jesus and the apostles emerged from Jacob through these gates, being descended from Jacob in their line. But, said the Spirit in Jesus, “before Abraham was I am.” He was “the Root” of Abraham, Isaac, and Jacob and David; and when He came to be manifested in Jesus, in his combination of flesh and Spirit, he was the offspring of these patriarchs. While, therefore, Jacob was a wall, enclosing the whole future nation in his loins, “the Root and offspring of David”, and, therefore, of Jacob (Apoc. 5:5; 22:16), is the jasper wall, great and high, “in whom” is contained all “the Israel of the Deity.” — (*Eureka*, vol. 2).

THE ALPHA AND THE OMEGA AND THE AMEN

The Son of Man, then, whom John of Patmos beheld in vision, was the Michael of Dan. 12:1, the Alpha (or Eternal Spirit) and the

Omega (Jesus and the saints), the beginning and the ending the one *Yahweh*, who is and who was, and who is to come, the Almighty (*Phanerosis*).

I am the first and the last and the living one; and I was dead, and, behold, I am living for the aions of the aions — Amen.

The Apocalypse being a revelation of the mystery hidden in the prophetic writings, it is to be presumed that it would certainly not omit to exhibit that cardinal element thereof, styled by Paul “the mystery of Godliness,” which he says is “great.” We find it, therefore, introduced to the attention of the reader in such terms and phrases as God, Jesus Christ, He who is and who was, and is coming, the Seven Spirits which are before His throne, “the Father of Jesus Christ,” “the Alpha and Omega, the beginning and ending, the Lord who is and who was, and who is coming, the Almighty,” “I am the first and the last and the living one, and was dead, and behold I am living for the aions of the aions.”

These are very remarkable, and apart from revelation, very mysterious and impenetrable sayings. There is One who speaks of Himself in them as "I," and He saith of this "I" that He was the "First," "the Alpha," "the Beginning," "the Lord the Almighty". This is intelligible enough, and we readily comprehend that the Deity, the self-existing and first cause of all things, is meant. We also recognise in the terms the epithets bestowed by the Deity upon Himself in the prophets, and with a claim to them as His exclusively. But when we come to read the Apocalypse, we find the same terms applied to one who saith, "I am the First who was dead". This would very naturally suggest the inquiries — "Did the Deity, who is the creator and upholder of the Universe ever die? And while He was dead, how was that universe sustained? And, seeing that death is an utter destitution of all power, how was life restored to the dead Creator of all things? These are questions which obtrude themselves upon the thoughtful, in view of the Apocalyptic sayings.

Apart from revelation they are unanswerable, for "the world by wisdom knows not the Deity." . . . There is, then, a mystery in the premisses, which, as the apostle saith, "without controversy is great." By "mystery" is meant a secret — a secret which the Deity only could reveal. He has made it known, yet the revealed secret continues to be styled a mystery, in reference to what it was originally. Paul terms it "the mystery of Godliness". In particularising it, he shows that by "Godliness"

he means a visible manifestation of Deity, testified and believed by men. In specifying it, he saith of the mystery that it consisted, when revealed, of "Deity manifested in flesh, perfected in Spirit, seen of messengers, preached unto the nations, believed on in the world, received up in glory" (1 Tim. 3:16).

Here is Deity set forth by implication in two states — Deity before manifestation and Deity in manifestation. Does the fact of manifestation transform Deity into that which is not Deity? Certainly not. Or, is not Deity in manifestation as much Deity as before he made Himself visible? Certainly He is. The nature of the medium through which the manifestation is made does not change the nature of that which is manifested. Deity is Deity, though He manifest His wisdom and power through mortal flesh. The mortality of the flesh does not necessitate nor imply the mortality of the Deity; nevertheless, Deity becoming flesh and constituting a manifested individual, if that individual die and be raised again to life, and Deity again enter into combination with the resurrected body, so as to transform it into substance like the Divine essence; in other words, to make that Spirit which was before flesh, and exalt it to the Father, Deity may say, with the strictest propriety, "I am the first, who was dead," and yet, abstractly from the medium of manifestation did never die (*Eureka*, vol. 1, pp. 87 and 88).

These things (that followed) saith the First and the Last, who

was dead and lived: Jesus when anointed with Holy Spirit and with power, after resurrection, is styled by Paul "the Lord the Spirit," "and the last Adam was made into a life-imparting Spirit:" for, as Jesus said, when in the flesh, "that which has been begotten out of the Spirit is Spirit" (2 Cor. 3:18; 1 Cor. 15:45; John 3:6). Upon this principle the Spirit says "I was dead:" that element of the Spirit speaker, who had become Spirit, died; therefore, the become Spirit could say, "I was dead." Thus "the First" was dead, and lived by resurrection; and when all the saints shall have been begotten out of the same Spirit, and so also have become Spirit, the Spirit Speaker will have a still larger element of the once dead and lived, constituting him who spoke to John in Patmos "the Last," or "last ones," according to Isaiah (*Eureka*, vol. 1. p. 221).

"I was dead, and behold, I am living for the aions of the aions, Amen." This is from the Hebrew *ahmain*, "faithfulness". The Eternal Spirit, both absolute and incarnate, is the "Amen". In the letter to Laodicea, the Spirit speaks, and, in speaking, says, "These things saith The Amen," and in this first chapter, the Amen says, "I was dead." But the Spirit never died, therefore, here it must be understood of the *Logos*, speaking from a body personal and *ex parte*, with whom He has united in a resurrection thereof from the dead. All the elements of this Body are faithful and true witnesses, and believers of the promises of Deity, which, in Christ, are yea and within, Amen, unto the glory of the Deity

by us (2 Cor: 1:20), the Son of Man being constituted of firm believers of the promises, is styled *ho Amen* the faithful One; hence all his constituents are *Elohai Amen*, "Mighty Ones of Faithfulness," being all of that principle, faith, without which "it is impossible to please the Deity" (*Eureka*, vol. 1 pp. 187 and 188).

As the brain in the head has property in the body and calls it his, so the *Logos* in Jesus has property in him and his brethren, and styles them members of his body, of his flesh, and of his bones, so that they all become one flesh; which is a great mystery, says Paul, — "but I speak concerning the Anointed One and the ecclesia" (Eph. 5:22,23).

When this great mystery shall be consummated in the resurrection and the subsequent anointing of the One Body, "the Omega," the "Ending," and "the who is coming" will be manifested, — the whole multitude will be "Deity manifested in Flesh," — glorified flesh, which is Holy Spirit, or *pneuma agiosunes*, the divine nature at present common to Jesus, and the angels, and then participated in by the Saints; of which is the development of the principle affirmed by him to Nicodemus, that that which has been born of the Spirit is Spirit. Here, then, is "a multitude which no man can number," every individual of which is Holy Spirit flesh, glorified substance, "equal to the Angels;" the One *Yahweh* and the One Name. When they all attain to this Omega state, there will be nothing lacking; the ending will be manifest (*Eureka*, vol. 1. p. 153).

— J. Thomas

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