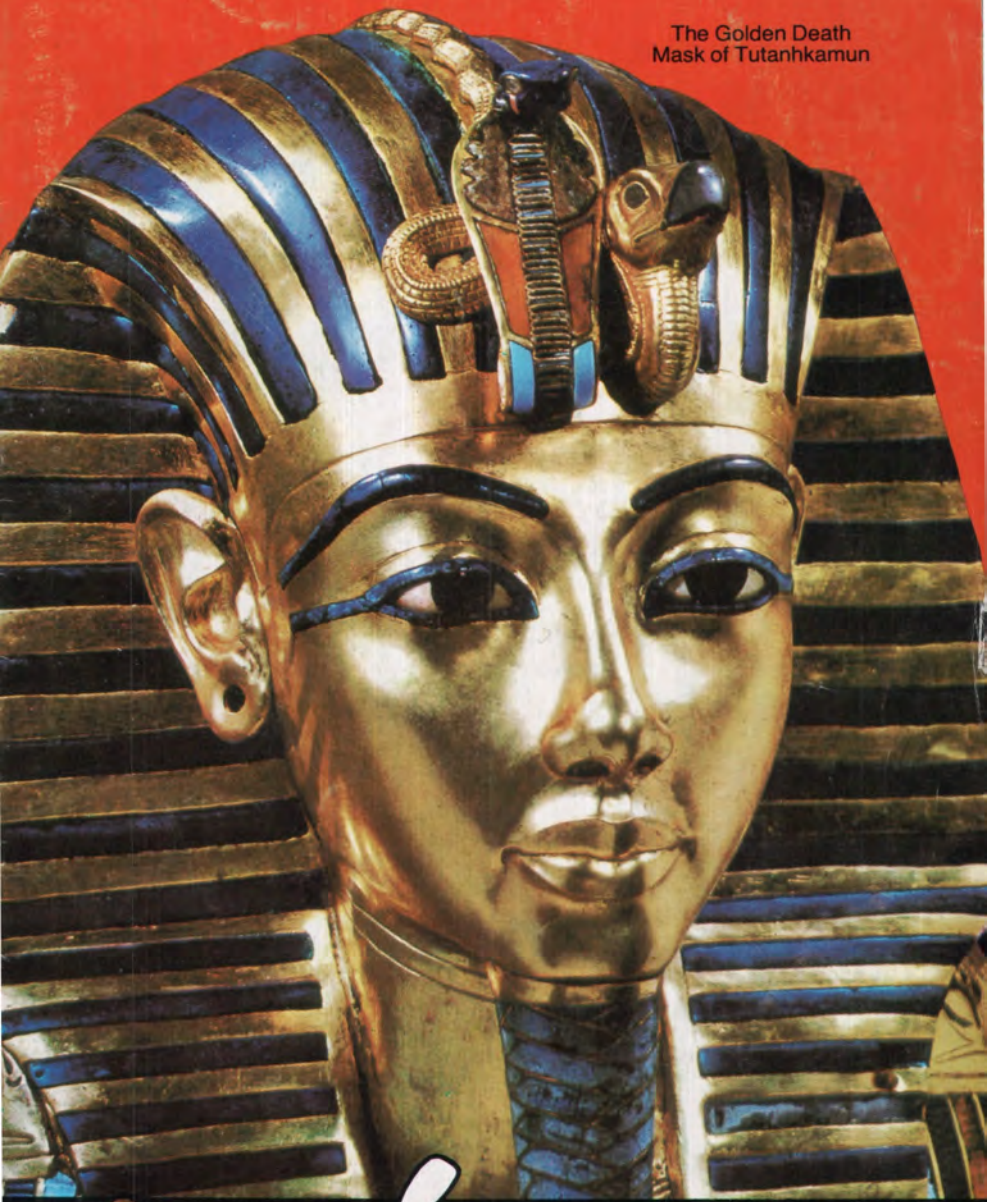


The Golden Death
Mask of Tutankhamun



ΛΟΓΟΣ

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Devoted to the spiritual edification of a people called out of Gentile darkness into the Light of Divine Truth, and providing a continuing voice in this generation to the writings of the pioneer brethren

THE PEN OF THE PIONEERS

THE DURABILITY OF GOD'S WORD

What an extraordinary thing the truth is! What other thing on earth is there that would stand such constant handling without wearing it out? Its power to comfort, to purify, to make strong in the battle of life, abates not in the least from year to year. It is perennial, inexhaustible. It suits all weathers and all circumstances. The bright sunshine that streams in at the window on the mid summer morning does not eclipse or dim it. The dark and cold of winter, which we have often seen, when it seems difficult to live, only increases its glory. It is the moderating and sweetening element in prosperity, such as David was at last permitted to see: it is the soothing and sustaining power in the dark hours of affliction.

Is there anything like it among all the busy occupations and schemes and pursuits and affections of men? We see many activities among them; in the upper walks of life, they are absorbingly busy, either in politics, business, fame, art, or pleasure. Do any of these endure the constant handling which we find the truth can stand?

Peter declared that the "word of the Lord endureth forever" (1 Pet. 1:25). While everything else dies in our hands as the years roll on, the word of the Lord remains an ever-living treasure, whose preciousness only increases with the efflux of our vain life. This is inevitable from the nature of it. It appeals to the highest need and capacities of man. It gives us hope, and without hope the human mind cannot develop to the full beauty of which it is now capable. We need the infinite and everlasting light of hope on the horizon, and this the gospel alone gives us. It gives us a standard duty, without which man is a rudderless ship in the ocean currents of inclination and whim. It imposes on us the constant obligation to be worshipful of God and mindful of man. It requires prayer without ceasing and well-doing without weariness at our hands. It commands us with a daily admonition to "Love the Lord with all our heart and our neighbour as ourselves". It asks us to forsake folly and to seek understanding with industry. For these reasons, it touches the perennial springs of human mentality, and explains the wonderful facts before us, that we can go on reading and talking about the truth all the year round, year after year, without the weariness and satiety that belongs to every other form of human activity.

We cannot alter or retard the purpose of God. One thing we can do, and this is all we can do: we can fasten on to it. This we are invited to do, commanded to do. He will not forget those who are faithful to Him. He will give them an everlasting place in His house, in which are pleasures for evermore, flowing from the deep fountains of eternal wisdom, and life that never ends.

R.Roberts.

EDITORIAL

A New Look But The Same Policy

This number commences volume 53. This means that subscriptions are again due. We remind readers that the early receipt of such material assists us whilst also relieving us of the drudgery of bookkeeping.

And that means greater time that we can put into research or in preparation of the Magazines.

This volume, *Logos* appears in different form to that of previous issues. But we assure the reader that there is no change of policy. The times demand a continuation of the policy that has motivated *Logos* from the beginning. There is a greater need today for clear, forthright exposition of the Word, and the fearless declaration of what it demands in the way of practical application. This, as long as we have the means and the ability to provide, we hope to supply.

As to the former, the means to provide it, our expense bill, is increasing at a greater rate than ever before, and quite out of proportion to the volume of receipts. Indeed, we can sympathise with the Australian Government in its losing battle against the national adverse Balance of Payments! For example, during the course of our last Volume, costs of postage and transport of books and periodicals skyrocketed at a staggering rate, reaching in excess of \$600 per week (over \$30,000 per year), whilst the increase of expenses in other areas was also steep. Therefore, when we suggest that you remit your subscription early, you will comprehend that the amount you forward must be joined to a great many other amounts in order to meet the demands of our creditors. We give special mention to *Australia Post* because we now have received notification from that Government Department that the mailing costs of Registered Magazines will be taxed further in the next few months.

As a matter of curiosity, we checked the difference between our payment for postage for twelve months in 1946, and that of today. We found that in 1946 we paid for postage the sum of £14.2.2. (which in today's decimal currency amounts to about \$29!!) — a great difference

from the \$30,000 this year! Times have certainly changed! In 1946, the Government treated Registered Magazines as of educational value, and by subsidising the postage cost of such, sought to assist the intellectual development of the public; today they are treated as a lucrative reservoir of revenue. Meanwhile, inflation has robbed money of much of its value. These are days comparable to those of Haggai, when those who received wages "put it in a bag with holes" (Hag. 1:6). We certainly have learned what that means! Money simply "goes nowhere" as many say!

As to the second point — our ability to maintain these labours — that, too, is under seige. A couple of years back, we celebrated our Jubilee Volume which represented some fifty years of Editing. Under the Mosaic Covenant, Israelites, at the year of Jubilee, were invited to return and enjoy their God-given inheritance. But our jubilee of Editing did not terminate with that happy consummation. Instead, the years roll on, and Christ has not returned; though the signs testify that this could occur at any moment. Such a statement has become like a refrain over the years! Indeed, it is a strange fact that on opening recently the first number of *Logos*, written over fifty years ago, we find that we then wrote similarly: "Christ's return," we stated, "is imminent!" Nevertheless, though over a jubilee later we are still awaiting that much looked-for event, our keenness for it has not dimmed, nor are we so frustrated by disappointment at the Lord's non-arrival that we have given up looking. In spite of the apparent delay (though there is no real delay in Yahweh's time-table: at the "set time" Christ will return), the signs still speak eloquently of his coming. Meanwhile, there has been a benefit in that so-called "delay". The mercy of Yahweh has been extended to many more who would not have been walking the way to eternal life if Christ had appeared fifty years ago (2 Pet. 3:15). Today, however, there has been an intensification of the signs then in evidence; the prophetic program is clearly taking shape as required. Russian power is more ominously menacing; Papal resurgence is in greater evidence; the Middle East dominates world attention more than previously: the West is being drawn more completely together, and more closely linked with Israel; Europe is divided into two parts answering to the feet of Nebuchadnezzar's metallic image!

Nevertheless, international events in general do not obtrude so completely as they did previously. When Hitler ravaged Europe, Mussolini thundered his threats, Stalin made the blood of the west run cold by his ruthless demands on friends and foes alike, and Japan invaded China, events were more dramatic; and brethren were fired

with greater zeal in view of the possibilities of the imminent return of the Lord.

Today, the fulfilment of prophecy takes a different form: one more insidious and morally harmful to the world and the Brotherhood alike. It is seen in the expected Noahic and Sodomite decline of moral standards in accordance with Christ's warning. Immorality, dishonesty, blasphemy and violence are becoming more widespread, blatant, and contemptuous of restraint. And the influence of such has an impact upon the Brotherhood. Many trends are taken for granted or accepted that would have horrified a previous generation. Arranging Brethren need to recognise this and take steps to counter it. There is the breakdown of family life; an increasing "love of money"; an invasion of the home by cruder, more debasing forms of pleasure through video and television (which some have thoughtlessly introduced into the domestic and even Ecclesial circles); and, equally damaging to sound character building, the prevailing philosophy that one should not have to work in order to eat; or that the world owes us a living, whether or not we contribute to the expense. There is the lowering of barriers of restraint, in order to provide for every moral declension that a permissive society lusts after; there is an educational system based upon materialistic, Communistic principles that explain life in terms that leave out God, and undermine parental authority and respect.

These are among the pernicious signs of the times that herald the return of Christ, but are sad to contemplate. The Scriptures predict them; and we see them. Surely Yahweh cannot long bear with the blasphemous criminality of modern society! And truly, as the deteriorating moral conditions worsen, men and women become more hardened in sin, and the Truth has less impact upon the public. "Can a man take fire into his bosom, and his clothes be not burned?" (Prov. 6:27). The answer is No, of course not! The environment we live in can cause such burns, and is doing so within the Ecclesias as in the world. In view of all this, how important to "lift up the voice like a trumpet" as Isaiah exhorts (Ch. 58:1). Our function is to warn and advise. If brethren persist in ways or habits that have proven disastrous elsewhere, the blood is upon their heads. The Apostle proclaimed the responsibility resting upon him and others to declare faithfully and fearlessly "the whole counsel of God". He wrote. "Therefore 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" (Acts 20:26-27). *Logos* seeks to do likewise, even though, in some quarters, we are not popular for so doing. Indeed, at times we have had to "set our face as flint" to maintain our policy. We do so now at the opening of this

new volume. We urge upon those who contribute articles to upgrade their efforts, and bearing in mind the requirements of the times, and the need to set forth "all counsel," to give of their best. The reader, too, can play his part, through correspondence and communications, as well as by material support to assist the appeal being made. Meanwhile, we shall endeavour to "occupy till he come", looking with anticipation to the setting up of His way upon the earth. Our prayer is that this may take place soon before the conclusion of this volume. *"Even so, come Lord Jesus"*.

H. P. Mansfield

"I will send hunters" (Jeremiah 16:16)

The Beginning of Persecution

Recalling the fearful persecution of Jews unleashed by Hitler which preceded the formation of the State of Israel.

Adolf Hitler, in one of his many tirades in *Mein Kampf* claimed that "the most extreme contrast to the (German) Aryan is the Jew". Elsewhere in his book he added: "We need not be surprised that among our people the personification of the Devil as the symbol of all evil assumes the very form of the Jew".

His hatred for Jews took a terrible form. On Jan. 30, 1933, he became Reich Chancellor, and by the end of March his government issued a decree ordering that Jewish children in schools be isolated from other students. On April 1, he ordered a one-day general boycott of all Jews and non-Aryans.

But that was only the beginning. Under Hitler, Germany occupied other sections of Europe, and Nazi anti-Semitism grew in scope and brutality. During World War II, the Nazis declared their intention "to go on waging this war until the Jews have been wiped off the face of the earth", as declared by Dr. Ley, German Labour Minister to armament workers at Essen on 4/12/42.

The Nazis made every attempt to succeed in this objective. Halfway through 1942, measures to exterminate whole Jewish communities were intensified. Reports from reliable sources confirmed that Jews in large numbers were being deported from their homes, and sent to

concentration camps throughout German occupied territories (notably Poland) in ever-increasing numbers; whilst large numbers were being put to death by methods utterly foreign to any known standards of human behaviour.

A general picture of what happened is contained in the statement issued by the Inter-Allied Information Committee in London. No attempt was made to present a complete historical record. That was impossible, for many of the details were enshrouded in death itself. But sufficient was shown to reveal the continent-wide consistency of the persecution. The statement issued presented only a summary of the evidence) but was a frightful indictment of Germany.

In Dec. 1942, the Allied Governments made a declaration of solemn protest against the crimes that were being committed upon the Jews. They warned the criminals responsible that severe retribution would inevitably follow. The warning was ignored, and the most frightful atrocities were committed. Every attempt was made to annihilate the Jewish people as subsequent articles will show. Prophecy was fulfilled: "I am very sore displeased with the heathen that are at ease; for I was but a little displeased, and they helped forward the affliction" (Zech. 1:15). C.C.W



Our Cover

Joseph & Tutankhamun

The dramatic story of how archaeologist Howard Carter discovered Tutankhamun's fabulous treasures when he uncovered and opened his tomb in 1922 has been told many times. Innumerable books have been published on the subject, and exhibitions of the rich finds have attracted millions throughout the world.

Staggering Discovery

Sixty four years after Tutankhamun's tomb was opened, the appetite of the public for anything to do with this young Pharaoh and his attractive bride seems insatiable. The romance of his short life (for he died, or was murdered, when still a teenager) continues to attract the attention and sympathy of those interested in Egypt.

It had been claimed by an American archaeologist in 1909 that "the Valley of the Kings" (the valley on the western side of the Nile opposite Luxor) had been exhausted as far as new discoveries were concerned.

But English Egyptologist, Howard Carter, believed otherwise. With the financial backing of Lord Carnarvon, he began a systematic survey of a relatively unprobed sector of the Valley. For some time he found little to encourage him, and was about to give up his quest, when, unexpectedly, in November 1922, in the process of clearing out a previ-

ously unstudied sector, he uncovered sixteen steps leading to a plastered door on which were traces of seals of Tutankhamun. Behind this door a rubble-filled passage led to a second door. Knocking a hole in this door Carter, and then Carnarvon, peered through and were staggered to see for the first time heaps of jumbled treasures within of gold ornaments and utensils studded with precious stones. Their discoveries have ever since astonished tourists and Egyptologists: large animal-shaped beds, alabaster vases, gold-lined chests, gem-studded flowers, chariots, a magnificent throne: all glittering with gold and bright colours. Carter was overwhelmed by "the gorgeousness of the sight". He had unearthed the most significant and greatest archaeological discovery of all time.

King Tut

Tutankhamun was a minor Pharaoh whose brief reign of about

ten years came towards the end of the 18th dynasty. He was the son-in-law, and possibly son, nephew or half-brother of Akhenaten the heretic King of Egypt. It is considered by most authorities that the wealth of treasure found in his tomb, he being a minor ruler, would have been far eclipsed by that stored in the tombs of such as Ramases II, or other great Pharaohs, whose military exploits and widespread rule were much more magnificent than that of Tutankhamun.

But our theory does not subscribe to that. We believe that Tutankhamun was honoured above many other Pharaohs because of a tremendous service he rendered Egypt in the opinion of its pagan and polytheistic priests and notables.

To understand this, we must go back to the reign of his predecessor, Akhenaten who is dubbed the "heretic" king of Egypt.

Egypt's Heretic King

Akhenaten was a mystic, a scholar, a writer, and a Pharaoh of Egypt who honoured Aten the God of Light, and did all in his power to destroy the trinitarian gods of the land. Among other things, he left to posterity many hymns of praise to the God whom he worshipped, and moral instructions for the common people.

He rejected the polytheistic worship of Egypt, the many gods for which it was noted, and called upon its citizens to dedicate themselves to the God of Light named Aten. Unlike the normal gods of Egypt, he gave no shape to Aten, for Light cannot be shaped. And as Light destroys darkness, so Akhenaten set out to destroy the other gods of Egyptian darkness. Therefore, the only symbols that he used to denote the God he worshipped was the sun

and its rays. The sun was the visible manifestation of the God of Light; and the beams that spread out from that supreme orb of heaven, represented the influence of the one God whom men should alone worship.

To impress this upon his subjects he changed his name from Amenhotep to Akhenaten, incorporating in his name the name of the God of Light.

Thebes (Luxor) was the Temple City of the trinitarian gods of Egypt. The supreme god represented in the Egyptian trinity went by the name of Amen.

Pharaoh Akhenaten, did all in his power to destroy the influence of Amen and its priests. He abandoned Thebes, the Temple city of the Egyptian trinity and established a new capital at Akhetaten (Tell el-Amarna), making it the centre of the worship of one God, Aten.

Where did Akhenaten's belief in one God come from? It has been suggested that it was through the influence of Joseph. If so, here is a remarkable confirmation of the Scriptural account of Joseph in Egypt; and certainly the time factor is appropriate.

Convinced that there was only one supreme God, Akhenaten increasingly sought to overthrow the old religions. Egyptians practised magic, believing that the earth, air, fire and water were filled with spirits, some of which were able to inflict injury, whilst others could help them. Akhenaten legislated against this, commanding that the practice of magic cease.

As he aged, and realised that his time was running out, he pursued his objectives with greater zeal. Historians write of the "mystical madness into which he seems to have sunk". Akhenaten's wife was Nefertiti,

noted for her outstanding beauty as shown in statues of her that remain. However, as Akhenaten aged, and intensified his warfare against the gods, demanding that references to a plurality of gods cease, and that all forms of magic be abandoned, the mutterings of revolution were heard. Powerful priests of Thebes began to plot, intrigue, and agitate against him. His appointed successor was a mere child, a few years of age, by name of Tutankaten thus perpetuating the supremacy of the God Aten. To him the priests of the ancient religion had to look to restore their worship, prestige and Temple. Pressure was brought to bear upon the child prince; and the beautiful Nefertiti became embroiled in the plot. Whereas her husband Akhenaten, became more determined to crush forever polythiestic worship, she withdrew, and was seldom seen with him. A powerful minister of his realm, by name of Ay joined forces with the Theban priests to restore the ancient religion, and he had charge of supervising the education of Tutankhaten. Another powerful minister by name of Horemheb threw in his weight to the same end. Ay was a relative, and Horemheb in charge of the military, and these comprised the two most powerful personages behind the throne.

Counter Revolution

On the death of Akhenaten, these two powerful ministers became the advisers of Tutankhaten. They took steps to overthrow the influence and worship of Akhenaten. First the child-Pharaoh's name changed from Tutakhetan to Tutankhamen; identifying him with the trinity of Thebes. Next they restored the worship to Thebes and destroyed the place of worship that had been

established at Akhenaten. Horemheb set up his regular residence in Thebes, where he ruled as the king's lieutenant. He carefully arranged for the coronation of Tutankhamun so as to honour the trinity of Thebes. In an inscription left by Horemheb he referred to the restoration of the Theban temples. Under the guidance of the powerful priests of Thebes, and with the connivance of Ay and Horemheb, a counter revolution took place. At the command of Horemheb, the city of Akhenaten was destroyed, its stones removed for building projects elsewhere, the tombs desecrated, and Akhenaten's name erased from the inscriptions. The Temple erected to Aten (and which did not contain any image) was destroyed. Any reference to Aten in Thebes was likewise defaced and Egypt sunk back into polytheism.

Tutankhamun Honoured

Tutankhamun died as a teenager. Indications suggest that he was assassinated though this is not certain. But it may have been possible. With the death of this young king, and later that of his queen (a daughter of Akhenaten), the hated family that had endeavoured to set up the worship of one God at the expense of the trinity of Thebes came to an end. And with it also the 18th dynasty.

But the excavations of Carter and the finances of Lord Carnarvon brought King Tut again before the notice of the public. And with him the religious revolt of his father, and counter revolt of the young son. Our theory is that the wealth found in his tomb was a testimony to the restoration of the pagan gods of Egypt; whereas the "heresy" of Akhenaten, his insistence upon the worship of one God was an echo of Joseph's

teaching. One day we shall know for certain; the day when all doubts will disappear with the presence of Joseph again in the earth.

The young teenage king is depicted our cover. Notice on his golden death mask the vulture and the serpent: symbols of the power of sin. When Moses was given the sign of the serpent, he knew what it represented. In the might derived from Yahweh, he could control and conquer the serpent power of Egypt; the

land of Sin and Death.

Though Akhenaten waged a losing battle with the forces of darkness in his day, that battle is not yet over. The time is coming when the God of Joseph will be honoured in Egypt, for the "Sun of Righteousness" will shine forth to destroy the darkness of Egypt; and he with both "smite and heal Egypt" (Mal. 4:1-2; Isa. 19:19-22). Then will the Egyptians "turn" to the God whom they have dishonoured for so long.

THE ECCLESIA AT LAODICEA

"Thou art lukewarm, and neither cold nor hot" (Rev 1:16)

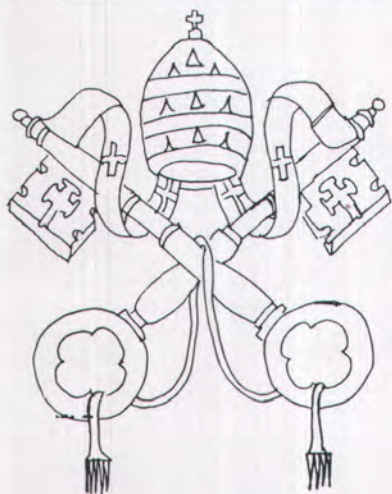
As long as an ecclesia is a called-out association, the Lord the Spirit waits to restore it from the lowest conceivable ebb of faith; so that if she of Laodicea had taken the warning of the ejection prepared for her in the future, she might have recovered, and not been spued out at all. It was to save 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 Pet 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 abounding 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 the 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.

But to arrive at this most desirable anti-Laodicean state, it was necessary that the eyes of their understanding be anointed with the Spirit's eye-salve, the word of the testimony contained in the writings of the prophets and apostles. If they would work this into their eyes, "anoint" them well with it, they would discover that instead of having need of nothing, they would be in need of everything; and in "need that one teach them again the first principles of the oracles of the Deity".

J. Thomas

SIGNS OF THE TIMES



Catholicism and Communism

“The Bible and popery are as mutually hostile as the light of the sun and the thick darkness of Egypt that might be felt. But it is not paganism and popery alone that are practically hostile to a free and untrammelled investigation of the word of God. The Protestant world, while it deludes itself with the conceit that ‘the Bible, the Bible alone, is the religion of Protestants’ — while it spends its thousands for its circulation among the nations in their native tongues — is itself hostile to the belief and practice of what it proclaims . . . It is true that no man or power has the right to interfere between God and the conscience; but it is also true that no man has a right to worship God as he pleases. This is a Protestant fallacy. Man has a right to worship God only in the way God has Himself appointed. ‘In vain do ye worship Me, teaching for doctrines the commandments of men’. This is the judgment pronounced by the wisdom of God upon all worship which He has not instituted” — Elpis Israel, p. 7.

World Crisis

The world is nearing a crisis; not merely externally through international antagonism, but a crisis within nations, one caused by moral decline, economic problems, widespread violence, and so forth. Black clouds of social dissension, ecclesiastical

unrest and political plots hang heavily from an overcharged sky, whilst underneath lies a political shape of things that is conforming more and more to Noahic times such as we know the epoch of the end will reveal.

In recent months, acts of Russian

aggression, of national intrigue, and Middle East problems have not dominated the media as was once the case. The centre of attention is turning elsewhere, and at the present is focussing on economic, social and religious problems.

These are just as significant signs of the times as are the political involvements and aims of Russia. Indeed, Bible prophecy has much to say regarding Ecclesiastical matters. Revelation 17 depicts the Roman Catholic Church astride the West European Beast of the Sea, suggesting an ecclesiastical confederacy of churches in collaboration with the Powers that be, leading to Armageddon. Significantly these are the very trends taking shape at the present; Catholic and Protestant Churches are discussing ways and means of healing the schisms of centuries. This, when successful, will bring about a unity of previously antagonistic churches described as: "Babylon the Great the Mother of Harlots and the Abominations of the earth".

That union, already the subject of discussion by officials of the Anglican and Roman Catholic Churches, will be followed by an even more remarkable and unusual union; between Catholicism and Communism.

Daniel's prophecy requires this. In regard to the King of the North he declared:

"Through his policy 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).

Daniel shows that this working out of Russia's policy will lead to the latter-day invasion of the land:

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

The union will be destroyed by Christ.

Catholic-Communist Policy

The term "craft" in the verse quoted above is from the Hebrew word *mirmah* signifying "deceit" or "fraud". In Jer. 9:6 it is closely aligned with false religion: "Through deceit they refuse to know me, saith Yahweh". The term is used particularly of treacherous and deceitful speech, and therefore is appropriate to describe the false teaching of the Apostasy.

The verse, therefore, describes a Catholic-Communist alignment.

What will Catholicism hope to gain from a Russian descent upon the Middle East and Israel in particular? A very significant prize; one that was a cause of the Crimean War of the last century, and which then almost resulted in a Russian invasion of the holy land. Prophecy shows that the same cause will play an important part leading to Armageddon.

This prize relates to the future of Jerusalem and its so-called "holy places". Brother Thomas saw this as a most important element of the Time of the End. Jerusalem is considered holy to Arabs, Jews and so-called Christians alike. The presence of all three religions in that city has been a bone of contention in the past and is a cause of friction that spreads out to other countries at the present.

It will also be a cause of trouble in the future when Russia swoops down "to take a spoil and to take a prey". Part of the spoil and prey will be the "holy places"; and religious control of the city.

This is obvious from the prophecy of Ezekiel 36:2:

"Thus saith the Lord Yahweh; Because the enemy hath said against you, Aha, even the ancient high places are our's in possession . . ."

To take these "in possession" will involve an invasion of the Middle East, and the occupation of

Jerusalem. The "high places" relate to the Temples and the traditional sacred sites of the Apostasy. Communist Russia, with its anti-religious philosophy will not, of itself, be interested in such centres, but the Papacy most definitely will be! The future of Jerusalem and the holy land as such, as well as the so-called holy sites, will be a motivating cause of the Catholic-Communist Confederacy, and therefore Rome's interest in the invasion described in Ezekiel 38. One can imagine the Pope blessing the confederated forces of Gog and Catholic Europe, in the "holy war" that leads to Armageddon (see Joel 3:9 mg), as the Pope, in 1935, blessed Mussolini's Italian troops when they left to invade and bomb backward Abyssinian natives into subjection. Particularly in view of the "pleasant things" of desire that will come under religious control of the Papacy as a result of success (Dan. 11:38).

Solving The Jerusalem Problem

The future of Jerusalem is already a bone of contention among the nations. A solution to the problem as suggested above would gain support of both Catholicism and Catholic European nations. In 1947, UNO decreed that Jerusalem should be an international city, and not brought under the independent control of either Jews or Arabs. Israel agreed to this, but the Arabs would not; and Jordan annexed the city forbidding Jews access to their holy places. Not until the conclusion of the Six Day War in 1967 were Jews permitted to visit the Western Wall, though it had always been considered Judaism's most venerable site.

Certainly the support or sympathetic co-operation of 800 million Catholics would contribute to the strength of the Soviet in such a con-

test with the West. And history provides a precedent. In the days of Constantine, the sudden and unexpected support that he extended to an apostate Christianity assured his rise to supreme power. And, subsequently, he took particular interest in the so-called "Holy Places". The co-operation of Communism with Catholicism will provide a repetition of what Daniel predicts:

"In his estate shall he honour the god of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and precious stones, and pleasant things. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory" (Dan. 11:38-39):

Is it possible for such a confederacy to take place? For over forty years, Catholicism has sought to establish closer relationships with Communism. Despite continued persecution of Catholics in Poland, the Baltic States, Hungary, Czechoslovakia and elsewhere, the Church has pursued a policy of conciliation. Unofficial contacts between the Vatican and the Soviet leadership have taken place. The Second Vatican Council, in 1962, gave a specific undertaking in the name of Pope Paul VI that the Council would not include a condemnation of Communism in its proceedings or documents. This undertaking has been kept, in spite of strong protests from many Bishops, and other officials of the church. It has been pursued even at the expense of some who have given loyal support to the Church whilst standing against the opposition and persecution of Communism. For example, Paul VI sought to placate the Communist attitude by securing the resignation as Primate of Cardinal Mindszenty in an attempt to secure a new and better relationship with the Soviet. This year, during

the last week of May, and on the background of the 1,000th year anniversary of the introduction of so-called Christianity to Russia a number of Cardinals were brought together in Rome by the Pope to discuss the Catholic Church's relations with Communist regimes in East Europe.

The Church's Predicament

The Church has ignored the opposition that Communism has shown towards Catholicism, and has continued to woo the Soviet and Communist influences because it recognises that substantial numerical growth of the Catholic Church can only be anticipated from the eastern bloc or third world countries.

We can expect increasing power and prestige to the Pope and the Papacy. That is indicated in Paul's prophetic statement relating to the Pope:

"Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth that they might be saved" (2 Thess. 2:10-11).

The word "coming" does not mean the arrival of the one referred to, but his *manifestation or presence in power and with official status*. The word is *parousia*, a term used to describe the presence of a king or governor on official State business. It suggests in this context the manifestation of the Pope in some special standing of power. This will probably come by the endorsement of his position and authority by the Soviet in the terms of Daniel 9:25. As a result of this, the Church through its father the Pope will declare: "I sit a queen, and am no widow, and shall see no sorrow" (Rev. 18:7). It is significant that this statement is in the present tense and expresses a contrast to the previous "widowhood" of the same power. When the Papacy is elevated to the fulness of power or *parousia*, it will be overthrown by Christ. That is what Paul declared to the Thessalonians.

We are living contemporaneously with the development of that sign of the times. As Christ's return and the Judgment Seat must precede the overthrow of the Catholic Church we need to heed the signs and prepare for his return. P. Mansfield.

ISRAEL'S POPULATION

Israel's population continues to rise despite the problems that plague that country. At the last census it numbered 4,255,000, of which 82.5% were Jews, 13.5% Moslems, 2.3% Christians, and 1.7% Druse and others.

During the last year, the population grew by about 1.8%. The Jewish population increased by 1.6% and the Moslem population by about 3.2%.

Of the 99,000 infants born over the last year some 75,000 were Jewish.

For the first time in hundreds of years there are more Jews in the Galilee than Arabs, Interior Ministry figures from August show. The Jewish population of the Galilee is 382,000 against an Arab population of 376,000.

These figures, from the Central Bureau of Statistics show the steady if slow growth of Israel. As a witness to the purpose of Yahweh it is without parallel in world events; a constant reminder of the imminence of the Lord's return. And to strengthen the significance of the witness, the true identity of Messiah the Jewish people continue to refute. (see Rom 11:25).

P. Mansfield.



LOGOS COMMUNICATIONS

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS NEAR AND FAR

Co-Operating with God

"How many, do you think, will heed your Editorial entitled *Seeking The Remnant?*" — A.B. (SA).

(I have no idea. I would that many do so, but have learned not to be over-sanguine as to results! If we would co-operate with God in the work He is performing in these dark times we must be governed by what pleases Him, and labour on these lines. We must lay aside carnal weapons. We may not please men at the sacrifice of the highest interest of the Truth. Boasting (individual and ecclesial) and the vaunting of numbers are also forbidden ways. The examples of faithful men and women in past ages set the pattern we are called upon to follow today — Ed.)

Witness

"In a recent issue of *Logos* you mentioned the influence of Christadelphian teaching on Adelaide Churches. We had a lady from a Pentecostal Church attend our lecture, and she had the Bible Reading chart compiled by Brother Roberts. She obtained this from a church in Adelaide. We pray that reading in accordance with the pattern there laid down may bring her and others to the Truth" — R.D.K. (N.Z.).

(Doubtless we will be greatly surprised in the Age to come to learn of the influence of our labours in the proclamation of the Truth. We will then recognise that nothing we do in the service of the Lord is wasted, if done in faith. No doubt Stephen will be greatly surprised to learn that the one who instigated the persecution against him, and urged others on to stone him, ultimately became the greatest advocate of the Truth and the one most bitterly attacked in the early Ecclesias! What a wonderful reunion that will be! — Ed.)

Frightful Weaponry

"As Bro. Thomas would have said, 'the time of the end is developing finely', but even he did not visualise the terrible weapons and vast preparations for the final conflict that are now proceeding. The froglike power is living up to its reputation, and the West shows little understanding of the Divine purpose. One wonders how much the American leaders understand of these things. Mr. Reagan has made mention of his conviction that the world is drifting towards Armageddon, and has also come out on the side of the Creationists. Some Creationists spoil their arguments by insisting upon a short his-

tory earth" — A.M. (NZ).

(The nations are preparing for their own destruction, and ultimately will feel the result of their folly (see Jer. 25:33; Dan. 12:1; Rev. 16:14). According to "South" Magazine, the world is today spending \$1,000,000,000,000 a year on weapons of destruction! And such weapons are mostly out of date before they are used! As to the age of the earth, the comments of Bro. Thomas in "Elpis Israel", Part 1, I believe are correct. The creation of Gen. 1 took place about 6,000 years ago; but the earth itself long predated that time — Ed.)

In Christ

"This evening another one of Adam's race confessed her faith and belief in Yahweh's written word; and is now our sister in the race for life. She was born and raised in Ghana, and furthered her education in a University in Texas. She has since graduated, and now has committed her life to Yahweh's will. May *Logos* enlighten her path as she faces life's present trials and tribulations. I have enclosed money for those listed in this letter to receive your periodicals" — W.I. (USA).

(The absence of the Lord

provides opportunity for others to make their peace with God, and so lay hold of eternal life. Whilst we ardently pray and look for his coming, we recognise with Peter that God is "longsuffering" of present evils and blasphemies so as to provide opportunity for us and others to make our calling and election sure. See 2 Pet. 3:9. Nevertheless it is obvious that the day of the Lord is at hand — Ed.).

Need to Maintain Standards

"What a joy it is to take part in helping out with your increased costs of publications and distribution! — Will you please note the enclosed check is not intended for my renewal of subscription; rather it is intended in some small way to help defray your increasing costs. The *Logos* is a great proclaimer for and for Truth! — We must not let this light standard go out.

"For 15 years, since my immersion in 1970, *Logos* with your highly selective articles proclaiming the Truth of God's word, has helped my growth. The pleasure of continuing these readings are that the message is constant, unchanging, and definitely a herald against liberalization amongst our members!

"We are studying *Eureka* and we would like to make mention of the 7 ecclesias, starting with the vigorous attitude for Truth at Ephesus, and then spiraling downwards until the 7th, the Laodicean. Life is like that, the strong lends itself to the progeny of weakness through the stream of time. But we must not allow some disintegrating trend of placating the Truth, of watering down our principles apostolically endowed, to effect our Ecclesia. Our Christ is at

the door — we must have a strong 'remnant' waiting, acceptably waiting, for Him.

"Throughout Christadelphia's brief history, beginning at the seed-bed of Bro. Thomas, our great and merciful God has for over those years given us shepherds — strong men to teach and hold the flock. We thank the Lord for such efforts, that others may learn — and with the obedient learning of Truth, continue in the way acceptable unto our heavenly Father.

"Our prayers are for Christ's soon return and that *Logos* will remain a continuing force for our good until that grand and glorious time occurs" — D.F. (USA).

(Your words of encouragement are appreciated. So also is your material assistance of goodwill. In this age of rising costs such subsidies are most helpful. "Logos" has endeavoured to maintain a consistent policy throughout the years, as well as providing a continuing voice for the pioneers. It has not always been easy to maintain this program, but it has been rewarding — particularly with such letters as yours to encourage us along the way. Thank you! — Ed.).

Please Improve

"*Logos* is a help to me, but it is hard to read the smallest print, though I struggle through. I am an associate member of Pomona Ecclesia, and was born in 1900 of Christadelphian parents. My mother was baptised a year before I was born, and I later attended Sunday School each Sunday, and was educated in the Truth. I would have loved to have attended Idyllwild Bible School last year, but at my age it is too much to take now. I enjoy

immensely the cassette tapes I receive. May God's blessing be with your staff. *Shalom* in Christ — C.R. (USA).

(It would have been a great pleasure to have met you at the Bible School, which it was a pleasure for us to attend. During the course of your long life, you have seen remarkable events happen: World War I, and the Balfour Declaration; World War II, and Israel a nation in the earth; 1967 and Jerusalem freed; and now today, Russia and Rome taking steps towards Armageddon. We hope it does not close before the Lord returns. Meanwhile, we note your criticism regarding the small print, and God willing will try and do something to improve "Logos" with the new volume that commences next issue — Ed.).

Which One Are You?

"A lot of Ecclesial members are like wheelbarrows: no good unless they are pushed! Some are like canoes; they need to be paddled. Some resemble kites; if you don't keep a string on them, they are inclined to fly away. Then there are those who are like kittens; they become "catty" unless petted. Some are like footballs; you never know which way they are going to bounce. Others are alike to balloons: full of hot air. Some are like trailers: you have always go to be pulling at them. Others are like neon lights: they keep going on and off. The best ones are like a good reliable watch: open face, pure gold, quietly and efficiently busy, and full of good works" — G.C. (Qld).

(It takes all sorts to make an Ecclesia. Let individual members use their God-given ability faithfully and in humility, and all will work

together for the general good — Ed.).

Desirous of Studying the Word

"Please send me *Logos* and its cost in USA. As I am financially blessed, I would like to visit Australia to study the Word without fear of adulteration. I am only young in the Truth, and I wish to know more, to be filled with the Word of Yahweh. I have been invited to do this, and to spend a wonderful year of study and witnessing. When a door is opened, I seek not to hesitate, but to go to and enter in, that I might be strengthened for the work ahead. Meanwhile, I am studying *Phanerosis*, and find your comments on the Names and Titles of Deity most helpful" — C.B. (USA).

(There are equal facilities for studying the Word in USA as in Australia. Begin with "Elpis Israel". Study it carefully with Bible at your right hand. The possibility "of adulteration" exists in Australia as in other countries, so that you do not want to look elsewhere imagining that the grass is greener in the next field; You can play an important part in your own land in your own Ecclesia by your personal dedication to the work on hand. That door is already open, and we suggest you immediately enter and do your part in your own neighborhood. If we can assist you in that way, do not hesitate to seek our help — Ed.).

Addressing God in Prayer

"What is your opinion of using the pronoun *You* in prayer to God rather than *Thee* and *Thou*? Do you feel that it is of significance? or does it not really matter? I feel that it takes something away from a Prayer to

address the Father in the former manner. I am also sorry that the Bible School at Mildura is not held during the Victorian School Holidays. This means that we cannot attend unless the children miss their schooling" — I.F. (Vic.).

(The use of the personal pronoun "You" instead of "Thee" is a concession to modernism and the "something" that it takes away from the prayer, as mentioned by you, is the spirit of subservient reverence. Strictly speaking "you" is plural in number, and I suppose is what Trinitarians bear in mind when they use it: whereas "Thee" and "Thou" are strictly singular, and do preserve that remoteness that one needs to feel in approaching Yahweh. For example, the Lord Jesus in his words to Peter used both "you" and "thee" to express both plural and singular: "Behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not" (Luke 22:31-32). The "you" is plural and denote all the Apostles; the "thee" is singular and singled out Peter himself. Presiding brethren need to remember that in their prayers they represent the whole gathering, and not merely themselves; therefore they should not use expressions or words that create misgivings in the minds of those for whom they pray, unless there are good Scriptural reasons for so doing. The first Bible School this year at Mildura did not synchronise with the Victorian School holidays, because of changes in such. However, the next Bible School was held during Victorian School holidays. Because of changes in School Holidays in the various States of Australia, it is not possible to arrange the Bible School to

satisfy all. I suggest that it would be more profitable for your children to attend the Bible School taking leave from day school to do so. There seems no problem in doing this — Ed.).

Simple Flesh

"In the *Logos* edition of *Phanerosis* you have a footnote on page 81, which reads: 'We think this must have been a misprint from the original copy, and that it should appear as sinful flesh'.

"I believe however that you have come to a wrong conclusion in this matter. In another writing of Brother Thomas', I have come across the same phrase — *simple flesh*. His subject is *The Ministration of the Spirit* and he writes of a certain person who claimed that he had 'received the Holy Spirit when he was immersed'. Brother Thomas further writes 'Our experience is that they who talk most about the Holy Spirit, when tried by the *Word* are those who have it least'.

"He further states: 'Our conclusion then, is this, that they who receive the truth, receive the Spirit in receiving the truth, and that the measure of the spirit enjoyed is that of the truth believed, and intelligently and heartily obeyed'.

"I do hope that you will continue to publish *Phanerosis* which as you know, deals with that grandest of all subjects, (to quote from the subtitle): *The Manifestation of the Invisible Eternal God in human nature*.

"May I suggest that in any further reprints, the footnote referred to should be deleted?

"I enclose a photostat copy of the article referred to, taken from *The Herald of the Kingdom and Age to*

come (Dec. 1856) — F.D. (NSW).

(Thank you for the valuable information. From the article by Bro. Thomas you have forwarded us it is obvious that we have made a mistake. Evidently our brother used the term "simple flesh" as flesh unaided by an understanding of the Holy Spirit Word. We will bear in mind your comments when and if we reprint "Phanerosis" — Ed.).

Back to the Pioneers

"I was delighted to receive my Fifth Volume of *Eureka*. The clear print is excellent for old eyes; but more importantly, the material therein, together with that of *Elpis Israel* are 'beyond money or price' in value. These books after the Scriptures are my most valued possessions.

"In my opinion, Bro. Thomas is the greatest expositor of these latter days, and as far as we are concerned, he stands next to the Apostles and Prophets in the exposition of the things of the Kingdom. When he 'stands in his lot' at the end of the days, those who today despise his work will then appreciate Yahweh's providential use of His servant who expounded His word so faithfully; and particularly *The Apocalypse* which many 'wise in their own conceits and with but a fraction of Bro. Thomas' knowledge and understanding cause others to stumble thereat.

"You have at least sent young and old back to the pioneer writings, and the awe-inspiring doctrine of God-manifestation in the Name above every name soon to be manifested in the multitude of the redeemed. May we all strive to walk together towards the Kingdom of God in our remaining days" — A.M. (N.Z.).

(We live in an epoch that exerts great pressure upon the brethren and sisters of Christ, and there is need of a counter-pressure within to resist the trends and temptations without as brought to bear in these shallow and difficult times. With you, we believe that such books as "Elpis Israel" can stimulate both faith and enthusiasm for the things of God by directing our attention to the deeper things of God's Word. Ecclesial shepherds perform a valuable service by directing both young lambs and sheep of the flock to the pastures thus provided — Ed.).

Heartsick

"May God grant you strength and courage to continue your services. I mention 'courage' not merely that you may contest the challenge of the world, but also that which comes from within the Brotherhood. I am 39 years of age, and therefore think of myself as part of the young generation; but I am shocked to see Sisters with heads uncovered in the meetings; and even wearing pantsuits to service. There are some who attend other churches and claim that there is no wrong in Christadelphians so doing. They do not realise that our presence inside these houses of idolatry condones what goes on therein. We are called upon to love Christ more than family or friends, and that demands separation. I read your Editorial *Concern*, and agree that we should shown concern; but seeing that it is the 'last days' we need not be surprised at conditions. However, it makes my heart sick to see the brotherhood taking a casual stand on so many worldly trends. It is bad enough when young

people follow in this way; how much worse when older, more experienced brethren do likewise! I have been getting my copies of *Logos* from a sister, but I would like to have my own, and have enclosed subscription accordingly. Thank you for listening to me. I hope I have not upset you; but I feel that if more brethren stand up against the worldly trends that are becoming more in evidence, it will help the Brotherhood as a whole" — M.A. (USA).

(We share your concern at the casual dress and approach of some at the Table of the Lord, or other meetings. Such trends lower the standards that we believe Christadelphians should maintain. It is sometimes reasoned that dress does not much matter; it is the heart that counts. But surely, if the heart is right with God, it will be displayed in externals. There were strict instructions given Israelites in regard to dress. They were ordered to do so in a manner differently to others, one that would remind them of their obligations to Yahweh (Num. 15:38). If an Israelite saw among the captives taken in war a young woman who he had a desire to marry, she had to immediately change her clothes and appearance (Deut. 21:10-13). The prophet Zephaniah indicted those who were "clothed with strange apparel" (Ch. 1:8). Conservatism in dress is advocated by the Apostle Paul; and was a feature of the priests and levites in Israel. It sets a standard of carefulness and concern which can be reflected in other aspects of the Truth's service. Worldly sloppiness in dress may be imitated by others, and so tend to reduce the general standards of behaviour in an Ecclesia. — Ed.)

The Joy of Justification

(Psalm 32)

This important Psalm sets forth the doctrine of Justification by Faith in contrast to Justification by the works of the Law: the impossible aim of Judaisers. The circumstances that led to its composition are extremely sad: but they reveal powerful lessons and glorious truths for all time.

The Superscription

The author is David; but not the David we see moving confidently across the field of battle against Goliath, nor the triumphant warrior at the head of his forces defeating the Philistines; but David in disgrace; David cast down in despair as the result of a moment of folly and weakness that almost cost him his throne; but David also raised up again through the understanding grace and forgiving mercy of Yahweh.

The superscription describes it as a *Maschil* Psalm of David. The word signifies "instruction" from the root *sakal* "to look at", "to scrutinise" "to look well into a matter". It is rendered "sense" in Neh. 8:8, and "understanding" in Prov. 13:15; and appears in v. 8 of the Psalm before us: "I will *instruct* thee". The margin renders the superscription as "A Psalm of David *giving instruction*".

There are thirteen *Maschil* Psalms (32, 42, 44, 45, 52, 53, 54, 55, 74, 78, 88, 89, 142), and they are all attached to names, implying that the instruction received has resulted from personal experiences. That is certainly the case with the Psalm before us. Based upon an incident in the life of David, it illustrates the joyful relief that comes from justification through faith in contrast to the frustration of defeat in the search for justification through the works of the Law.

The Circumstances

What were the circumstances, the experiences that caused David to write this Psalm? In chronological sequence it should follow Psalm 51. That Psalm records the prayer of David at the stern rebuke of Nathan following his sin in the matter of Bathsheba (2 Samuel 12). Very sad are those circumstances, very distressing to friends of David to this very day.

David had tried to cover his tracks following his adultery with Bathsheba.

Uriah had been placed in the front line of battle, and had fallen acclaimed as a hero. David seemingly had legitimately married the widow Bathsheba. Externally there was nothing irregular in this. But David remained uneasy. A man so sensitively spiritual as he, could not be otherwise under the circumstances. The enormity of his sin gnawed at his conscience. He mentions his unease in his Psalm. His knowledge of failure made him physically sick (vv. 3-4); he could not even bring himself to mention it to God in prayer (v. 5). He had possibly justified his actions by hypocritically covering them up on the grounds of expediency: deluding himself with the belief that it was best for the nation if they remained hidden.

He had to learn the lesson that the doctrine of expediency is not sound; that before sin can be covered, it must be opened up to God.

Meanwhile, Bathsheba gave birth to a son. And at that point of time, David's carefully built facade of deceit collapsed. He was visited by Nathan who sought his opinion regarding the rich man who callously stole his poor neighbour's ewe lamb. Having condemned the action of the thief, David was bluntly told: "Thou art the man!"

David learned the lesson we all must learn, namely that "all things are naked and opened unto the eyes of Him with Whom we have to do" (Heb. 4:13). Whilst we cannot in any way excuse the sin of David, there is no place for self-complacency or personal justification of our supposed moral righteousness. We must learn the lesson that Yahweh would bring home to all, and which David himself underlines in this Psalm: sin must be recognised for what it is, confessed and covered over by seeking restitution through the grace and forgiveness of Yahweh.

The Law condemned David, and the Law condemns us, so that we must seek beyond its scope for salvation. But are our sins as grave as those of David? He was an adulterer; but so also are many who may pride themselves on their moral rectitude; for James defines "friendship of the world" on the part of believers as adultery (James 4:4). David was a murderer; but so also is he who unrighteously "hateth his brother" (1 John 3:15). David was hypocritical in deceit; but are we never guilty of that in the face of pressure? David recognised his guilt, and in humility sought restitution. We must do likewise. And let us, at this stage, recognise the extent of his humility. Notice that Psalm 51 which frankly acknowledges the extent of his failing and humbly seeks the mercy of Yahweh is dedicated to "the chief Musician". That means that David composed it, put it to music, and appointed that it be used *publicly*, for all time, in the Temple service. The King published his sin that all may learn the extent of Yahweh's goodness even at the expense of his own reputation! If we had been guilty of sin so grievous would we so openly and publicly acknowledge it? And, remember, he was King! He could have suppressed knowledge of it! He realised his open confession would lower his standing before others! It contributed to the appeal of Absalom, Sheba and others in their rebellions against him.

But courageously David set about doing what he knew was necessary. In fact, David in disgrace reached an attitude of spiritual understanding and submissiveness seldom attained by any others. He provides an example of

our own need in times of sin. His reaction, his search for help shows the way for us when we sin. We need to observe and take heed of his example without unduly condemning the man whom Yahweh forgave. Let us remember: who can rest confident in his own strength when he sees a man of the spiritual calibre of David fall? And who can ever despair of Divine mercy when he sees such sins forgiven!

Those are some of the lessons derived from the circumstances of David's sin, and the Psalms relating thereto.

There was no condoning of his conduct, no extenuating excuses extended to David; no avoiding of the heavy punishment laid upon him. His pleading for the life of his child, the fruit of his transgression, was rejected; and David himself was faced with the condemnation of the law. It offered no forgiveness for what he had done; only condemnation and execution. As David contemplated that fact, questions arose (see Psa. 51:18-19): What of the covenant made with him? What of Israel's future? His sin appeared to bring all this into jeopardy. As David contemplated that fact he fell into a hopeless state of depression and grief. He was helpless. If there was an offering he would present it (Psa. 51:16). There was none! What could he give Yahweh in extenuation of his conduct? Nothing! But, yes, there was one thing: a contrite and a broken heart (Psa. 51:17). But David could not even trust his heart. He prayed for a heart-transplant: "Create in me a clean heart, O God" (Psa. 51:10).

It was this attitude that commended David to God. His humility, his willingness to recognise his failings, his pliability to the discipline of God, his submissiveness to whatever punishment was laid upon him. His attitude towards these matters came to his aid at this moment of dire need. He was ill at ease at the estranged state in which he found himself with God. And his ill-ease was to his benefit. It showed that he was genuinely contrite. On that basis, and looking beyond the righteousness of the Law he sought the goodness of Yahweh through the seed promised him, whom he recognised as the Redeemer, the "seed of the woman" (see 2 Sam. 7:4,19). And on the terms expressed in this Psalm forgiveness was granted him because of his faith.

That is the background to the Psalm before us. It is a Psalm of joyfulness and praise in the assurance of forgiveness which lifted him out of the depths of dire depression and shame. It sets forth the principle of justification by faith which is so essential to the salvation of sinning humanity.

Prophetic Application

The Psalm is certainly typical and therefore prophetic of justification by faith and grace through the offering of Christ.

Justification is possible in two ways: by "the works of the law", that is by perfect obedience; or by faith in the redemptive work of the promised Lamb by which sins are blotted out. The Lord was justified by perfect obedience. This brought him out of the grave to life eternal. All others can only be justified by faith by forgiveness of sins.

In Rom. 4:7-8, Paul cites Psa. 32:4 to expound the doctrine of justification by faith. But he extends the lesson. David speaks of the blessedness of the

man "whose sins are forgiven, and whom Yahweh imputeth not iniquity". Paul gives it a more positive application. He declares that "David described the blessedness of the man unto whom Yahweh imputeth righteousness without works" (Rom. 4:6), that is, justifies one who falls short of perfect obedience. Wipe out David's sins, and what remains? His faith and submissiveness to Yahweh.

The significance of the word "imputeth" we will consider when we treat with the Psalm. What is important to notice here, is that David's sin and its cure foreshadowed the forgiveness of sins in Christ. Divine grace or favour was extended to David in his predicament, such as had not been provided for by the Covenant of Law.

Paul's statement, however, does not mean that God accounts a person righteous who has done nothing to warrant it. That is a doctrine of the apostasy. What had David done to warrant the treatment he received? Previously he had panicked and attempted to cover up his mistakes before flesh by the murder of Uriah and his subsequent marriage to Bathsheba. This was like Adam's fig leaf device. It left Yahweh out of consideration. In Yahweh's merciful goodness, however, He plainly revealed to David the extent of his iniquity; he stripped David's actions of all camouflage, of all excuse, and revealed the enormity of his transgressions. That was a Divine kindness. It is always good for flesh to recognise its mistakes. As David elsewhere declared: "Let the righteous smite me; it shall be a kindness; and let him reprove me; it shall be an excellent oil, which shall not break my head; for yet my prayer also shall be in their calamities" (Psa. 141:5).

So now we are face to face with David's problem. He has committed sins for which the Law prescribed death. How can he avoid the consequence of his failings? In considering this, let it be borne in mind that his failings are not therein recorded to condemn him, but to show the way of salvation to us.

There was but one thing David could do in his extremity: open the whole of his sin to God, and throw himself without reserve on His mercy. That is exactly what David did. He learned the lesson for all time that to cover sin one must first open it up to God. That is the basis for justification by faith.

An Outline of the Psalm

We suggest the following headings and subheadings for Psalm 32.

THE JOY OF JUSTIFICATION BY FAITH

The Joy of Justification	vv. 1-2
The Sorrow of Sin	vv. 3-4
The Comfort of Confession	v. 5
The Reward of Righteousness	vv. 6-7
The Guidance of God	vv. 8-9
The Anticipations of the Upright	vv. 10-11

Faith in the unseen verities of the Gospel will lead at last to things more visible and tangible than those the world now hugs with fond desire
R.R.

EXHORTATION

The Salt of the Earth

“Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out, and to be trodden under foot of men” (Matt. 5:13).

Illustrating Exhortations

Christ was ever wont to lay hold of objects near at hand to convey lessons to his hearers. At one time it is the lilies, at another the ripening corn, and now it is the homely and familiar salt — that necessity of life as regards both health and savour — which is to enrich his discourse and impress his disciples.

The meaning of the figure is not far to seek. It is indicative of a mind savouring divine enlightenment. When Peter was admonishing his Lord in sentiments contrary to the revealed will of God, he was told by Christ that he “savoured” the things that be of men, not those that be of God. His remarks were not based upon divine enlightenment; in other words he lacked salt.

The disciples were not unfamiliar with this figure, for under the law, salt had to accompany every offering (Lev. 2:13). It formed a fit emblem of the righteous savour which God looked for in those who sought to draw near to Him. Concerning the reception and retention of divine knowledge God had copiously

expressed Himself: “Out of heaven He made thee to hear His voice that He might instruct thee”. “These words . . . shall be in thine heart”. “Keep therefore and do them, for this is your wisdom and your understanding”. “Keep thy soul diligently lest thou forget”. Such was the refrain which accompanied Moses’ rehearsal of the law. God required before all things instruction. When men heeded God’s revealed will He took pleasure in them and their sacrifices. Otherwise they were an abomination to Him — “Be more ready to hear than to give the sacrifice of fools” (Ecc. 5:1); “I desired the knowledge of God more than burnt offerings” (Hos. 6:6). When a wicked man offered; a man who set at nought God’s revealed will; the symbolic salt was altogether lacking. Saul is a notable example of such a saltless offerer.

Paul also falls back on the figure and makes a similar use of it when he says — “Let your speech be always with grace seasoned with salt” (Col. 4:6). That is to say, Let God’s favour and enlightenment permeate your conversation.

When Christ therefore said to his disciples, "Ye are the salt of the earth", they would understand him to say, in effect, You have the knowledge of God and it is for you to let this be manifest in word and deed.

Savourless Salt

But salt can lose its savour. Under certain conditions the saltness becomes eliminated, leaving only impurities and the appearance of salt. Christ makes use of this fact to still further enforce his lesson. The figurative salt could lose its savour. The Israelites of old, by the revelation which they had received had been constituted the salt of the earth. But what an indictment did God bring against them! "There is no truth nor mercy nor knowledge of God in the land"! They were God's people in name only — savourless salt! Therefore, said God, through the prophets, "Because thou hast rejected knowledge, I also will reject thee"; "Seeing thou hast forgotten the law of thy God, I also will forget thy children" (Hos. 4:6).

Christ warned his disciples that they stood related to a similar danger. They also could "reject knowledge", they also could "forget the law of their God" — they could be Christ's in name only. If this should happen, like cause would produce like effect. God's principles change not: "When a righteous man turneth away from his righteousness and committeth iniquity . . . all his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed and in his sin that he hath sinned, in them shall he die" (Ezek. 10:24). "If the salt have lost its savour wherewith shall it be salted? It is thenceforth good for nothing but to be cast out and trodden under foot of men". "Have salt in yourselves," said Christ — keep

your minds instructed in the things of God that your divinely enlightened condition may be maintained.

Heaven-sent Salt

Have Christ's words any application today? The truth still lives and is proclaimed and those who have accepted it occupy the position of the salt of the earth. Let us make no mistake as to what constitutes them such. It is no quality inherent in flesh and blood. It is not sincerity, earnestness or zeal — though these form useful channels for utilising the salt where it exists. The figurative salt is of heavenly origin. It can only be produced by contact with the Spirit-word. Those who answer to Christ's figure receive and radiate things divine.

There is no such savour as this about the natural man. The things of God he receives not and all his imaginings run adversely to them. "All men are liars", cried the Psalmist, and there exists a deeper significance in his words than at first sight appears. Men who would hesitate to give their fellow-men the lie direct think nothing of dealing thus with God. The fool, albeit a polished respected member of society, courted and looked up to by his fellow-citizens, hath said, deep down in his heart, "There is no God!" — and he frames his life and shapes his ways accordingly. Thus does he give the lie direct to the Great Eternal on whom he is dependent for his very breath.

The hoary savant, with his finely organised brain and high capacity for thought, stultifying his intellect by closing those exquisitely formed eyes and ears (so suggestive of their Maker!) to every divine influence, declares authoritatively: Whether I came from a monkey or a monad is

immaterial, but never was I angelically created in the image and after the likeness of a Spirit-Being! So does he give to his Creator the lie direct.

And he who is styled by his fellows "reverend" and "holy", who affects sanctity in calling, in mien, in garb, in tone, can he be adverse to God's truth? Oh yes! A true son of the father of lies, he whispers in your ears: "Ye shall not surely die! ye cannot die! Ye are as gods, ye must live for ever!"

Salty Salt

Such are some of the inventions of the natural man. Such is the atmosphere that would tend to remove every trace of saltiness from those who have embraced the truth. What is the antidote? It is to be found in Christ's words, "Have salt in yourselves" (Matt. 9:50). Steep yourselves in the things of God that you may savour of these. Cease to consort with those who regard divine instruction as foolishness (1 Cor. 2:14) — and this applies to the rejection of single doctrines as well as to a more wholesale repudiation. Take on the mind of the Psalmist who said, "I esteem all Thy precepts, concerning all things to be right"; "Thy word is true from the beginning"; of Christ, who said, "The Scriptures cannot be broken"; of Paul, who said, "Let God be true but every man a liar". The Scriptures are all-powerful to produce this mind in those who rightly exercise themselves in them.

But if we would take on this mind there must be a most perfect submission to the teaching of the Scriptures. Let us not receive their instruction only in so far as it does not wound the opinions of our dear friends. When the loving Peter expressed himself adversely to God's will Christ declared him to be an offence unto him. This should be our mind. Though our dearest friend should cherish thoughts adverse to the Scriptures he should, in this be an offence to us.

Let us be ready at all times to hear lest we be found to be rendering the sacrifice of fools. Let us remember that Saul's folly can be re-enacted today. That which God has doomed to destruction let us not seek to intrude into His service. In a day when God's words are set at nought by praying and singing multitudes there is great need that Samuel's lesson should be enforced "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold to obey is better than sacrifice and to hearken than the fat of rams". We also are called to be kings as was Saul. Let it not be said to us "Because thou hast rejected the word of the Lord, He hath also rejected thee from being king". Let us not judge of goodness and worth from the human standpoint, but from that of the integrity of God's most holy truth. To do otherwise is to let our saltiness depart from us.

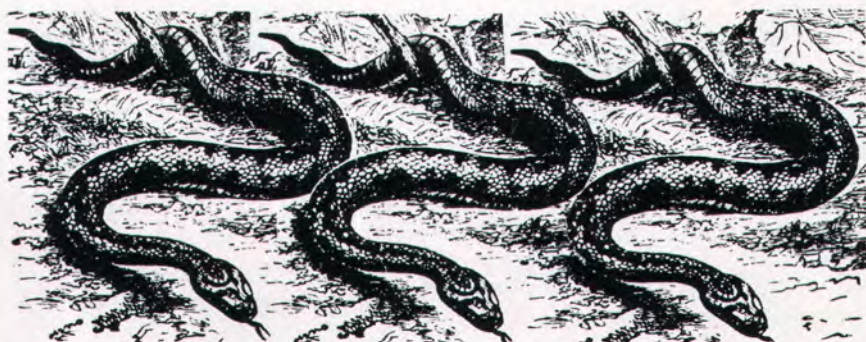
C.J.

THE TEMPLE OF GOD.

The Apocalyptic Temple is founded upon intelligence of the Word, and is undefiled by the impostures and superstitions of the Apostasy. This is a Temple the purity of which must be maintained, and he that defiles it by word or action will be certainly destroyed, as saith the apostle to the faithful in Christ Jesus: "If any man defile the temple of the Deity, him shall the Deity destroy; for the temple ye are" (1 Cor 3:17)

J. Thomas.

EXPOSITION



Fallacies of False Religion

“While men consider that there is a want of harmony between them and divine wisdom and power, and admit that they are deserving of divine wrath, they do not understand that as offenders they have no right to institute the means of reconciliation. They act upon the principle that God has left it to them to worship Him according to the dictates of their own reason. Hence the world is full of modes of worship as diversified as the thoughts of sinful flesh. The notion that men may invent religious services, and that the divine displeasure can be appeased by human contrivances are fallacies which are characteristic of false religion wherever they are found. Men have no right to invent religions, or modes of worship. . .” —J. Thomas, Elpis Israel, p. 157.

The Tragedy of Fleshly Philosophy

Those who know and love the Truth of God’s word are aware of the existence of “fallacies” of “false religion” in the numerous forms in which they are propounded.

Examples readily come to mind.

The Creator has taught in His word that He is One Being; however, the majority of professing “christians” claim that they worship “three gods in one”. In other words, they will worship their own god, or gods, in their own way and as they choose. Similarly, Yahweh has

revealed that man is a wholly mortal creature; but men claim, despite divine revelation, that they are immortal and that when they die their soul immediately “flies” to an eternal resting-place in heaven.

These are but two examples of fallacies of false teaching. They distinguish most religious teachers and worshippers who stoutly claim to endorse the religion proclaimed by Christ and his disciples.

Why should we so describe such beliefs? Because any religious philosophy which stands in contrast to the Truth revealed in God’s word

can only be the product of the thinking of the flesh, and therefore represents man's avowal that he is capable of devising a way that will lead to his salvation. This he can achieve, he believes, quite apart from the terms and conditions for eternal salvation which God has set forth in His word. Pride and presumption must inevitably result from the elevation of the fleshly mind. Thus, the root of all false teaching upon the subject of religion must be founded upon human reasoning.

The "notion that men may invent religious services" was set at nought at the dawn of history. "If thou doest well, shalt thou not be accepted?" was the word of God to the inventive Cain (Gen. 4:7). Having offered Yahweh the sort of religious worship Cain thought God should be pleased with, Cain became indignant when God refused to accept his offering.

The two sons of Aaron, Nadab and Abihu, encountered a similar rebuff. The tragedy which followed was entirely of their own making. They believed they could worship Yahweh "according to the dictates of their own reason". After all, was it not necessary to place "fire" upon the altar? Did they not attempt to do this? The fact that their actions were *not* in accordance with God's stipulation made no impression upon their intellect.

The result of their folly? "There went out fire from Yahweh, and devoured them...." No discussion. No middle ground for compromise. No question of mutual concession. No give and take. Simply, devastating divine judgment.

Truth and Deadly Error Do Not Mix

Would we be so unwise as to suggest — as do unenlightened Gentiles, who, themselves "invent religi-

ous services" that the God of the New Testament is "a God of love", in *contrast* to the "tribal God" of the ancient Hebrews?

Any such suggestion is typical of paganism, which is often a mixture of *some* truth with deadly error. The God of the New Testament is indeed a God of love, but the same God has remained unchanging and unchangeable for all time (Deut. 7:13; Psa. 45:7; Mal. 1:2; 3:6; Jas. 1:17, etc.).

Scripture records in both Old and New Testament writings, numerous incidents similar to those which involved Cain, Nadab and Abihu. How would those who claim a "difference" between the God of ancient Israel and the God of Jesus Christ explain the case of Ananias and Sapphira? After all, they simply decided to worship Yahweh "according to the dictates of their own reason". In doing so they "lied" to God. They "conceived" in their "heart" — by medium of serpent-thinking — a means whereby they could remain *in* the Ecclesia whilst at the same time deprecating significant principles of divine worship. The result? They paid for their folly with their lives. There and then. Like Nadab and Abihu. And others.

What of Herod Agrippa, grandson of Herod the Great? Because of his wickedness, "the angel of the Lord smote him" and "he was eaten of worms". And he died.

The Fallacy of Freedom in Worship?

The U.N.O., one of the world's greatest bastions of humanism, makes no mention in its charter of a Supreme Being, or an all-powerful Creator. The U.N. Charter does, however, make mention of "freedom of religion". A ludicrous pledge. There is no such thing. God

has not given mankind the "freedom" to worship Him in any way they may choose. Men and women can find "freedom" in Christ: freedom from the shackles of sin and death. But such freedom is dependent upon an individual's willingness to "continue" in the "word" which Christ taught (John 8:31). This carefully declared means for attaining eternal salvation has elsewhere been described as worshipping God "in spirit (i.e., the correct attitude of mind, in humble submission to the word of God) and in truth" (strictly in accordance with the unimpeachable purity of the divine revelation to mankind). Those who are prepared to willingly submit to this formula are termed "true worshippers" in contrast to *false* worshippers who make similar claims but will be unable to substantiate them in the day of Christ's coming (John 4:23-24).

There is a proverb which summarises this aspect of God's truth most adequately:

"The sacrifice of the wicked is abomination: how much more when he bringeth it with a wicked mind..." (Prov. 21:27).

The first truism which must be seen in this proverb is beyond dispute: *Never* is the sacrifice of "the wicked" acceptable to God. For false worshippers to make such offerings is nothing more than presumption. It will also be observed that the word "wicked" occurs twice in the proverb. In the Hebrew text they are two entirely different words. The first means "satisfaction" and is invariably used in a *carnal* sense. It defines the Cain disposition: a person who is more concerned with his own personal self-satisfaction in "worship" than in complying with what Yahweh has decreed. The second word is equally illuminating. It signifies "something

thought out, or planned wickedness". In other words, it describes an individual who has given careful consideration as to *how* he is going to "worship" God, without any real concern for divine precepts and commandments. Thus, in the latter instance, the sin is compounded in the eyes of Yahweh.

An Ox to the Slaughter

An impressive example of this is given in the book of Proverbs. A woman attired as a harlot (a type for an apostate individual; cp. Jas. 4:4, R.V.) is depicted as leading an innocent person into a path which can only result in his destruction. Playing upon the weaknesses of human nature she firstly shows unabashed attraction for the young man, who, in his folly, is "void of understanding" and therefore a ripe victim to be led into the way of apostacy. She is careful to piously establish her religious credentials: "I have peace offerings with me; this day have I paid my vows..." (Prov. 7:14).

Ah! The simple-minded "young man" may relax: he has placed himself in the care of a devout "woman" who understands the principles of divine worship. Or, so he is caused to believe. As are all innocent victims who fall prey to the teaching of apostates.

She presses home her advantage: "I came forth to meet thee", she says warmly, knowing that the young man is impressed with the knowledge that she has *firstly* been engaged in divine "worship".

But due to his gullibility and his ignorance, he is headed serenely towards disaster. Suffering from a kind of spiritual paralysis, he is unable to control either his own mind or his decision-making. Because he fails to understand that this "woman" is influencing him with

"false religion", the "simple" young man allows his spiritual life to be brought to an end by a form of spiritual assassination. "He goeth after her straight-way, as an ox goeth to the slaughter...." (v. 22).

Bro. Thomas has aptly written: "This view of the case (as set forth in the words quoted at the head of this article) precludes entirely the idea of appeasing the wrath of God by human ingenuity..."

Yet, "human ingenuity" is the "in" thing, so far as established churches and modern-day religions are concerned. Every conceivable form of "ingenuity" is tirelessly perpetrated to instil in the masses a sense of loyalty to religions which are no more than "human contrivances".

Wisdom From Koheleth

In the fifth chapter of Ecclesiastes (vv. 1-2) the inspired *Koheleth* (the Preacher, 1:1) proffers words of wisdom upon this subject. He draws attention to the fact that even those who sincerely desire to worship the Creator must exercise care that they do not do so out of a sense of vanity. "Keep thy foot when thou goest to the house of God..." Which is to say, watch how you "walk" when seeking Yahweh. He will not be found by mere mechanical means, or an attitude of casual observance; nor may He be reached through the "diversified modes of worship" as invented by "sinful flesh". The correct spirit has been defined in the book of Psalms: "I have refrained my feet from every evil way, that I might keep *Thy word*" (119:101). "It is more important to be ready to hear than to give the sacrifice of fools..." It is noteworthy that *Koheleth* speaks of the type of person, like Cain, who is not irreligious, and *does* offer sacrifice to God.

However, they are "fools" because they have no true understanding of the principles of divine worship; they do not know what it means to really love God, nor do they comprehend the meaning of faithful dedication to Him. Their "worship", therefore, may well be a mixture of genuine desire and perverse human philosophy. Sincerity, as God's word clearly teaches, has never been an acceptable substitute for truth. Such worship, then, would be "in vain" (Matt. 5:7-9). Such practitioners of "false religion" fail to "consider" that they do "evil" (Ecc. 5:1). Whilst uttering words of pious ambiguity "they do not understand that as offenders (against God) they have no right to institute the means of reconciliation".

It is no wonder that Bro. Thomas has written, in regard to the question of reconciliation between God and man, that "the case is exactly the reverse of the pulpit theory".

Obviously.

God's Word, or Fleshly Authority?

Concerning those who falsify the teaching of God's word, Christ taught:

"Laying aside the commandment of God, ye hold the tradition of men.... Full well ye reject the commandment of God, that ye may keep your own tradition..." (Mark 7:8-9).

These words are worthy of close scrutiny. To "lay aside" the "commandment of God" is to reject it. Thus, men "invent" religious philosophies, or "modes of worship". Laying aside the commandment of God, they show a marked preference for "the tradition of men". Which is to say, they choose to base religious worship upon fleshly authority.

It may, then, be readily understood why the Lord followed this

indictment with words of heavy irony: "Full well ye reject the commandment of God...." The first two words in this statement have been rendered from a Greek word which means, literally, *handsomely*. At first glance, such a word appears quite out of place in this context. However, when the irony is understood, the words become quite expressive of the Lord's total disdain for such warped forms of "worship". In effect, He is saying: "How *noble* is your conduct! How *attractive* is your 'tradition' in opposition to the commandment of God!"

All who truly seek to worship Yahweh "in spirit and in truth" should be warned. A great gulf sepa-

rates the true Believers from the so-called "christian" world — a gulf that will remain, excepting only for those who now walk in "darkness" and ultimately see the "light" of divine truth in its purity.

The truth of the matter cannot be denied. "The world is not reconciled to God; nor has it the least disposition for reconciliation upon any other principles than it has itself decreed...." (*Elpis Israel*, p. 158).

To those who would seek to inherit God's Kingdom, the call is clear and uncompromising: "Come out from among them, and be ye separate, saith the Lord and I will receive you...." (2 Cor. 6:17).

J. Ullman

WHO ARE THE SERVANTS OF GOD

"The wicked" are a larger class than is generally supposed. They are not restricted to murderers, drunkards, thieves, and the licentious. The wicked are to a great extent very religious people. They have "a zeal of God, but not according to knowledge" (Rom 10:2). Being ignorant of God's righteousness, they go about with great diligence and at enormous cost, to establish their own righteousness, not having submitted to God's. They compass sea and land to make proselytes; they make long prayers; sing with sweetest music the praises of him they profess to worship. The world is full of piety; for it is fashionable to be religious, or rather to "profess religion", so that Christianity is thought to be habited in "fine linen, purple, silk, and scarlet"; to walk in silver sandals; and to be adorned with pearls and precious stones" (Rev 18:12). But, be this as it may, there is a characteristic of wickedness which no sect, party, name, or denomination, regarded as "orthodox" can repudiate as inapplicable to itself. That characteristic is "Thou castest My words behind thee", saith God. No man, sect, or party, can offer a greater insult to Yahweh than this; for it is testified, that He hath magnified His word above all the attributes of His name (Ps 138:4); and it was foretold in commendation of Messiah, that when he should be revealed, he would "magnify the law and make it honourable" (Isa 42:21). "I came not", said he "to destroy the law and the prophets, but to fulfil; for the heaven and earth may pass away, but not one jot or tittle shall pass from the law, till all be fulfilled". He continually impressed upon his hearers the necessity of believing the words of God, and of doing His commands; and never ceased to make the "obedience of faith" the test of men's devotion and affection for him. "If ye love me", saith he, "keep my commandments"; and "ye are my friends if ye do whatsoever I command you"; for "love is the fulfilling of the law".

J. Thomas.

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A FINAL WORD...

The policy of *Logos* is to strive for unity within the Brotherhood of Christ. Unity, however, can be mouthed merely as a pious platitude; as a catch-cry designed to neutralize any effective testimony or action. Or, it can be a rallying call for integrity in doctrine and standards, on the part of Believers.

The difference between Unity and Union should be clearly recognised. The former suggests a common basis of thought as well as of action; the latter can be the fusion together of mutually antagonistic elements who are prepared to tolerate each other to maintain "peace". The former is not afraid to "cry out" when the need arises (Isa. 58:1); the latter is always attempting a compromise that frequently destroys the very virility of the truth.

Unity, to be really effective, must be based upon an acknowledgement of Truth. It demands more than a mere endorsement of a Statement of Faith; to be really effective it requires a proper understanding and appreciation of the doctrines contained therein.

It is possible to claim to be on a Statement of Faith, and to be very firm in the demand that it be endorsed; whilst remaining very weak in comprehension of the teaching that it sets forth.

Where the Truth is firmly held, its teaching will be set forth with clarity and virility.

Certainly there is a need on the part of each one to play his or her part towards attaining unto true unity, and not merely union. —Editor.

The Morning Cometh

The signs testify to the coming of the Lord. Particularly events relating to Israel. It is obvious that the "set time to favour Zion" is near at hand.

*The night is spent — the morning ray
Comes ushering in the glorious day,
The promised time of rest.*

*Hark! 'tis the trumpet sounding clear.
Its joyful notes burst on the ear
Proclaiming tidings blest.*

*Stupendous scene! those men of old —
Prophets who have the story told
Of this transcendent day;*

*The patriarchs — the apostles too,
Who lived and died with it in view,
Collect in bright array.*

*Now "satisfied" — for like their Lord.
Whose promise shines within the word,
His likeness they should wear;*

*A glittering host, like stars on high
In glory and in majesty,
Upon the earth appear!*





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THE PEN OF THE PIONEERS

FOLLY OR FAITHFULNESS

In all the "times of the gentiles" the saints are a mixed community, in which are found fish of all sorts, good, bad, and indifferent. The good are answerable to the "few who are chosen," and find eternal life (Mat. 20:16; 7:14); while the bad and indifferent are those who "begin in the spirit" and end in the flesh — those who at the outset of their career seemed to "run well," but were hindered from a patient continuance in well-doing" or obeying the truth," in being "bewitched" by the sorcery of designing knaves who, "by good words and fair speeches deceive the hearts of the simple" — (Gal. 3:1, 3, 7; Rom. 16:18). In the wisdom of the Deity, Satan has been permitted to practise, and to deceive the hearts of the simple, who are "ever learning, and never able to come to the knowledge of the truth" (2 Tim. 3:7), without judicial interference. The Satanic element in an ecclesia is always prompt and vivacious for mischief. If it fears to attack openly the most prominent advocates of the truth, it has recourse to underhanded and secret influences. Handling the word of the Deity deceitfully, "deceiving and being deceived" are its characteristics. While inspired with personal hatreds, it affects zeal for the truth in destroying it, or making it of none effect, by the traditions of its monstrous ignorance and folly. Yet "the judge of the living and the dead" is profoundly silent save in the word of His law and testimony. There are reasons for this. The truth as it is in Jesus is entrusted to the ecclesia, or House of the Deity, which is "the Pillar and foundation support of the truth." The members of this house are held responsible and accountable for their relations to this as a treasure committed to them to be contended for earnestly, and to be upheld at all hazards, in their day and generation. This house being furnished with vessels of all sorts, some to honour and some to dishonour, the truth receives a characteristic treatment at the hands of each sort. The vessels fitted to capture and destruction set forth traditions, or heresies, which nullify the word. If men speak or write upon the things of the spirit, they are commanded to do so "as the oracles of the Deity"; and if they disobey this injunction, it is because "there is no light in them." Nevertheless, they will give utterance to their folly. This cannot be helped. Fools will be fools, come what may. From these premises it is inevitable that, as Paul says, "there must be heresies among you." They are permitted to exist, though not approved. Their existence arouses the flagging energies of sterling and faithful men, "who are able to teach others" (2 Tim. 2:2). It sets them to contending more earnestly for the faith once delivered to the saints (Jude 3), which manifests them as the approved, who are grounded and settled in the faith, and not moved away from the hope of the gospel (1 Cor. 11:19; Col. 1:33). The manifestation of the approved after this process is one reason why Yahweh keeps silence, and permits Satan to continue their operations among the Sons of the Deity, without any present judicial interference.

— J. Thomas

The Discipline of Knowledge

“Whoso loveth instruction loveth knowledge. But he that hateth reproof is brutish” (Proverbs 12:1).

The first line of the above verse is back to front. It should read: “He that loveth knowledge loveth instruction”. But even that is not right, for the word rendered “instruction” really signifies *correction, discipline*.

Do we “love discipline”? If we do not, we do not properly love knowledge; no matter how great our academic interest may be in a subject. The proverb teaches that a believer who really loves knowledge is aware that more than academic interest is involved. He must discipline himself to use his knowledge. His love of those things he has learned will motivate him to manifest their principles in a way of life and the development of a character. He will proclaim his learning, not only by word, but by deed.

A believer who loves knowledge is aware that nothing really profitable can be done in life unless limited by discipline; he will accept the bit and bridle of the Word, because they are necessary to his proper control. He will “study through” to the practical application of a doctrine, and will not be satisfied merely to “know” it.

For example, knowledge reveals that the return of Christ is imminent: “love of knowledge” will lead a believer to discipline himself in doing something about it. He will not be dazzled by the affluence of an age he recognises will shortly end in disaster, nor permit its attractions to blind him to the requirements necessary to obtain a place in the Kingdom that Christ will establish upon earth.

Knowledge teaches that a man is mortal; that life at present is

transient; that soon the grave will claim us if Christ does not shortly return. Love of knowledge will cause one who knows to discipline himself accordingly. It will prevent him living as though the present is endless; it will stop him acting as though present advantage is the sole objective of existence; it will cause him to deny himself in this transient life and so use it as a pilgrimage to eternity. He will not need to verbally proclaim that he loves the Word; his love of knowledge will reveal itself in his actions relating to it.

Knowledge of the Atonement reveals that flesh is basically evil in its tendencies, that its lusts are not to be trusted as a sound guide to proper conduct. "Love of knowledge" will reveal itself in restraining those lusts. It will humble ego, and cause the believer to seek the guidance of the Word rather than the emotions of a flesh-dominated mind.

All the First Principles of the *Statement of Faith* are disciplinary in their effect upon those who "love knowledge"; all basic doctrines are character-forming in their outworking in the believer's life. They are "moral" in their impact; otherwise they are not First Principles. Unfortunately the *Statement of Faith* is generally only advanced at a time of controversy; whereas it should be constantly in mind, governing action. A true believer will find his life-style limited by the demands its clauses will have upon his actions.

That this is not always the case is obvious by the falling away of some. Even some who have boasted that they "love knowledge" are found in that category. Where are they today? Back in the world from whence they originally came. Why? Because their love of knowledge was merely academic; there was no warmth or power in it. Their so-called "love of knowledge" did not reflect itself in the exercise of discipline, so that with all their "knowing" they "hated reproof". And that reduced them to the category of "brutish" — mere animals! "Brutish" men and women are motivated by the flesh (like beasts). They are described as those who "understand not" (Ps. 92:6), that is, those who are not prepared to discipline their lives according to their calling. They may accept that baptism is essential to salvation, but fail to manifest the principles of sacrifice (such as baptism symbolises) in action. Their knowledge has not produced any real change in them. They may be able to tell the meaning of words in Greek and Hebrew, but not their meaning in action. They may argue and dispute with others on the significance of Scripture; but are not living exponents of its truth. Their behaviour does not grace its doctrines. They "hate reproof" and thereby deteriorate to the mere "brutish".

The wiser a person becomes in true wisdom, the less conceited he will be of his knowledge. The greater his true love of knowledge, the more he will reveal it though he utter not a word. On the other hand, if his life is barren of the application of knowledge, it is evident that he has quenched the aspirations of his heart and this proves that his so-called love of knowledge is merely a love of words.

Does the Brotherhood as a whole demonstrate that it is motivated by a love of knowledge? We believe not. In some areas the Truth is capitulating to the pressures of the world; it is succumbing to impacts from without. The lowering of standards of doctrine and practice illustrate that fact. Some are prepared to compromise doctrine in a search for union at the expense of unity; others show

Progress?

What means are we taking to approach to the spirituality of the divinely-appointed man? With David the Scriptures were a daily, affectionate, delightful study. We know what this means by our own attitude when first we were attracted to the Truth. With what eagerness we turned over the pages of our Bibles! How ready we were to talk upon the Truth, and what an open ear we turned to those who could enlighten us upon Scripture topics! Is it the same with us today? Or do we take up our Bibles listlessly, and look upon our daily readings as an irksome duty? Do we discourage, not to say resent, conversation upon the great things of God's law? If so, let us think of David and seek to emulate his ways. It is not too late for us to mend, to become devoted, to throw our soul into the things that belong to Christ. We may rest assured of this, that any man or woman who simply tinkers at Christ's work, who simply compliments the truth with a nominal adhesion, who is a mere patron of the truth, who does not feel it is a privilege of the highest kind to lay themselves on the side of its service will be rejected. "If any man love father or mother, sister or brother, house or land more than me, he is not worthy of me".

apathy in regard to the exposition of the Word, or indifference and rebellion as to its requirements. There is love of ease, evidence of instability, cowardice in the face of challenge, and avoidance of the restrictions of discipline. Let us examine ourselves. We need to develop a hunger and thirst for righteousness: a loyal regard for the limitations imposed on conduct by the Word. The rulers and teachers of the Age to come will be those who in this life have been able to endure hardness as occasion demands, are single-minded, steadfast, immovable, always abounding in the work of the Lord. Let us exercise the discipline of the Word in developing that attitude of mind, and we will be enabled to look forward to the coming of the Lord with joy and not with fear.



The Reformation and the Papacy



"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" (2 Thess. 2:8).

Reformation is the name given in history to the religious revolution of the 16th Century which resulted in the separation from the Catholic Church of those known as Protestants. This was the greatest event in the history of civilisation since, in the days of Constantine, Paganism gave place to Christianity as the faith of the leading nations of the world.

The *Consolidated Encyclopedia* clearly traces the events that followed. With the Reformation began what is distinctively known as Modern Europe, while the epoch that preceded it is given the designation of The Middle Ages.

The central fact of the Reformation was the detachment from Papal Christendom of the nations distinguished by the general name of Protestant. By this severance, an order of things came to an end under which so-called Christian Europe had been content to exist from the close of the 8th century. In the year 800, as a result of their mutual understanding of their respective functions, Charlemagne was crowned emperor of the Holy Roman Empire by Pope Leo III, and Western Europe came to regard the Papacy as the essential condition of individual and corporate life, as prime a necessity in human affairs, as the sun in the course of nature.

Thus conceived, the power of the Church underlay all human relations. The energies of the human spirit, however, were bound sooner or later to manifest in themselves developments with which mediaeval conceptions were fundamentally irreconcilable. By the 13th Century, along every line of man's activity, there were already protests, conscious and unconscious, against the system typified in the Pope at Rome.

The most serious menace against the integrity of the Papal system lay in the political development of Europe during the last three centuries of the Middle Ages. As more and more individualised their peoples grew every year there came a fuller consciousness of distinct national interests and ideals. While this was the tendency of the various nations, the Pope during these centuries gradually lost his position as the disinterested Empire of

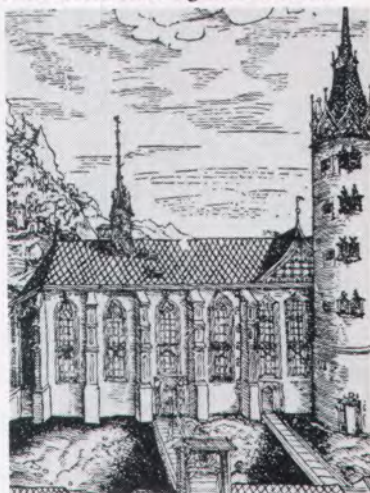
Europe, and sank into the status of an Italian prince, with a temporal policy of his own which led him to seek allies among other potentates, as they fell in with his own special ends at the moment. Politically, the Reformation may be regarded as a result of the various Germanic nationalities against Italian influence.

Theologically, the reformation was a revolt against the authority of the Pope and the Church: a movement supporting the Bible as the supreme rule of faith. It is a central doctrine of the Protestant churches that a believer requires no intermediary, that is no priest or clergyman, between himself and his Maker. The ignorance and sensuality of the clergy, the scandalous sale of livings, the disproportionate papal exactions; all these and other evils came to be vividly realised by the quickened consciousness of the nations. Between Rome and Germany, moreover, an antagonism existed in the very conditions from which mediaevalism had sprung. It was natural that, in Germany, Rome should be regarded with a jealousy and suspicion which

might easily grow into irreconcilable hostility. These workings of the national mind found intensified expression in the writings of Martin Luther who, with a genius and audacity which have given him a place among the moulders of man's destinies, proclaimed the need of a new departure in the religious life of humanity. The religious revolt of Germany left no country of Christendom unmoved. Before the 16th Century had closed, the bulk of the Teutonic people had followed her example and broken with the Papacy. The Reformation continued to influence men's minds, leading to the French Revolution, and the resurrection of the witnesses predicted in Revelation 11 which, in turn, culminated in the investigation of Truth during the last Century. This ultimately resulted in the latter-day proclamation of Apostolic truth through the efforts of Bro. Thomas.

Today the much travelled Pope John Paul II is playing his part to increase Papal power. This undoubtedly he will do until overthrown by Christ at his coming (2 Thess. 2:8).

C.C. Wigzell (Woodville).



The Wittenberg Church (see note below)

The above illustration depicts the Castle Church in Wittenberg as it appeared when Luther nailed his 95 theses to its door in 1517 and so initiated the Reformation. At first the Pope treated the action lightly, but he quickly changed his mind when he found out how serious was the threat to his authority and to the doctrine of the Church. He demanded that Luther should recant, and summoned him to appear in Rome. He also demanded that Frederick the Wise, the ruler in Germany, should deliver up this "child of the devil" to the papal legate. Thus commenced the religious warfare between organised Protestantism and Roman Catholicism. Christ's true brethren stood aside from both.



OUR COVER

Silence on Mt. Carmel

The Carmel Range is a long, mountainous ridge extending some 20 miles (28 kms) in a north-westerly direction from Megiddo, and pointing like an accusing finger into the Mediterranean. Carmel is a heavily wooded range, delightfully fertile. Unlike other parts of the Land it remains green throughout the year, being fed by heavy dew. Its name signifies Vineyard of God, and it is rich in vegetation.

Mouhraka

It was there that Elijah engaged in a contest with the prophets of Baal to determine who should be worshipped as God. The suggested, and most likely place selected for this, is today given the name of Mouhraka or *Place of Burning*. It is a most impressive site, and one worthy of such a dramatic episode. The tall mountain range rises precipitously from the Plain of Esdraelon, providing, as it were, an elevated platform upon which to enact the significant incident that there took place. From above, one can see the River Kishon meandering its way through the valley, moving eastward towards Jezreel in the far distance. Its waters became stained with the blood of the slain before that day was over, and the contest decided.

Elijah's defiant challenge is one of the most courageous acts of faith recorded in the Word. It needed one like him to do it effectively. Austere, apart, determined, forthright in speech, he alone in Israel was competent to take up the issue single-handed against the confident 450 prophets of Baal mustered by Ahab, as well as the massed ranks of Israelites also called together by the confident King (1 Kings 18:20).

The Contest

The impressive contest commenced with a challenge: "How long halt ye between two opinions? If Yahweh be God, then follow Him, but if Baal, then follow him" (v.23).

That was the challenge; what was the response?

"The people answered him not a word!!"

Such silence is not unique. How often is an appeal made at a time of Ecclesial crisis — but is met by silence! Perhaps the people were a little afraid of the austere, ruthless, forthright prophet. Perhaps they thought that his harsh denunciation of error and wickedness was not in the best taste. After all, people have their rights, they may have reasoned within themselves. Perhaps they did not want to be identified with an unpopular minority. Whatever the reason, “they answered him not a word”!

One can imagine the prophet looking at the massed ranks of Israelites; to see faces perhaps averted, afraid to look him in the eye, waiting for somebody to take the initiative.

But there was only silence!

One can imagine him turning from them in disgust: “I, I only remain a prophet of Yahweh; but Baal’s prophets are four hundred and fifty men!”

But “they answered him not a word!” No one raised his voice in rebuttal.

The prophet turned from the people to the prophets of Baal and suggested the terms of the contest. Let the God who is chief answer by fire. As fire worship was associated with Baal, the pagan prophets were confident. They prepared their altar, made ready their sacrifice, and waited for their god to respond.

But like the Israelites, he answered them not a word!

Elijah spoke: words of faith and courage couched in the terms of scorn and ridicule. Though hopelessly outnumbered, and in danger of death, he publicly derided the god they so ineffectually worshipped.

He was not the only one to break the silence. The priests of Baal did so also. They crouched over their altar, crying unto Baal, weeping bitter tears of frustration, gashing themselves with knives so that their blood ran. As silence was the only response they lifted their voices in a crescendo of pleading calling louder and louder for Baal to manifest himself.

But in vain.

Elijah’s Offering

Then, quietly, with the massed ranks of the still silent Israelites watching, Elijah took twelve stones and repaired the altar of Yahweh. He placed the wood in order, slaughtered and cut the bullock in pieces laying them on the wood, then called for barrels of water to soak the whole offering three times until the trench round about was swamped with water. Then, at the time of evening prayer, with the people still silent, the strong, clear voice of the prophet was heard:

“Yahweh Elohim of Abraham, Isaac, and of Israel, let it be known this day that Thou art God in Israel, and that I am Thy servant, and that I have done all these things at Thy word. Hear me, that this people may know that Thou art Yahweh Elohim, and Thou hast turned their heart back again!”

A short, simple prayer of two petitions: 1. Vindicate Thyself and Thy servant; 2. Turn back the hearts of this people.

The first petition was answered instantly. Fire flared down from heaven and consumed the sacrifice and the water. It was evidence of Divine intervention sufficient even for the silent Israelites. Now they raised their voices in a shout: “Yahweh, He is God; Yahweh, He is God!”. No doubt about it in the face of such a miracle! And that spelt

the doom of the prophets of Baal. At the direction of Elijah they were caught and slain at the brook Kishon; its waters were stained red with their blood.

But were the hearts of the people turned? No, it needed a greater than Elijah to accomplish that, as the prophet later learned at Horeb. Their hearts remained obdurate then, and have not been turned yet; for "blindness in part has happened to Israel, until the fulness of the Gentiles be come in" (Rom. 11:25).

Then the hearts of the people will be turned; and through the instrumentality of Elijah. That is the promise of Yahweh. It is the last great prediction of the Old Testament as we have it. Malachi predicted:

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of Yahweh: and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers" (Mal. 4:3-4).

Meanwhile, until that day, the prayer of Elijah remains recorded in Holy Writ because it is yet to be answered. It does not fill up space in vain. It is there as a witness. And Israel in the land testifies to the truth of the message.

Elijah fled at the threats of Jezebel. Was he afraid of that woman? No! But he was disheartened at the lack of faith in Israel. No one had come to his support to the fullest extent on Carmel's heights. Only silence had answered his appeal there. True, the people shouted when they saw the fire; and they helped despatch the prophets of Baal; but that was all. They were again cowed by the threats of Jezebel, and Elijah fled to find refuge in the solitariness of the wilderness, in the harsh isolation of Horeb, to commune with his God,

and learn of His will. The silence of cowardice can dishearten the most faithful of men, and terminate the most vigorous of efforts.

On Carmel's Heights

We have visited Mahouraka in company with touring groups on a number of occasions, and told the story over and over again. Today, a large statue portrays the Prophet, with sword uplifted, treading underfoot the prophets of Baal. At its side, and built in imitation of an altar, is a significant inscription in Hebrew, Arabic and English. After the Scriptural citation relating to Elijah it reads:

"Israel is a living sign in world history that God lives, and that His word is Yea and Amen!"

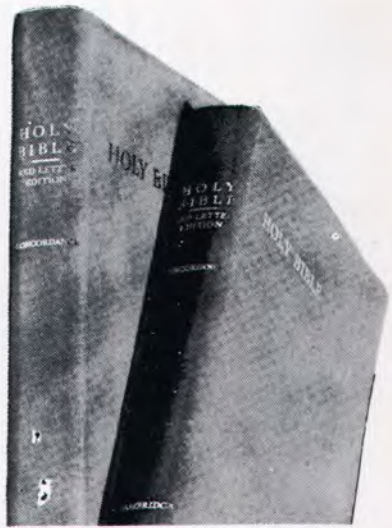
That inscription on that lonely height is most expressive and impressive. Who placed it there, we do not know. But its message is clear: the revival of Israel is an act of God, a witness to His living reality, the fulfilment of prophecy preparatory to the future world of Elijah. The restoration of the nation testifies to the fact that Yahweh lives. No one, conscious of the teaching of prophecy, and the significance of the present partial restoration of Israel can doubt the hand of God in world affairs. It is greatly significant that such an inscription should be found in such a place in relation to Elijah, because, as every Jew realises, Elijah has a work yet to accomplish in the earth. Jesus Christ declared in answer to the Apostles: "Elijah truly shall first come, and restore all things" (Matt. 17:11). He declared that, in a sense, Elijah had already come in type, for John the Baptist manifested the same prophetic spirit. But John did not "restore all

Confidence In God's Word

*Is the Bible the infallible Word of God?
or a book of inconsistencies and contradic-
tions?*

The Bible Is A Summary of Divine Revelation

A student fresh from college once boldly claimed that the Bible is full of contradictions. However, when I asked him to show me a few, he brushed the request



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continued from pg. 42

things", and, in consequence, the nation was driven into dispersion. When Elijah comes he will help to complete the restoration. Meanwhile, the partial restoration of Israel today testifies that Christ is at the door, and the time for full restoration is at hand.

At Mouhraka a convenient look-out provides a panoramic view of the Valley of Esdraelon. What a significant series of views opens to the eyes and mind when the history of the past is recalled. To our immediate right on the slopes below is Jokneam, a Canaanitish city whose king was defeated by Joshua. In the far distance is belligerent Megiddo; and beyond that, a little more to the right, and partially hidden are the heights of Gilboa, scene of Gideon's triumph and Saul's tragedy. Facing Gilboa in the Valley of Jezreel is Moreh, close to where the ruins of Jezebel's city are found, about 20 miles (28 km) from where we are standing; then, more to the left, and standing back in the widening Valley is Mount Tabor where Barak's men sheltered with Deborah before

sweeping down on Sisera's chariots. More to the left, peeping down from its heights, is Nazareth, and then the long barrier of the Mountains of Galilee, until turning to the left there is Tel Haroseth of the Gentiles, hometown of Sisera.

That scene, with its records of faith and courage, was there when the Israelites were on Mount Carmel with Elijah, but "they answered him not a word". They were silent in spite of the exhortations of the past, as so often their counterparts have been in times of Ecclesial crisis.

Where is the Kishon? asks some of the group. Right below you, is the answer. See the uneven line of trees below? They are following the brook Kishon, and there the prophets of Baal were put to death by Elijah.

Today the revival of Israel is a vindication of Yahweh's promises and prophecies; a "witness to the Gentiles" that He cares, and a testimony to all educated in His word, that Christ is at the door. And with him will be manifested Elijah, to complete the marvellous work of faith he so courageously commenced so long ago.

aside on the grounds that all know that it is full of them!

This is commonly claimed: do we believe it? A careful consideration of all the evidence shows that the criticism is not valid: the Bible can be completely relied upon.

The Bible is not a book of history; it is a summary of God's revelation to man. For example, it devotes only six chapters to the first 16 centuries of man's history; though other chapters provide great detail of isolated incidents.

Contradictions That Do Not Conflict

Consider the age-old question: "Where did Cain get his wife?" The Bible itself tells us. Adam fathered many sons and daughters during his long life, and obviously Cain married one of his sisters (Gen. 5:4).

What about chronology? In general, there is a chronological thread running through the Bible, but it does not aim to give all events in proper sequence. Even the placing of the various books are not in that order. For example, *Romans* is the first of Paul's epistles listed in the Bible, but several other epistles were written by him before that one. The *Epistle to the Romans* is placed first because it provides the most systematic outline of the Atonement set forth in the New Testament. The subsequent epistles are based upon that doctrine and its principle of sacrifice.

Many speak of two conflicting accounts of Creation. They are not diverse however. They are written from different viewpoints. Genesis 1 sets forth the facts; Genesis 2 emphasises the reason and purpose behind the fact of creation. Some, not understanding this vital princi-

ple, erroneously conclude that the first two chapters of Genesis contradict each other, or describe two separate creations.

Numerical Problems

What about apparent numerical inconsistencies in the Bible? For example when Israel sinned at Bethpeor, the record in Num. 25:9 states that 24,000 people died; but centuries later, Paul wrote that 23,000 "fell in one day" (1 Cor 10:8). Did he make a mistake of one thousand?

No! A careful reading will reveal that some of the 24,000 died by plague and some by execution. The former were the 23,000 and they died in one day; the executions took place on another day. So both accounts are right.

Who Did What?

Critics often draw attention to the statement of Matthew 27:9:

"Then was fulfilled what was spoken by Jeremiah the prophet, saying, 'And they took the thirty pieces of silver, the value of him who was priced, whom they of the children of Israel priced'."

Now it is Zechariah who wrote of the "thirty pieces of silver", not Jeremiah who recorded nothing concerning this matter (See Zech. 11:12-13).

Did Matthew make a mistake? No; he does not state that Jeremiah recorded it in writing, but that he "spoke" of it.

Notice what Zechariah wrote in another place:

"Should you not have obeyed the words which the Lord proclaimed through the former prophets when Jerusalem and the cities around it were inhabited and prosperous...?" (Zech. 7:7).

Jeremiah, an earlier prophet, prophesied against Jerusalem by words as well as writing. Zechariah

who came later, recorded some of the words of Jeremiah which had been retained in memory though not recorded in his book. Inspiration guided him to do this, and Matthew to record that Jeremiah was the originator of the prophecy.

In claiming that Matthew made a mistake critics have not heeded the words used by Matthew. They have not studied the matter with the individual and personal care and prayer which the Book demands. This carelessness lies at the root of nearly all the supposed difficulties advanced.

Often two passages that *seem* to contradict are not referring to exactly the same thing. They are not intended as verbatim duplicate statements; important key words make differences, and when they are heeded the contradiction vanishes.

Consider two expressions such as "Kingdom of God" and "Kingdom of Heaven". Do they conflict?

In Matthew 3:2 we read: "Repent, for the Kingdom of Heaven is at hand"; in Mark 1:15 "The time is fulfilled, and the Kingdom of God is at hand. Repent, and believe the Gospel".

The Kingdom of Heaven and the Kingdom of God are synonymous terms. They are expressive of the rule of God, or of Heaven, on earth: "Thy Kingdom come that Thy will may be done in earth as in heaven". The term does not mean that the kingdom is limited to heaven, but that Heaven would extend its rule to earth.

Many Jewish leaders of Christ's day imagined that as Israel constituted the Kingdom of God and they exercised authority therein, their rule was absolute and for all time; but he declared: "The Kingdom of

God will be taken from you and given to a nation (the Ecclesia — see 1 Pet. 2:9) bringing forth the fruits thereof". The term "the Kingdom of Heaven" denotes ownership not locality. The Kingdom of Great Britain and of Queen Elizabeth, is not limited to England, but spreads abroad to other remote areas.

Another amazing feature of the Bible is the individuality of the records. Though God inspired each writer, they were permitted to express themselves in their own styles. For example, the style of Paul's writings differs from that of John's or James'. There is diversity and yet unity; one inspiration but many manifestations.

In recording an identical incident, each writer, under inspiration, selected those particular facets that seemed significant to him. There are four Gospels, and though the subject is the same, the accounts differ without contradicting. We must study all four to obtain the full picture.

Inspiration did not destroy the individuality of the writers. It set forth ideas rather than words even though the words are exact. It suggested ideas to the minds of writers, allowing them to clothe them with their own language.

Let those who imagine they have discovered errors and contradictions in the writings remember how easy, indeed how natural, it is to find differences in three or four accounts of a single incident, as each reporter concentrates on what impressed him most, describing it from different points of view. All the accounts differ, but when the facts are analysed, they do not contradict.

Some see contradiction without examining the chronological back-

ground. For example, in Gen. 1:31 God declared that all He had made was "very good". In Genesis 6: 5-6, He describes the inevitable wickedness of man.

This is not contradiction; but a difference in time and circumstances. Though made "very good" originally, man had become "very wicked".

Many ridicule the story of Jonah as impossible. Was it a fish or a whale that swallowed him? Jonah 1:17 describes it as a great fish prepared for the purpose; Matthew uses the term "whale" in the A.V.

However, the Greek term used in Matthew's account merely signifies a "huge fish" or a "sea monster"; and therefore is identical with Jonah's statement. According to Jonah this was specially "prepared" by God for the purpose in view.

Doctrinal Contradictions

Doctrinal mistakes can emerge from cloudy translations. For example, the reference to "Easter" (a pagan holiday) in Acts 12:4 is rendered *Passover* from the Greek *Pascha* in other renditions. Other discrepancies, or so-called discrepancies, sometimes said to be derived by errors in transmission, can often be solved by a little thought given to key words, or by consulting a different translation. Whether the Bible can be reconciled to a person's satisfaction often depends upon his attitude to the Scriptures themselves.

Paul wrote:

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness,

that the man of God may be complete (spiritually mature) thoroughly equipped for every good work" (1 Tim. 3:16).

A correct understanding of God's master plan will assist in developing perfection of character; and that should be the main purpose of study. Isaiah described God's attitude towards those who study His word in that way:

"To this man will I look, even to him that is poor (humble) and of a contrite spirit, and trembleth at My word" (Isa. 66:2).

The study of the Bible will certainly reveal problems of interpretation; but reverence towards it as God's Word, and prayer to the Father for help to understand it (see James 1:5-6) will result in great profit. When doing so it is always valuable to seek for key words and passages. This will assist to emphasise the correct understanding of a verse or passage. It will certainly show the Bible is consistent with any companion statements in other parts of the Word. The Bible is the Revelation of the Divine Mind to man, and therefore is "higher than man's thought" (Isa. 55:9). We must elevate our minds to understand it. Peter warned his readers that there are some parts "hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction" (2 Pet. 3:16).

If a problem of Scripture persists in spite of all this, simply reserve your decision concerning it pending further study. Make a note of it and seek others to unravel it. Do not neglect prayer to that end, but specifically mention it, and ask guidance to understand it. A logical and correct answer will ultimately come.

B.M. (U.S.A.)



LOGOS COMMUNICATIONS

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS NEAR AND FAR

Occupation

"In a recent address you gave, you described the changes that will take place in the Kingdom from present city life to a rural existence. You declared that there will be no need of departmental stores in the age to come. People, you said, will learn to use their hands more, and will take pride in what they do themselves. You mentioned the art of needlework, and cabinet making. What is your opinion of learning these arts now; or of sisters knitting garments instead of purchasing them?" — A.S. (SA).

(I have never developed any expertise in cabinet making or other labour with the hands, but I do greatly admire those who have done so. I believe it adds to the value of life to find pleasure in such occupation. Concerning the Future, the promise is: "They shall not build and another inhabit; they shall not plant, and another eat" (Isa. 65:22). Men and women shall labour on their own behalf, dwelling safely and pleasantly in rural conditions (Mic. 4:4). The mortal inhabitants of the Kingdom will be taught and encouraged

to so labour in that age. In the meantime, a sense of satisfaction and pleasure is derived from such pursuits, and therefore it is good to encourage young people to develop their skills. Knitting cardigans and so forth can provide useful pleasure — so long as the knitting is not done in the meeting! — Ed.)

Kenya

Some time back we quoted from communications relating to Ecclesial conditions in Kenya which reflected adversely on both the Central and Berean Fellowships. Apparently, the Communications we received were not according to the facts. The Berean brethren claim they were invited to visit Kenya and did not initiate the move; and on the other hand, the Central brethren repudiate the allegations that have been made against them. We are sorry if we inadvertently compounded the problem, and apologise if that be the case. Unlike the Pope we do not claim infallibility, and make mistakes! Perhaps a little extra care should have been exercised by ourselves — Ed.)

Serpents' Lack of Hearing

"I am told that serpents have no ears. If that is so does it mean that God took away the ability of hearing when the curse came upon the serpent? If the serpent could not hear, how would he know what he told Eve?" — A.B. (SA).

(Whether or not the serpent in the Garden of Eden had ears, I know not. If it did, it certainly did not heed the message. The Hebrew word for "serpent" indicates one who learns by observation. The serpent saw the tree of life, recognised Eve's lack and so reasoned according to its fleshly ideas. Before the curse, like all other forms of creation it was "very good". It was "more subtle" than other creatures. Christ mentions its "wisdom" (Matt. 10:16), and advocates that his followers blend that ability with the harmlessness of the dove. Wisdom must be governed by faith, and faith comes by "hearing the word" (Rom. 10:16), but that is where the serpent failed. We can also, if we depend upon our fleshly wisdom, and do not mix it with faith — Ed.)

The Apocalypse

"I would like a yes or no

answer to these questions: Is the interpretation of *The Apocalypse* doctrinal? Are books that set forth the futuristic theory of interpretation teaching false doctrine?" — S.T. (USA).

(You asked for a personal answer to your questions, but failed to forward your address. The word "doctrine" signifies "teaching" and, of course, the interpretation of The Apocalypse forms an element of Divine teaching. Therefore to proclaim wrong ideas about it is "false doctrine". However I think that what you want to know is whether the interpretation of "The Apocalypse" is vital. Yes, I believe it is. Seven times throughout "The Apocalypse" the reader is promised a blessing if he seeks its true meaning. Rev. 1:3 promises a blessing if the reader "understands accurately" the message set down. On the other hand, Rev. 22:19, warns the reader of the dire consequences of "taking away" from the meaning of the book. Ecclesias are blessed when "The Apocalypse" is properly understood, but the Brotherhood has felt the curse of contradictory and divisive theories sometimes advanced, as in the book "The Most Amazing Message Ever Written" by D. Pitt-Francis, and work advancing the futuristic interpretation of the book. Whilst not subscribing to every detail of explanation given by Brother Thomas we believe that he was guided in his form of interpretation of this wonderful book, and that a blessing rests on those who

study "The Apocalypse" with "Eureka" in hand — Ed.).

Apology

"I am one who likes everybody else to be correct in even the smallest matters in life and business, and yet when making a regular yearly payment to *Logos*, I am invariably late! Surely Matt. 7:3-4 applies to me: being impaired in vision regarding my own failings! We must learn to build into our lives the characteristics of Yahweh, and develop the grace towards others that He extends to us. You are fortunate to have so many willing helpers who assist with selfless diligence to keep the *Magazines* coming in an orderly way.

"It is through life in practice, and especially in walking the wilderness of Gentilism that many such lessons are come home to me. These lessons teach me that the *Elohim* are at work, activating all manner of circumstances, disciplining us sometimes for our good, teaching us the way we should go that we may become 'fit vessels' for the Master's use.

"I also apologise for this discourse on my shortcomings and faults; nevertheless the more I 'learn' the more I discover" — J.P. (NSW).

(At least you did forward your subscription! And I enjoyed your little fault-finding discourse on yourself! We all make mistakes, and are humbled thereby. Mistakes are valuable things in life; they help to empty us of self-esteem, and when that is done, we can fill the vacuum with

Godly characteristics — Ed.).

Concern

"The brotherhood is beset with frightful problems: family breakups seem to be mushrooming. I feel that in part, one of the causes is that society so freely speaks of illicit sex as normal and desirable. Society has no sense of moral wrong; adultery is a word that no longer repels, or is a recognised form of the world's vocabulary; novels, plays, films etc. portray this as a happy end to their stories. This must and does affect those who are foolish, or unfortunate enough to be bombarded by it. Woman's liberation has not helped either. These family problems only delay the divorce and remarriage problems for tomorrow. This problem is going to be a massive one in Australia in a couple of years.

"There are also other problems. I feel a desperate need to help my brethren, and am frustrated because I cannot. Some are pleasant to us; some are not. We are in many ways our brethren's keeper. To warn them as Ezekiel is commanded to do in Ch. 3 is a frightening responsibility. It is not done by isolationism, nor is it corrected by and through our children whom we must shelter. Being over-protective in case they be exposed to certain problems can make them vulnerable when confronted with them.

"Experiences in our spiritual life have revealed our own imperfections,

and leaves me with the distinct and clear impression that we must not only know the Truth but perform it. We must do what is right, no matter what it costs us to do so. That is where I stand at the present; and I feel the need of support, because I realise more than ever, as I grow older, that Romans 7 presents a stark description of ourselves, even though we be on a lower level than our beloved Brother Paul who wrote it". — J.R. (NSW).

(Children are taught at school to do their own thing, and to become independent of their parents. They are encouraged to believe that they are in advance of the older generation; and this form of education contributes to the state of things of which Paul warned: "Lovers of their own selves, boasters, blasphemers, disobedient to parents, unthankful" and so forth — 2 Tim. 3:2. These form the pressures affecting the brotherhood, and we must bear in mind that Scripture has warned that this would be so. What is the antidote? Paul sets it out in the chapter which predicts the development of this state of things: a personal example of determination and integrity (2 Tim. 3:10-13.); the power of the Word taught to children and manifested by adults (vv. 14-15); the sound training of those of young years based on the authority and purpose of the Divine revelation (vv. 16-17). The problems you mention are often accentuated by Ecclesias giving into the hands of young, inexperienced brethren the direction of Ecclesial

affairs. Ecclesias imitate the world in catering for youth groups and the like. The instruction of the Word knows nothing of this form of teaching or entertainment. It caters for Ecclesias as whole units made up of a blend of age and youth. In some areas we need to get back to the Apostolic and Patriarchal methods of things — Ed.)

The Holy Spirit Today

"I beg of your valuable time to shed light upon a subject of some controversy. The matter concerns the work of the Holy Spirit among brethren today! I am young in the Truth, yet I have studied the writings of the pioneers and have found them to be of great satisfaction; in particular the propositions contained in *The Declaration*, (Logos edition). Differences of opinion by learned brethren have caused confusion, particularly when they go beyond the statements of *The Declaration*. In short, would you clarify the following points. When we pray for God's blessing on our meetings, or when, in the privacy of our homes, we ask for God's help in our study of His Word, is this the work of the Holy Spirit? What do you mean by your statement in *Apocalypse Epitomised* that Bro. Thomas was guided? Could you provide a short treatise in *Logos* as I am sure others will benefit as a result." — T.S. (Vic).

(It is necessary to discriminate between the Spirit of God and the Gifts of the Spirit. In fact, the Spirit of God has many

manifestations. It is the substratum of all matter, so that "if God were to withdraw His Spirit and His breath all flesh would perish" Job 34: 14-15. As Bro. Thomas points out in "Elpis Israel" all creation is sustained in being by God's Spirit or Power. When we pray unto the Father for help in any way, it is through His Spirit or Power that He can extend Himself to help us. That Spirit is in His absolute control; and is used by Him as He sees fit. However, the Gifts of the Holy Spirit are entirely different. They were given to believers of the First Century by the imposition of the hands of the Apostles, and they were "subject" to those who possessed them (1 Cor. 14:32). By those "gifts" believers could perform miracles, such as speaking in foreign tongues without having first learned them, and so forth.

However, as the Apostle warned, there was evidence of misuse of those "gifts" in the early Ecclesias (1 Cor. 14:23). Today there is no effluence of Holy Spirit poured out on believers. What "Spirit" is available to us will only be obtained by the exercise of volition on our part. For example, Christ taught that the words he spake were "spirit and life" (John 6:63). There is power in his teaching that can influence the actions of believers and lead to eternal life. Frequent reference is made to this in the N.T. To be "led of the Spirit" is to be influenced by the words of the Lord Jesus; the "sword of the Spirit is the Word of God" (Eph. 6:17); whilst John taught that "the Spirit

is the Truth" (1 John 5:6). However, to be brought under the influence of that Spirit-Word requires our own effort. We can pray for wisdom (James 1: 5-6), and God will help us through His inscrutable power. We do not understand how this is done, but we do know that we will receive the blessing only if we help ourselves. If we do not study the Bible, we will not grow in wisdom, no matter how much we pray. We can pray that God will bless our activities in preaching the Word; but if the only energy we put into it is our prayer, we will not experience success. In other words, we need to learn to co-operate with God, and He will bless our efforts. That is entirely different to the effluence of the Holy Spirit, its pouring out from heaven as in the first century. Such effluence has been withdrawn and now is not available to believers. We will try and write at length on this later, or get one of our Committee to do so — Ed).

The Carter-Cooper Addendum

"I have had reason to look closely at the Carter-Cooper Addendum, and I find there a sentence hard to understand. It reads: "By our own actions we become sinners and stand in need of forgiveness of sins before we can be acceptable to God."

"To my way of thinking we are unacceptable to God, and therefore in need of forgiveness, long before we commit any actions of our own. Surely it is by our sin-prone nature that we become alienated from God and in need of forgive-

ness and redemption.

"Our actions are outworkings, and therefore really part of (Rom. 7:20) our sin-prone nature, originating at conception before birth, and stemming from the fall of Adam and Eve.

"The Addendum continues, 'Forgiveness and reconciliation God has provided.' The word *Reconciliation* indicates that there has been alienation. Surely that alienation must have included the animals of the earth; otherwise they would not be subjected to suffering and death. Yet they do not commit sinful, responsible actions.

"Our Lord Jesus committed no sin, yet he stood in need of forgiveness, redemption and reconciliation.

"There has been, in our Ecclesia, the suggestion that Brother Carter intended the Addendum to be ambiguous, thereby enabling two divergent doctrines to be accepted by those in fellowship. To me that would be abhorrent. However, when I look into the wording of the Addendum as quoted above, I cannot help but wonder whether it was not designed as a 'sop' so to speak." — T.G. (SA).

(It is the performance of sin that alienates from God, not the possession of sin prone nature (Eph. 4:18; Col. 1:21). And because "all sin and come short of the glory of God" all are in need of forgiveness and redemption except the Lord. Christ never sinned, and therefore was not in need of forgiveness; though he was in need of redemption. The way appointed to that end was by death, and to that he submit-

ted, and so having been "obedient unto the death of the cross" (Phil. 2:8), he was raised from the dead, and "given a name above every name". Having secured his own redemption by complete obedience unto sacrificial death, he was "brought again from the dead" unto eternal life "through the blood of the everlasting covenant", that is, his own blood (Heb. 13:20). His sacrifice was necessary to his own redemption, and was an element in his own eternal salvation. However, there was no alienation between the Father and the Son because of his nature. How could there be? The Son was partly the product of the Father. True he inherited a sin prone nature, for that is the physical defilement that all inherit from Adam. But he never succumbed to it. His offering provided the means of cure therefrom. And to that end, the Father and Son co-operated together. I do not find the Addendum confusing at all. It is based upon the writings of Bro. Roberts in "The Blood of Christ" and is quite explicit. You will notice that it requires the acceptance in full of the Amended Birmingham Statement of Faith. It was not designed to accommodate two opposing doctrines as you suggest, for it does not do that. It sets forth the doctrine of the Atonement as it is found in the writings of the pioneers, and such as we have always believed. You will find it confusing, of course, if you believe that the Lord was alienated from his Father, or was in need of forgiveness. Write further if you so desire — Ed.)

100 Years With The **STATEMENT OF FAITH**

This year marks the centenary of the clear definition of the ancient Apostolic teaching in the latter days. It was in August, 1886 that the Birmingham Christadelphian Ecclesia accepted the Statement of Faith as a basis of fellowship. Since that time it has become the accepted basis of fellowship for the great majority of Christadelphians throughout the world. The Birmingham Amended Statement of Faith has stood the test of the past century, for apart from one amendment for the purpose of clarification of an accepted Bible teaching, it has proven to be a sound and wise expression of those doctrines which bind us together in the fellowship we enjoy today.

A Need to Appreciate Its Value.

However, with the passing of years as one moves around the Ecclesias, it is obvious that many are ignorant of those clear expressions of the "Apostles' Doctrines", that are set out therein and the *implications* that those doctrines should have upon members in their walk in the Truth. Sadly there are ecclesias that do not give their members a copy of the Statement of Faith and explain to them the importance of this document to the brotherhood today.

The time has come to cease from mere lipservice to it, and for a clear understanding of its teachings as well as the vigorous upholding of the purity of all the doctrines of the Truth that it incorporates. Responsible brethren will appreciate the need

A GUIDE

TO THE FORMATION AND CONDUCT
OF CHRISTADELPHIAN ECCLESIAS

IN THE
CHARACTERISTIC CIRCUMSTANCES OF AN AGE WHEN
THE TRUTH AS APOSTOLICALLY DELIVERED HAS BEEN
REVIVED

IN THE WAYS OF DIVINE PROVIDENCE, WITHOUT THE
CO-OPERATION AND LIVING GUIDANCE OF THE HOLY
SPIRIT AS ENJOYED IN THE APOSTOLIC AGE

BY
ROBERT ROBERTS

to educate or re-educate ecclesias in the teachings that it expresses.

To this end it is our aim to examine those doctrines defined in our *Statement of Faith*, that we may assist in a clearer grasp of the glorious truths that form the "One Faith".

For the present it is timely that we briefly review the events that led the pioneer brethren to finally crystallise the Apostolic teachings as taught in the Bible into those terms expressed in our *Statement of Faith*.

From that day in 1832 when Bro. Thomas faced the fearful prospect of being lost at sea as the ship on which he was migrating to America grounded on Sable Island, until 1886 when the Birmingham Ecclesia accepted the *Statement of Faith* one can see Yahweh's hand working in that sequence of events that finally brought the Truth to light in these last days. As we read through the history of that 54 year period, several events have a striking bearing upon the development of our *Statement*.

There was the genuine request for information that Bro. Thomas sought as he edited the *Apostolic Advocate* under the heading "Information Wanted" (see *Dr. Thomas' Life and Works*, p.31). The series of 34 questions to which he sought answers shows a careful reading and analysis of Bible teaching that was inevitably to bring him into conflict with the teachers of Christendom. In these questions we see how he began to realise that immortality was a hope and promise and not a present possession. He was also coming to perceive the import of the promises to Abraham realising that the earth had been promised to him and his seed. He was lead to the conclusion that the nation of Israel was to be

regathered and restored to the Land of Promise in the Kingdom under Christ's rule.

Bro. Thomas Sets Forth the Truth

It is understandable that such views brought criticism and conflict from those who held orthodox Christian views. Yet he met these challenges by a careful study of his Bible, and effectively answered his opponents by pen, public address and debate. After thirteen years of contending and searching for the faith once delivered to the saints it was in 1848 that Bro. Thomas published his *Confession, Abduration and Declaration*. Having now come to a full knowledge of the Truth, he finally stepped aside from the errors of Christendom and was baptised after a confession of faith in "the things concerning the Kingdom of God and the Name of Jesus Christ".

Later that year, with a visit to Britain impending, Bro. Thomas answered certain questions regarding his beliefs by setting out, in 16 clauses, a statement expressing his articles of Faith. Finally an epitome of the "one faith" had taken shape.

On that tour of Britain, Bro. Thomas wrote *Elpis Israel* which lovers of Truth have come to appreciate as a comprehensive treatise of the Hope of Israel incorporating an exposition of the things of the Kingdom of God and the Name of Jesus Christ, including a remarkable exposition of the prophetic program of the Word.

The Ambassador Commenced

Bro. Roberts, in following the suggestion of Bro. Thomas, commenced the monthly periodical in 1864 entitled *The Ambassador of the Coming Age*. The name of the magazine was later changed to *The*

Christadelphian. In the first issue Bro. Roberts wrote an article entitled *The Things Concerning the Kingdom of God and the Name of Jesus Christ*, stating "This is a scriptural summary of the faith of Christ as promulgated by the apostles in the days of original christianity." His purpose was to expound this theme but as a preliminary to this he wrote: "We append a series of propositions defining what we conceive to be the things concerning the Kingdom of God and the name of Jesus Christ".

Another step had been taken in the development of that *Statement of Faith to which we now subscribe*.

The Renunciation Controversy

At the age of 32 years, Bro. Roberts found himself largely bearing the responsibility of the whole Christadelphian brotherhood, for in that year, 1871, Brother Thomas died. It was not long before he was put to the most strenuous and trying of tests one can face — contending for the Truth from error within the ranks of the brotherhood itself. In 1873 Bro. E. Turney renounced the Truth and propounded the "Clean Flesh and Free Life" doctrine.

Bro. Roberts was brought into debate on these matters and division took place. It was because of the issues involved in this division that clear definitions were needed relating to the effects of sin upon Adam and its hereditary effect upon all his descendants, including our Lord. In the "Doctrines to be rejected" appended to the *Statement of Faith* such clauses as "That Christ was born with a free life" and "That Christ was of a different nature from other men" were written, as well as the positive statements such as Clauses 5, 8 and 12 of the *Statement of Faith*. These definitions of the Truth were specifically stated not

only to set forth the Apostolic Faith, but to ensure that the Clean Flesh doctrines which were propounded by E. Turney and his followers, were not accepted into our fellowship.

The Ecclesial Guide and Basis of Fellowship

Through the overshadowing providence of God in the re-establishment of the Truth in the last days, Bro. Roberts in his foresight and concern for the orderly establishment of ecclesial life compiled the *Ecclesial Guide* in 1883. This remarkable booklet will readily appeal to all mature brethren and sisters as an example of the wisdom and scriptural comprehension of Bro. Roberts. In it he blended his deep grasp of scriptural principle with mature wisdom in its application in matters relative to ecclesial life in a time so far removed from the days of the apostles when such matters were resolved by brethren who were guided by the Holy Spirit.

This little booklet contains not only a guide to the formation and conduct of Christadelphian Ecclesias, but a summary of matters which today have become the basis of the Constitution of most of our ecclesias. It also included a *Statement of the Doctrines to be rejected*. It concluded with a summary of the Commandments of Christ. We would recommend the careful reading of this booklet to all brethren and sisters, particularly those brethren who are called upon to assist in the administration of ecclesias.

In the *Guide* Bro. Roberts emphasised the need for a written expression of those doctrines that are agreed to among us (see Basis of Fellowship, Clause 34, *Ecclesial Guide*). It was with this in mind that the "Basis of Fellowship" was in-

cluded in the *Ecclesial Guide* when it was first published in 1883. How timely the publication of the *Ecclesial Guide* and the *Statement of Faith* as a basis of fellowship were, was soon seen by events that subsequently transpired.

The Partial Inspiration Controversy

Sadly, in 1884 the Birmingham Ecclesia, and ultimately the ecclesial world, were thrown into conflict and ultimately divided. Bro. Ashcroft, who had moved to Birmingham was asked by Bro. Roberts to assist him in the duties involved in the publication of *The Christadelphian*. In fact, Bro. Roberts suggested that Bro. Ashcroft start a magazine, which he duly did, calling it *The Exegetist*. In the first issue he challenged the total inspiration of the Scripture. As one reads *The Christadelphian* of 1885, one realises that Bro. Roberts quickly saw the ramification of such a challenge to the Word of God. By mid-1885 the matter was finally brought to a head when Bro. Roberts wrote to all members of the Birmingham Ecclesia to which he belonged, advising that only those who ascribed to the total inspiration of the Bible would be accepted in fellowship. The meeting was divided but those who remained at Temperance Hall, Birmingham, re-established themselves as the "Birmingham Christadelphian Ecclesia" and appointed a committee to draw up the basis of fellowship upon which they would welcome others into their fellowship.

The Birmingham Statement of Faith

By Mid-1886 the *Birmingham Statement of Faith* was formalised and in the August issue of *The Christadelphian* Bro. Robert

Roberts advised that his meeting had now formally adopted the *Birmingham Statement of Faith*. As we read through this Statement we note that it is identical to the "Basis of Fellowship" as set out in the *Ecclesial Guide*, apart from the addition of the introductory Clause entitled "The Foundation". This Clause emphasises the total inspiration of the Scriptures.

Resurrectional Responsibility

With the passing of another decade a major challenge to the Truth arose from within the brotherhood, again plunging the ecclesial world into controversy. This time the source of the challenge came from one who had worked closely with Bro. Roberts in the past. Bro. J. J. Andrews became possessed with the extraordinary idea that none but the baptised could possibly be raised from the dead for punishment. Bro. C. C. Walker wrote;

"His terrible thesis stated in its extremist form in his own words was this, 'Those who are outside (Christ's) redemptive work cannot come forth. They are in Adam; Christ has never bought them. They never come within the scope of his blood; and therefore he is not their Lord to judge them.' In other words, a man might with perfect impunity reject the Gospel and commit every kind of wickedness, without fear of facing resurrection and condemnation so long as he diligently kept 'outside Christ's redemptive work'; that is, was not 'baptised into Christ!'"

Bro. J. J. Andrews withdrew from fellowship and commenced another magazine to propound his teaching. Bro. Roberts contended against this doctrine and, after his death, Bro. C. C. Walker, who took the editor's position, continued to contend for a clear definition of the truth regarding resurrectional responsibility.

Finally an amendment was made to Clause 24 of the Statement of Faith to clarify the teaching of responsibility. This amendment was

WORLD IN TURMOIL



Merchants Of Death

“Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your plowshares into swords, and your pruninghooks into spears; let the weak say, I am strong!” (Joel 3: 9-10).

Guns Instead of Butter

Ominously, Joel’s prophecy is being fulfilled in a most dramatic manner. The world’s expenditure on armaments has spiralled out of control. In a number of countries, first priority is given to the building up of weapons of destruction at the expense of food. This is so in several North African states, resulting in widespread areas being devastated by man-made droughts. In many cases this is through “beating plowshares into swords”. That is even the present policy with some major po-

wers. For example, Russia is devoting its labour to producing weapons of war at the expense of agriculture. One time it was an exporter of foodstuffs; but today it imports some of its basic necessities.

Among other commodities, it imports wheat (though once it exported it) as every wheat-farmer in Australia knows. Normally, Australia sells to Soviet Russia, but currently US in undercutting the price to the exasperation of the Australian Government. The cause

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adopted by the Birmingham Christadelphian Ecclesia in September, 1908.

Thus today we have our *Statement of Faith*, a clear definition of the Truth as held in Apostolic times and which forms our basis of fellowship today. Appended to the *Statement of Faith* is a summary of doctrines to be rejected by those who uphold the Apostolic faith and a summary of the leading

features of the Commandments of Christ.

We would earnestly recommend all brethren and sisters to re-read and carefully reflect upon the personal implications in the teachings which are set out therein, for they form the foundation upon which our fellowship is based today.

— D. Evans (Enfield Ecclesia.)

of this is the fulfilment of Joel's words: "Beat your plowshares into swords, and your pruninghooks into spears". It is claimed by some that Russia is stockpiling enough supplies of wheat in the event of war to last for three years.

At one time, preparations for war were of minor consideration in the world's economy. Today they are of major concern. Fifty years ago, nations were classified as "strong" or "weak" according to their ability to wage war; that is no longer the case. The "weak" are saying, "We are strong".

The Third World War has Begun

South, a prestigious news-magazine claims: "The Third World War has begun — in the Third World."

In describing the state of international "amity" in this year of proclaimed *Peace and Safety*, it reports:

"There are nearly 50 current wars or conflicts and they involve more than one in four of the nations of the earth. On most days, war is being waged in 12 countries — and there has not been a single war-free day since September 1945".

Traditional declarations of war are out of fashion, so the above statement must be redefined as hostilities involving armed forces engaged in conflict with either an armed internal or external opponent. *South* reports:

"Under this definition, which includes rebellions and civil uprisings, there have been about 150 wars since 1945, including such serious conflict as the Korean and Vietnam wars, guerrilla battles from Turkey to Malaysia and so forth.

"On average, a new war begins somewhere in the world every three months. In the 40 years since the second World War, the territory of about 80 countries, and the armed forces of about 90 States have been involved in war. The trend of violence is growing."

The cost, in lives as well as money, has been enormous. The population

of Australia is about 15 million; but *South* reports:

"Twenty-million people have been killed and many more injured since 1945. Three million were killed in Indochina between 1945 and 1975. Two-million died in the Nigerian war between 1967 and 1970; more than 2 million died in Korea between 1950 and 1953: 1.5 million in Bangladesh in 1971; and 2 million in Kampuchea between 1975 and 1979. More recently, about 500,000 have died in the Iran-Iraq war since 1980; and 300,000 have died in Afghanistan since 1978."

The most ominous feature of these wars has been the rise in civilian deaths. In the First World War, 95% of the casualties were military; in the Vietnam war, 80% were civilian. There are now at least 8 million refugees from conflicts world-wide, most of them women and children.

Vast Expenditure On Death

The world's economy today rests on the manufacture of weapons of destruction. If the nations suddenly stopped manufacturing these weapons, the world would plunge into a serious depression. There are 60 million people employed in the industry or related activities.

The world's military spending is now approaching US\$1-trillion a year, according to *South*. Many Third World countries are spending more on munitions than they receive in development aid. The expensive purchases are sending them bankrupt.

A trillion dollars is best understood by figures, and represents some twelve noughts: \$1,000,000,000,000. When these US dollars are adjusted against the Australian exchange rate, it reveals the colossal figure of some \$A23,000,000 spent every minute to destroy God's creation!

News-commentator, F. Barnaby states:

"The value of arms sales between 1981 and

1985 was, in real terms, double that between 1971 and 1975; seven times that between 1961 and 1965; and 20 times the value of arms sales between 1951 and 1955. A quarter of the Third World's US\$950 billion debt burden is for arms*.

There is grim foreboding in the warning of prophecy. Such statements come to mind as Daniel's words: "There shall be a time of trouble, such as never was since there was a nation" (Dan. 12:1); Jeremiah's prediction: "The slain of Yahweh shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground" (Jer. 25:33).

It is for this the nations are preparing.

One of the most significant statements of Scripture is that of Rev. 11:18:

"The nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth".

What an amazing prophecy! In giving *The Apocalypse* to John, the Lord stated that so awful would become the potential for destruction, that man would have it in his power to destroy life upon the earth. Only Divine intervention through the coming of the Lord will prevent it.

We have reached that possibility today!

Violence

Christ declared that "as it was in the days of Noah, so shall it be at the coming of the Son of Man." The days of Noah were noted for moral and political corruption plus widespread violence. The record states:

"Yahweh saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart were only evil

continually" (Gen. 6:5).

"The earth was corrupt before God, and the earth was filled with violence" (v.11)

"All flesh had corrupted His way upon the earth..."

"And God said, The end of all flesh in come before Me; for the earth is filled with violence through them; and, behold, I will destroy them from the earth".

In the days of Noah, God's eyes roved over the earth and found it a seething mass of wickedness; except for one house.

"But Noah found grace in the eyes of Yahweh". Noah, we read, "walked with God". His family was unique in that age of increasing violence, wickedness and corruption.

And it was saved when all others perished.

The widespread preparations for war testify that we are at the point of Divine intervention. What would remain of life upon the earth if man was mad enough to expend his rage in nuclear war?

What a privileged people we are to live in view of the Truth which we have espoused. By it we are enabled to lift our heads above the grim spectrum of trouble and annihilation, to the glorious prospects of the coming of the Lord, and the establishment of the Kingdom upon the earth. It is most encouraging and significant that the Lord, after predicting a time of unprecedented trouble when "men's hearts would fail them for fear" and the "distress of nations" would be such as would prove insoluble to man, said to his disciples:

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

Surely we see the "beginning" of the things predicted for the last days; let us take heed to the example of faithful Noah and endeavour, as far as possible, to seek the grace of Yahweh by walking in His ways. — P.M.

Message of the frog like spirits:

“Peace! Peace!”

when there is no peace...

(Rev. 16: 13-14; Jer. 6: 14).

The Futility of “Peace” Movements

The world has become thoroughly demented. To try and discover any form of wisdom or sanity in national and international affairs in these present times is a hopeless task.

With an element of almost lively abandon the peoples of the world are marching animatedly forward, towards the greatest catastrophe in world history: Armageddon — the commencement of Yahweh’s ultimate confrontation with the nations.

The numerous, often ill-defined, “peace” movements have become highly influential in this regard.

Whilst allowing that many sincere and genuine people have become caught up in the activities of these groups, the fact remains that the lunacy exhibited by many — especially those prominent amongst them — knows no bounds.

From displays of varying forms of derangement to obsessive delusion, they continue to develop a groundswell of public opinion dedicated to disarming the West in preparation for a worldwide take-over by the Soviets and the establishment of a one-world police-state.

Is this view uncharitable? By no means. It would be the inevitable outcome of events — if it were not for divine intervention in human affairs.

Why should this be so? For the simple reason that the International Communist movement has no interest whatsoever in world peace, except upon its own terms.

In 1931, the Lenin School of Political Warfare was told by Dmitri Manuilski — for a time the presiding officer of the U.N. Security Council:

“War to the hilt between communism and capitalism is inevitable. Today, of course, we are not strong enough to attack. Our time will come in twenty or thirty years. To win we shall need the element of surprise. The bourgeoisie will have to be put to sleep. The bourgeois will have to be put to sleep. So we shall begin by launching the most spectacular peace movement on record. There will be electrifying overtures and unheard of concessions. The capitalistic countries, stupid and decadent, will rejoice in their own destruction. They will leap at another chance to be friends. As soon as their guard is down, we shall smash them with our clenched fist...”

Where is the slightest evidence that the Soviets have ever deviated from this openly declared objective?

So much for the alleged hopes of “peace movements” in the West.

A Dangerous Hoax

Who, then, are those who are being motivated to develop the various "peace" movements? In the U.S. on April 1st, 1951, the House Un-American Activities Committee (a Committee no longer in existence; presumably on the grounds that there are no longer any forces in the world which are "Un-American"!) issued a report entitled *The Communist Peace Offensive; a Campaign to Disarm and Defeat the United States*. The document showed in some detail how intellectuals, professors, writers and others who influence public opinion, were encouraged into various Communist peace fronts. The report stated:

"The most dangerous hoax ever devised by the international Communist conspiracy is the current worldwide 'peace' offensive."

Georgi Dimitrov made the following observation to the Lenin School of Political Warfare:

"Never appear in the foreground; let our friends do the work. We must always remember that one sympathiser is generally worth more than a dozen militant Communists. A university professor, who without being a party member lends himself to the interests of the Soviet Union, is worth more than a hundred men with party cards. A writer of reputation, or a retired general, are worth more than five hundred poor devils who don't know any better than to get themselves beaten up by the police..."

One of the latest developments in Australia serves to highlight the "peace and safety" cry, which is gaining considerable ground. According to the Press:

"An ambitious worldwide project to encourage peace is gaining momentum ... Local nurses, students, church groups and sporting organisations have already offered their support for the project. They will join people in 47 other countries in the 'Million Minutes of Peace' appeal, started by a Sydney group..."

The report states that, during a month-long appeal, these folk will "donate" a few moments each day,

"through prayer, meditation, or positive thinking..." One of the organisers stated that it was not an appeal for money, but one for peaceful contemplation. "Donations" may be made by sending in "pledged minutes" or by attending a public Million Minutes program, or visiting a "mobile peace exhibition".

Even telecom are getting into the act. They will provide "minute-long peace messages"!

Publicity for this inane exercise in futility will be breathtaking. "The appeal is being promoted on football scoreboards (presumably the wildly enthusiastic fans will cease screaming for the blood of the opposition long enough to soberly absorb the 'peace' message!), by television advertisers foregoing their allotted times in favour of peace messages", etc. In addition, "a banner will fly from trinity church, in St. George's Terrace, during the appeal". The appeal will even be publicised on "postage stamps". As if all this is not enough, "museum displays" (among the dead!) will advertise the message.

Enough.

Turning from the babbling lunacy of a world gone mad, consider the sober attitude displayed by Bro. Thomas more than 138 years ago, when deliberating spiritually upon this same theme.

Brother Thomas And The "Peace" Movement

Bro. Thomas learned that on February 22nd, 1849, a public meeting was to be held at the British Institution. The purpose of the meeting was to consider a petition which demanded settling of disputes by means other than war. It transpired that "about two thousand men" were present — woman (now amongst the most virulent and bel-

ligerent proponents of "peace") were, in those days, apparently still too feminine to become involved in such matters.

The meeting was duly convened. Bro. Thomas listened to the first speaker, whose speech he described as being "chiefly remarkable for its length of wind". Having listened to numerous latter-day preachers of "peace" deception, we quite appreciate our Brother's comment. He found, as is also quite common in this present generation, that the only speakers whose voices were permitted to be raised were those whose "arguments were all in favour of Peace Society principles".

Is there anything new under the sun?

Agitated "Peace" Lovers

Bro. Thomas remained dubious but undeterred. In due time he rose to speak. He was, he wrote, "suffered to proceed in quietness for a few moments". However, opposition to his remarks grew, both in intensity and volume — hardly an example of "peace" at work. "It was Mammon shouting and hissing, and yelling through this unthinking multitude..." So, in 1986, what is so different? But Bro. Thomas was not to be deterred. He assured the meeting that they might as well hear him out in peace (!), since he intended to "maintain" his ground, even if he "had to stand there till morning". A man, indeed, of considerable conviction and determination!

Such firmness on his part resulted in an awesome reaction. A "well-dressed, white-headed man" began "gymnasticizing with awful energy..." This "peace-lover" became increasingly agitated. Amongst other un-peace-like actions, he began "beating the air" and flourished his

"cane" then his "fist". Bro. Thomas, no doubt quite accurately, interpreted these vigorous actions as a threat "to the security" of his "cranium" had his head been within reach of his excited and belligerent adversary. Since "the tumult was terrible", Bro. Thomas deduced that the bedlam had been "instigated by peace-loving enemies to peace..." A perfectly reasonable conclusion.

Eventually, the gathering became resigned to the fact that the only way John Thomas could be silenced was to permit him to move an amendment to the original motion.

"Engaged in the fray", he wrote, and "being single-handed" he had to "seek a way out" as best he could. His "way" was positive and forthright — an example that many of his latter-day brethren would do well to emulate.

The Amendment

Being given the floor for his declared purpose, he read the following to the assembled audience:

'AMENDMENT'. — *'Resolved*, that war being an institution of Divine appointment for the bruising to death of the Serpent-power, though disastrous to the subjects of it, has proved of great benefit to the human race; that civil and religious liberty have been won by the war power in connection with the *advocacy* of truth, which it has often protected; that the rights of God in the earth, the vengeance due to the blood of His people poured out like water in past ages, the chastisement and overthrow of civil and spiritual tyrants, the defence of liberty, and the establishment of peace based upon the ascendancy of right over wrong, of knowledge and faith over ignorance and superstition, and of a well ordered and enlightened liberty over despotism — *are things of infinitely greater value than gold or human life*; — that those who rule the nations, being men who have trained in the school of State superstition, arbitrary power, covetousness and contempt of the laws of God, and the rights of humanity, are malprincipled, seared in conscience, and *amenable only to fear*; that national wars to avenge the injured, and defend liberty, are neither impious nor impolitic; that while a

Bible Christian must not fight in the absence of the captain of his salvation, the Scriptures leave the nations to do as they please, holding them, however, **NATIONALLY RESPONSIBLE** for the *principles and manner* in which they make war; — that the nations of Europe, being Papal, Protestant, Infidel, and Mahometan, and **NOT CHRISTIAN**, the question of international war as compatible or incompatible with the spirit of Christianity, is *extraneous*; — that while taxation to maintain an extravagant and luxurious regal establishment; to enrich a pampered and vicious aristocracy; official sinecurists in Church and State; to bribe religious sects with costly endowments; and to build royal and episcopal palaces in the midst of impoverished and almost breadless populations, is odious and abominable — taxation to maintain an efficient military and naval force in the present condition of the world is wise, prudent, and indispensable; — that an army and navy are as necessary to the body politic of nations as at present constituted as the right and left arms to the body natural; — that considering the known traditional ambitious designs of the Court of Russia, and the threatening attitude of the Autocrat in relation to Schleswig-Holstein, Transylvania, Turkey, and Persia, in which countries its ascendancy would be to bring the Cossacks to the gates of Britain in Europe and India, a reduction in the army and navy of England is loudly to be deprecated by all the real friends of liberty and humanity in the **TWO WORLDS**: that these things being so, it is the enlightened and soberminded conviction of this meeting that whatever may be the merit of Mr. Cobden's financial speculations in other respects, 'special treaties of arbitration instead of war' is a visionary, utopian, and impracticable project; and that his 'motion' to that effect ought not to be sustained by petitions in its favour."

The Challenge Remains

Needless to say, the Amendment, though dazzlingly representative of divine truth, was soundly defeated by a great majority. Not at all surprising. When flesh is motivated by flesh, unheeding of the wisdom which comes alone from Yahweh, what other conclusion might be expected?

Now, 137 years after Bro. Thomas took his stand against ungodly "peace" philosophies, nothing has changed — because human nature

has not changed. With impressive simplicity, Bro. Thomas summarised the sad history of the human race:

"Man when left to himself never improves. God made man upright; but look at the wretched specimens of humanity which are presented in those regions where God has left them to their natural tendency, under the impulse of their uncontrolled propensities. Man thus abandoned of God, degenerates into an ignorant savage, ferocious as the beasts of prey" (Elpis Israel, p.124).

In these evil and demoralising times, when mankind perpetrates every possible outrage against the God of heaven, a grave danger confronts the Brotherhood of Christ.

With the frog-like spirits loudly croaking "Peace! Peace!" when there is no peace" (Jer. 6:14), Christ's brethren must not only remain totally aloof from such an ungodly environment; they must repudiate all truth-nullifying influences in every respect.

By all means, let those who have "their minds darkened" shout "Peace! Peace!" to the rooftops. They will discover soon enough — but too late — the vanity of their philosophy. When Christ is in the earth again they will learn that Yahweh has "a controversy with the nations" and many will find themselves at war with the Son of God (Jer. 25:31; Ps. 2; Rev. 2:26-27).

Let the sons and daughters of the Living God maintain their separateness from the world, and their integrity. May their lamps be trimmed, and may they be found "ready" to "immediately" receive their Lord, when he appears to relieve them of their trials, and to "reward" them "according" as their work in his service shall be (Matt. 25:7; Lk. 12:36; Rev. 22:12).

"Blessed are those servants, whom the Lord, when he cometh, shall find watching..." (Lk. 12:37). — J.U.

Christ At Jerusalem

What brought Jesus to Jerusalem? The Feast of the Passover — a feast ordained by God which every Jew was under divine command to observe. Jesus was a Jew and therefore he kept it. In this he showed humility and obedience — he did always those things which pleased his Father (John 8:29).

Was it a question of baptism? Then he humbly submitted to it.

Was it a matter of giving attention to reading and exhortation? Then he was to be found, on the Sabbath, in the synagogue, giving attention to these things in harmony with the divine injunction that upon this day the Jews were not to think their own thoughts or speak their own words.

Was it a question of keeping the three great feasts at the place where God had placed His Name? Then towards this place, at the appointed time Jesus steadfastly set his face — notwithstanding the reminder from his disciples: "Master, of late the Jews sought to stone thee and goest thou thither again?"

What an example!

We, too, have been made subject to divine ordinances, and arrangements. Are we humble and obedient in relation to them? To baptism we have all submitted, but do we insist upon the necessity of humility and obedience in this matter in the presence of the stranger and our children, or do we use lightness towards it and say so long as they are "moral" in their conduct and "devout" according to their own fleshly ideas we will try and make them feel at one with the household of Christ?

Are we faithful in our weekly remembrance of Christ, or do we absent ourselves from the memorial service because the speaker, the room or the company is not to our taste? The company with which Christ had to mingle on the occasions already referred to must, for the most part, have been far removed from his taste. Instead of receiving spiritual refreshment he had largely to encounter argument, opposition and enmity. Christ endured all this to please his Father.

When a path of obedience brings suffering upon us do we turn from our obedience in order to shirk the suffering or do we strive to endure "as seeing him who is invisible?"

When Jesus entered the Temple he found traffickers in sheep, oxen and doves, also money changers, carrying on trade within its precincts. He made a scourge of small cords and cast out all the changers' money and overthrew their tables and to them that sold doves he said: "Take these things hence: make not my Father's house a house of merchandise."

Amidst all this iniquity which was rampant in the land, why should this particular wrong-doing have been taken in hand so drastically?

It has been suggested, and there appears to be weight in the suggestion, that that answer is to be found in the Jews' attitude to God's enactment concerning leaven. God's command concerning the Passover feast was: "Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters" (Ex. 13:7; Deut. 16:4). Every Jew, at the time of this feast engaged in a most scrupulous examination of his house for the purpose of seeing that there was no leaven on the premises. This literal scrutiny was obviously valueless apart from the thing which it was intended to teach, namely, an examination of the thoughts and intents of the heart and the actions to which they lead. For the Jews to cleanse scrupulously their own houses and at the same time tolerate the defilement of God's house was a mockery of divine teaching. To a devout, thoughtful mind Christ's action was calculated to bring home the nation's hypocrisy.

Let us remember that God still hates formalism and hypocrisy. He looks to His Children to carry out His wishes with understanding, affection and sincerity — "doing the will of God from the heart."

C.J.

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A FINAL WORD...

Jehoshaphat, was a man of high religious feelings, of much zeal in the right way. Yet, his character revealed weakness.

He had a strong vein of amiability. He was too easily persuaded, and this led him to pitfalls of a serious character. Amiability is excellent when rightly directed.

Jehoshaphat commenced well. But then he imagined that he had the strength to withstand any adverse spiritual influence. Because of that strange perversity which is typical of human nature, he sought a union with the northern kingdom without a proper basis. "He joined affinity with Ahab" (2 Chron. 18:1). What caused it? Jehoshaphat was doubtless deluded by the impious and crafty Ahab, and seeking a peace which he never found, was induced to close his eyes to the apostasy in the north, and join in close fellowship with Israel.

The amiability of his character, his natural friendliness, his love of his fellow man, blinded his eyes, and drew him along a path that led to tragedy. Once Jehoshaphat abandoned his previous separateness, his troubles commenced. He found himself a close ally with one whose ways he was at variance.

We must beware of alliances that can weaken our way in the Truth. We must establish and maintain standards of doctrine and practice that are honouring to the God we serve, and must not be inveigled into forms of fellowship that can prove disastrous. That is a major lesson in the life of Jehoshaphat.

Logos Committee.

What Would The Answer Be?

If Christ, the Lord, should ask to-day
As once of Peter by the sea,
Whether we loved him — yea or nay?
What would our truthful answer be?
Of thee and me,
What would our answer be?

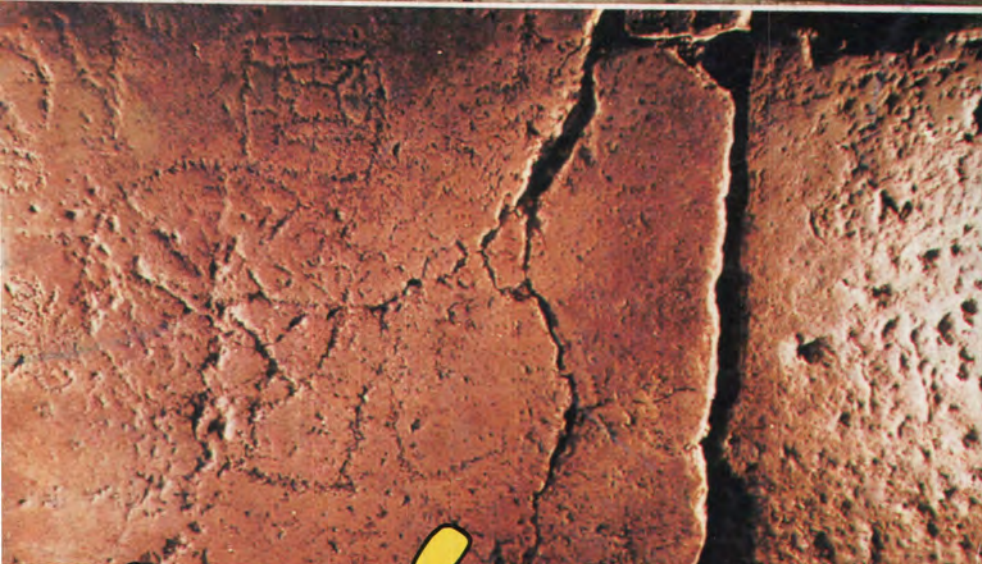
"Yea Lord: Thou knowest!" Should thus we cry
With ready lip and beaming eye?
Or should our tones our fears betray
"We know not what we ought to say."
For thee and me,
Would this the answer be?

Or should we say — "We love Thee, Lord,
"But wills are weak and hearts are poor;
"We cling all closely to the Word
Which will we know for aye endure."
For thee and me,
This would the answer be.

It would not do for us to boast;
We are so weak, we are so frail,
Our strength is weariness at most,
And off when we are tried, we fail.
"Yet we love Thee" —
This would our answer be.



The Pavement of Antonia
- The Place of Judgment (p.73).



ΛΟΓΟΣ

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Devoted to the spiritual edification of a people called out of Gentile darkness into the Light of Divine Truth, and providing a continuing voice in this generation to the writings of the pioneer brethren

THE PRIVILEGE OF SAINTS

Some choose to save their lives and their comforts, and their reputations now, at the expense of what the truth claims at their hands. Of such, it is not true that "the world knoweth them not." The world knoweth them, and honoureth and delighteth in them. But those who set themselves for the maintenance of the "blessed hope," and the law of righteousness connected therewith, find a different experience, namely, the experience of John and the early believers. The world will not recognise them; the world will have none of them — it will put them far away from their company. This is the bitter experience for the time, but there is a sweetness behind. We know we are in the company of the Apostles who said the friendship of the world is enmity with God (Jas. 4:4). It is impossible to secure the friendship of anybody except on the principle of having like sympathies, or like interests. If, therefore, we find ourselves getting on with the world, there would be evidence of moral identity with the world, and, therefore estrangement from God, before Whom "the world lieth in wickedness." Those who are of God will be affinitised to the things of God, and insulated from the things that are of the world. What matters it, then, that the truth brings suffering upon us at present — makes us current as fools — imposes upon us a social solitariness; strangers and sojourners with the Man of Sorrows, who, before us, walked through the world without belonging to it?

We can well reconcile ourselves to adversities of our position, when we remember all that is involved in the wonderful fact that we are called to be "the sons of God." Even in this present time we are better off than the creatures of pleasure. No man is so substantially and everlastingly happy as the man whose faith and hope are in God. The "pleasure" of the world is not happiness. It lacks the first element of true enjoyment.

"Joy in God," which is the privilege of saints, is a well of water through all the thirsty paths of life. It is a peace of God profound, passing all understanding, filling the heart and mind. Such is our heritage in the truth, if we sell it not by unfaithfulness.

The busy, pompous fools of the day may laugh, and have it all their own way. They shall soon be as though they had not been; their voices will soon be heard no more; their very names shall be forgotten. In view of this inevitable fate of all men by nature, is it not the highest type of folly to throw away even the chance of so good a thing as that which is offered in the gospel; namely, a restitution of our weak, worthless selves from the all-devouring grave, to be rendered incorruptible, and glorious, and powerful, and put into possession of life unending, society immortal and unblemishable, joy ineffable, riches unsearchable, and honour everlasting?

R. Roberts.

Fruitfulness Through Death.

“Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die it abideth alone: but if it die, it bringeth forth much fruit” — John 12:24.

The Analogy

The Lord’s statement above is a key verse in the important 12th Chapter of John. More than that, it is a key to the whole ministry of the Lord. And even that does not exhaust its importance. It is a key to our own destiny; and, finally, it is a key to the entire purpose of God since the Fall.

For the death sentence, then imposed on the human race because of sin, witnessed to the unprofitableness of flesh unaided to give Yahweh what He requires in us.

Both the Covenant of Law and the Covenant of Grace testified to the truth that the way to eternal life is through death.

That divine truth, like so many other divine truths, is imbedded in the law of nature itself, as the Lord observed. As seeds die and spring forth again to newness of life; as Spring follows Winter; so newness of life is possible in Christ through death.

Not only his death, but ours as well. His words above comprise a challenge to his followers. The application of the analogy to the Lord is readily appreciated; but do we as clearly see its relationship to ourselves? It is supplied in the Lord’s following explanation:

“He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal” (v.25).

To “hate” one’s life takes an effort of will. In the context of this verse it implies such a love of the hope in Christ, as to cause present existence and its objectives to fade into comparative insignificance. It is to recognise the need to sacrifice the present in order to attain unto the future. This requires such a knowledge of that which is promised and

anticipated as to completely dominate the mind. When the hope of the future appears real and tangible, it creates the incentive to attain unto it. A believer will figuratively "die" to the present to obtain that future. He will aim to bring forth "much fruit" to the glory of God.

But it is only done through death.

The Harvest

The Lord's analogy of a seed dying to produce a harvest, demonstrates that there is no loss in the service of Yahweh. Even though it demands a sacrifice of present and personal interests. On the contrary there is much satisfaction, much fruitfulness in so doing. Consider the harvest that developed out of the death of the Lord. Without it there would be no hope, no life, no kingdom, no future. For himself or for anybody else. The Lord triumphed through death, for through it he gained eternal life; and leading captivity captive, was able to provide the means for others to conquer as well. Moreover, the harvest is continuous, for ultimately it will bring about the elimination of death itself from the earth.

But if the grain had not died, there would have been no such harvest. And the lesson must be repeated in our lives. That is the challenge. Our death in baptism, our repudiation of the flesh to attain unto eternal life presents no real loss, but is an investment for the future. It will bring fruit to the glory of the Father, as well as benefit to ourselves. However, the death must be real, and not a mere fiction. There must be a change of life, and complete dedication to Christ before one can qualify as having died. This must be seen as the objective in our service to God. Every brother who prepares a candidate for baptism is actually preparing such a one for crucifixion (Gal. 5:24). And crucifixion is a painful, lingering death; shameful to those who do not understand its purpose. There is need to develop a correct attitude of mind in candidates so as to result in them seeing the need to revise their normal lifestyle, making sacrificial changes where necessary. This requires more than a mere academic acceptance of truth. Its doctrines must be seen as motivating a new way of life.

There will be no loss in this, as the Lord remarked. It will bring forth a harvest of fruit culminating in eternal life (Gal. 5:22-23). But the law of increase, as exhibited in the grain of wheat, teaches that it comes by *virtue* of death, not in *spite* of it. It is the kind of death that will produce a harvest, not death alone. Countless millions die without producing anything of value. But a sacrificial death, like the Lord exhibited on the cross, will be prolific in its harvest of fruit. The humblest Sunday

School student, submitting to a true baptism, will show in life the results of his knowledge.

To that end, baptism must comprise a genuine repudiation of the flesh. As it is a criminal offence in normal life to bury a living body; so it is for Ecclesias to baptise those who are not ready for it; who are not prepared to truly "die".

Therefore examining brethren should try to assess the attitude of mind, as well as the extent of knowledge, of a candidate. Take a grain of wheat in the hand. Externally it looks alright. It is round and complete, hard and self-contained. Its life-giving potential, the harvest it can produce, is hidden. It seems dead, like many a living person, but it has not died to bring forth fruit.

But within that hard grain of wheat is the mystery of life. The germ must be released to produce the harvest. It must be buried; softened by the water of life; germinated by the warmth of the sun. Then a newness of life will show itself. The process is brought about by the separation of the parts: the splitting open of the outer hard shell to bring to light that which is hidden within; then the sacrifice of each of those parts to produce life. And so growth appears, to move ever upwards. What an analogy! True baptism will open a person's innermost being to the Father, it will separate his parts (mind, strength, being) to be offered unto God as the parts of an offering were placed in order on the altar. The example shown will influence others; and so the harvest will increase.

The best witness to Truth is a changed life. "By their fruits ye shall know them," declared the Lord. How often has a changed life caused others to seek to know the reason for its motivation! And the change demanded by the Truth involves all aspects of life: hopes, aspirations, habits, appearance. As in the Nazarite of old, the change witnesses to the fact that such a vow has been made unto God as demands a completely different lifestyle. That is the form of death that will prove fruitful. Merely to die will not do so. Death, for the majority of people, is a loss. It is the end of hope, for there is no future. The Lord's death was no ordinary death; but the kind of death designed to produce life: a mortifying of the flesh to please God. "Therefore doth my Father love me, because I lay down my life, (in such a way) that I might take it again" (John 10:17).

The Object of Such A Death

That is the object of death through the waters of baptism. Baptism is not a mere act of convention; it is one of dedication: an outward token

of an inward change. "I die daily," declared Paul who so dramatically changed. Every day for him was a day of crucifixion, a reminder that he did not "live unto himself, but unto God". That is not an easy thing to do. It demands determination sustained by faith. It requires a clear understanding of the Truth and the future in relation to it. Consider the outstanding witness of Paul: "None of these things (bonds and afflictions) move me, neither count I my life dear unto myself so that I might finish my course with joy" (Acts 20:24). Paul matched courage with faith. Again he declared to some who attempted to dissuade him from preaching in Jerusalem: "What mean ye to weep and to break my heart? For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus" (Acts 21:13). Paul's example has been followed by many others during the "times of the Gentiles". It is recorded: "And they overcame him (the accuser) by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death" (Rev. 12:11). Their lives were living sacrifices, and so acceptable unto God (Rom. 12:1).

The "accuser" is still there to overcome. It is in the flesh. The Scriptures reveal an "old man" and a "new man". Both dominate thought if permitted to do so. It is in the mind where the victory will be won or lost. One is the manifestation of sin's flesh; the other of the Word of God (1 Pet. 1:23). The former is brutish in its thinking and desires (Ps. 92:6), it does what comes naturally; but the "new man" is developed by setting aside the "old man", putting him to death, by determined and continuous surrender to the Spirit's teaching. These two "men" are enemies (Rom. 8:7). There is no affinity between them. They are constantly striving the one against the other. We are commanded to "die unto sin's flesh" and rise to righteousness; to "put off the old man", and to "put on the new man": to "make no provision for the flesh to fulfil it in the lusts thereof" (Col. 3:9-10; Eph. 4:22,24). To use less figurative language, we are told to "walk not after the flesh, but after the Spirit". For a full rehearsal of what that requires, and the fruit that needs to be cultivated out of death, we have but to read through that excellent little work entitled: *A Pocket Epitome of the Commandments of Christ*. That will remind us of the extent to which we are to die unto sin and live unto righteousness. Figurative crucifixion, though not pleasant to the flesh, is a requirement of the spirit (Gal. 5:24). It may result in temporary loss, but its ultimate fruitfulness at the coming of the Lord is beyond all doubt. And that coming, surely, must be near.

OUR COVER

The Pavement



Ecco Homo Arch, Via Dolorosa

The Antonia Lithostrotos is one of the most interesting and emotive archaeological sites in Jerusalem. The name means The Pavement of the Antonia, and is identified with the Pavement (Lithostrotos) of John 19:13 where Pilate placed his judgment seat, and the Lord was conducted into his presence for trial.

Visiting the Site

To reach the Lithostrotos one must traverse the street in Jerusalem called *Via Dolorosa*. If we enter through the Lions' Gate we walk due west past the Temple area to our left, and on to a building adjacent to what is called *The Arch of the Ecco Homo*. *Ecco Homo* is the statement made by Pilate, rendered in our versions as "Behold the Man!" Legend has it that this arch spans the site where Pilate uttered those words as he presented the Lord to the leaders of the Jews, and delivered him into their hands for crucifixion.

In fact, that ruin is portion of a

triple gate erected about the year 135 A.D. by the Emperor Hadrian as the entrance to the Roman City which he had built on the ruins of Jerusalem after overthrowing the rebellion by Bar Kochba. He renamed the city *Aelia Capitolina*, and issued a decree that Jews must never reside there!

It is perhaps significant that this portion of the gate, identified with such a decree, remains standing in this age when Israel has command of the old city of Jerusalem! The decree of mighty Rome has not prevailed against that of the Almighty Monarch of heaven. In 1967, exactly

2,300 years from the Battle of Issus which witnessed the victory of Alexander the Great over Persia (See Dan. 8:9,13,14,20), Jerusalem was taken by Jewish forces and incorporated into modern Israel, a remarkable confirmation of prophecy (see Luke 21:24).

Walking along this significant street, and reaching the Arch, we turn right and enter a church building. Here we are conducted down a narrow passage way that descends to the level of the city in the time of Christ; for this was considerably below the present level. We are first led into a small museum which contains a small model of Jerusalem, and particularly the Temple area in the days of the Lord. Here we see how completely the Tower of Antonia overlooked the Temple area, and we are reminded that the Roman guard was located in this tower, ready to intervene, as it sometimes did, if riots or trouble arose in the Temple courts below. As we observe how completely the Tower dominated the Temple area we ponder how foolish was the boast of the Jews as they attempted to set aside the appeal of the Lord. He declared: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free" (John 8:31-32). But to this appeal of goodness and mercy, they brutishly responded: "We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?" Of course the Lord meant freed from the bondage of sin and death; but in answer to their foolish comment they only had to look to the north of the Temple court in which they stood, and there overshadowing it was the Tower of Antonia. Never in bondage? What happened in Egypt? Who took into



Star of David beneath a bird — possibly a symbol of the Roman eagle conquering Judea.

captivity the ten tribes? Where was Judah in the days of Daniel? What of its subjection to Rome? How completely flesh can blind itself to facts, when it does not like to view the evidence against it!

We think and talk of this and then are led to another room. This takes us over a grill in the floor, and we are invited to look down into its depths. We see a huge and deep cistern and are told that this was built by Herod the Great to collect the rain-water in the ancient city. This deep underground reservoir supplied the inhabitants with drinking water in time of need. We understand it is still used for certain purposes today.

The guide turns on the light and now we are invited to inspect the *Lithostrotos*, an ancient courtyard paved with large stones. There is no doubt that this courtyard, these stones, go back to the days of the Lord. And because of its position close to the Temple area, it is

claimed that it is the courtyard of the Antonia Royal Fortress in which Pontius Pilate, the Roman procurator resided, and on the court of which Jesus' trial was held.

Observing carefully the stones, our attention is drawn to a group of shallow carvings which were part of a game played by the Roman soldiers. Other of the carvings, some of which are blurred by time, depict the star of David beneath a bird; and this is explained to signify the symbol of the Roman eagle conquering Judea. Another depicts roughly a crown and a sword (see cover), and this is said to symbolise the cutting of the line of life. This game is known as *The Game of the King*.

The guide explains that this game was popular among the soldiers in Rome at certain times of the year, and was played here by the Roman guards. A prisoner was crowned and dressed in Royal garments while those around bowed and kneeled before him, mocking and deriding his enforced kingship. Portion of the game is marked out like a large hopscotch area, and apparently the "king" was driven from point to point until finally he reached a place where he could retreat no further, and was put to death.

From this it is suggested that the soldiers in dressing the Lord in royal robes and mocking his claim of royalty, engaged in their favourite pastime. Certainly, a prisoner who claimed to be King of the Jews, would be a natural target for such a purpose. When Pilate hung about the neck of the Lord the placard bearing the caption: "This is Jesus the King of the Jews", he perhaps entered into the spirit of the game of his guard, and delivered the Lord to be crucified.

In addition to the *Lithostrotos* as

we view it there is a deep well nearby from the Herodian period, the stone in which a lamp post was embedded, and grooves in the street intended to prevent horses from slipping on its cobbles. All of which help to identify the site.

Today, the Roman Empire is no more; the decree of Hadrian proclaiming that Jerusalem is out of bounds for Jews no longer remains. Instead, history has taken a full circle, the iron empire of Rome is broken into the toes and feet of the image, Jerusalem is under control of the Jews, and Israel is a revived nation in the earth:

"Though I make a full end of all nations (including the Roman Empire) whither I have scattered thee, I will not make a full end of thee; but I will correct thee in measure, and not leave thee altogether unpunished" (Jer. 30:11).

So predicted Jeremiah, and on the context of:

"For, lo, the days come, saith Yahweh, that I will bring again the captivity of My people Israel and Judah: and I will cause them to return to the land that I gave to their fathers, and they shall possess it" (v.3).

These words were portion of a prophecy that Jeremiah was required to "write in a book" as a witness for all time (v.2); and of which he was told: "In the *latter days* ye shall consider it" (v. 24).

These are the *latter days*, and we consider it to find the Scriptures vindicated in every detail. And here, in the *Lithostrotos* we have cause to recognise the reason for the punishment administered to Israel, and what events will yet compel them to acknowledge.

What are they yet to acknowledge?

Not merely that Jesus is the Messiah; but more than that: that he was and is *God manifest in the flesh* (1 Tim. 3:16). Judaism today refuses to acknowledge that Yahweh begat His

Son, and so strengthened him (Ps. 80:17) that he was born with the potential to absorb all truth and overcoming the flesh, reveal Him in word, deed and character.

In short, they must accept the doctrine of God manifestation which today they reject. Zechariah records the declaration of Yahweh (Zech. 12:10):

"They shall look upon Me whom they have pierced, and they shall mourn for him. . ."

They shall not only acknowledge that Jesus is the Messiah, but recognise the principle of God manifestation in him. They shall be forced to acknowledge that in crucifying the Lord, they virtually crucified Yahweh (Matt. 10:40; John 5:23; 10:30).

What a revelation that will be!

Meanwhile, as we gaze upon the *Lithostotosos*, and consider the tragedy of Israel's repudiation of the Messiah, we take comfort in the words of Paul:

"Have they stumbled that they should fall? God forbid; but rather through their fall salvation is come unto the Gentiles for to provoke them to jealousy. . . For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" (Rom. 11:11,15).

Israel's revival is a sign of the imminence of the resurrection: the physical resurrection to life eternal of saints in Christ; and the national resurrection of Israel for the Millennium and beyond.

One final comment on the Tower of Antonia: the fall of that stronghold in A.D.70 was the prelude to the destruction of the great Temple by the Romans. — H.P.M

THE TRUTH'S WITNESSES

The Name of Yahweh and the Name of Blasphemy were the two great rival names of the situation. The Name of Blasphemy on the Seven Heads has learned this by grievous experience; and discovering that the strength of the Eternal Name in the great conflict resided in "THE WORD", he strove to suppress it. But the greater his efforts in this direction, the more strenuous and determined were the witnesses to keep the Scriptures before the people. They learned the Bible by heart; and as we have seen by their quotations in their declaration, they did not neglect to study *The Apocalypse*, by which they were enabled to discern the times in which they lived. This the contemporaries of Constantine were enabled to do; and a hundred years afterwards, the Donatists also, as evinced by the device of the Vandal coin; the Albigenses likewise of this twelfth century; and Peter Jurieu, who discerned in his own day, AD 1687, the death of the witnesses, and interpreted the fall of "the Tenth of the Great City" of France, a hundred years before it came to pass; and Bicheno, a century later, who discerned their resurrection in his own times, to say nothing of the author, about seventy years later still, lest he should seem to boast of things beyond his measure. But all these (and how many more who can tell?), by the help of *The Apocalypse* were enabled to answer the question, "Watchman, what of the night?" and to discern things in the Body Politic of the Romano-Gothic society in their true relations to the Divine Name, which would otherwise have been inscrutable.

J. Thomas, *Eureka*, Vol 3, p. 187.

The Ecclesia Versus The “Church”

“The world is not reconciled to God; nor has it the least disposition for reconciliation upon any other principles that it has itself decreed. These principles are subversive of His supremacy in the universe; they are annihilative of His truth; they demoralise His character — therefore He will accept no homage predicated upon them. He has long since proclaimed the conditions of peace which He is waiting to ratify in every case where they are accepted. This proclamation is styled ‘the Word of Reconciliation. . .’”

— Elpis Israel, p.158.

The Word of Yahweh is Right

To suggest that the apostate churches of “christendom” have become “reconciled” to God would be as outrageous as it would be ludicrous.

Since God has “proclaimed the conditions of peace” how can religious organisations claim to be “reconciled” to God when they remain in ignorance of the “conditions” which He has provided for that purpose?

God will “ratify” those conditions “in every case” where “they are accepted”. But not otherwise.

Does this make Yahweh unjust? On the contrary. Brother Thomas has written: “The fact of a divine religion being instituted is proof of the love He bears the human race”.

However, in instituting religion, God “invites” mankind “to repentance”. This is the crux of the matter: God invites; therefore He proffers an invitation upon His own terms, and His alone.

The correct, spiritually-minded attitude for responding to such an invitation has been set forth by the Psalmist:

“Accept, I beseech thee, the freewill offerings of my mouth, O Yahweh, and teach me Thy judgments ... For the word of Yahweh is right; and all His works are done in truth ...”
(Ps. 199:108; 33:4).

Do the churches acknowledge these conditions? By no means. The principles upon which they lay claim to reconciliation with God are “subversive” of God’s “supremacy” and they are “annihilative” of His “truth”.

How repugnant to imagine that God would ever agree to meet sinful man upon man's terms. The One who created humankind will not degrade Himself or lower His own standards of righteousness and holiness to provide reconciliation for sinful man. No person who loved God upon the basis of a sound understanding of His word would either want or expect perverse human philosophy to provide the foundation for reconciliation between man and God.

Conditions For Reconciliation

The words "reconciliation" or "reconcile" have been rendered from the Greek word *Katallasso* in Rom. 5:10; 1 Cor. 7:11; 2 Cor. 5:18-20. In apostolic times this word was used in relation to the changing or exchanging of money. An individual would present money in a particular form, and receive in exchange a different currency. Applied to persons, the meaning is not dissimilar. It indicates a change of relationship, from enmity to friendship. When it comes to the matter of affinity between God and man, it should be patently evident that only God can make such a state of union possible. The "conditions" by which such harmony may be attained have been "long since proclaimed". The tragedy is that mankind — in exhibiting the perversity associated with the flesh — has declined to conform to such "conditions", preferring to "invent" their own philosophies whereby they make pious claims to be "worshippers" of God.

It would be unwise in the extreme to believe that such foolishness is only to be seen amongst the churches of apostate christendom. "True" worshippers have always been subject to the same danger. Concerning the covenant-people of

Israel, Jeremiah challenged them:

"Were they ashamed when they had committed abomination? Nay, they were not at all ashamed, neither could they blush. . . Thus saith Yahweh, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein. . . but they said, We will not walk therein. . . They are not valiant for the truth upon the earth. . ." (Jer. 6:15-16; 9:3).

How had this situation come about? The people who had been called upon to keep covenant with Yahweh had been persuaded to discard principles of divine worship, and substitute in their place beliefs and practices which were nothing more or less than the product of the thinking of the flesh.

Is not this a danger in every generation?

It happened in the days of Jeremiah. It had happened previously, as Moses often testified (cp. Deut. 32:5,16,18; etc.). And it has been repeated throughout history, whenever God's people have allowed their hold upon divine truth to be weakened or undermined.

Paul's Care For the Brotherhood

What of the Galatian Ecclesia? They were a community of people who had known the truth of God's word and become part of the One Body of Christ, but Paul wrote of them: "I marvel that ye are so soon removed from him that called you into the grace of Christ. . ." No wonder that he remonstrated with them: "O foolish Galatians! Who hath bewitched you that ye should not obey the truth?" (Gal. 1:6; 2:1). These words were strong indeed. But there was obvious need for them. The word rendered "foolish" means "unreflecting; never applying the mind to moral or religious truth". Hence: "O senseless Galatians" (Moff.), or: "O thoughtless Galatians!" (Roth.).

Is this terminology too blunt and outspoken? Does it present the unvarnished truth with unnecessary firmness and inflexibility? By no means. Would Moses, Jeremiah, Paul — or other faithful men of God — have shown their love for God, and for their brethren, by minimising the problems facing their brethren? Would they have been doing a service to the truth by adopting a compromising stand in regard to the spiritual need of their brethren? Not in any sense.

Men such as Paul cared anxiously for the spiritual well-being of their brethren. They therefore spoke out, refusing to give ground on issues upon which the survival of the purity of the Truth stood endangered.

In their foolishness the Galatians had allowed themselves to become “bewitched” — or, as the question has been posed: “Has someone put a spell on you?” Both renderings capture the meaning of the expression. The implication is clear: some person or persons — *not*, let it be noted, from the world-at-large, but from within the ranks of the Brotherhood — had captured their interest and attention with devastating results. It was not that the Galatians had decided that they were fed up with the Truth and wished to embark upon a “new” religious “experience”. Simply, due to their own lack of understanding and maturity in the word of God, they had fallen easy prey to the influences which had moved amongst them, undermining apostolic teaching. False brethren — parading themselves as pious worshippers of God — had introduced their own speculative ideas into the Ecclesia, with disastrous results. Paul had no time for those who speculated upon religious philosophies, for he recognised them as being only negative and destructive.

He was well aware of the danger inherent in human pride and pomposity, and opposed such trends uncompromisingly.

So did Bro. Thomas. So should we.

And rightly so. How can professing men of God claim to have integrity, if they are prepared to remain silent whilst brethren and sisters are led away from the path which leads to eternal salvation?

Apostolic Example of Integrity.

Paul was no artful politician, striving to arrive at a peace-at-any-price arrangement with those who were destroying Christ’s brethren.

After all, the “word of reconciliation” had been “committed” to the apostles. It is to be observed that it did not originate with them, but was committed *to* them, God being the Author of it.

Since he was a man of integrity, was it not essential that Paul remain unreservedly faithful to that “word of reconciliation” which had been committed into his care?

Should we expect that Paul could have made “adjustments” to his position, to accommodate the free-thinkers of his day who were busily demoralising the faithful, and insidiously weakening the strong foundations upon which the Ecclesia had been established?

There are “conditions” upon which men and women may find “peace” with God — and the members of the Ecclesia of God should be fully equipped to proclaim those “conditions” to a perishing world. In the days of Moses and Jeremiah such was not the case. And in the times of Paul many Ecclesias, once sound in the faith, were no longer capable of proclaiming the “conditions” for “reconciliation” with God, because they no longer clearly understood those conditions themselves. A

calamitous situation. They had lost their sense of spiritual direction. They had lost sight of their responsibilities to God. They had become blind to their own personal need: to remain intellectually in harmony with the purity of the Truth.

Concerning the "pulpit orators" of this age, brother Thomas wrote that they are "either greatly deceived, or, if their eyes be open, most egregiously impose upon the credulity of the public, in pretending to be Christ's ambassadors to the world. Why, they are the world's allies; the friends and supporters of Satan's kingdom whose subjects pay them their wages on condition of *preaching such doctrines as suits them!*"

Any Christadelphian should be able to readily grasp the truth of these words — although experience has sometimes shown that increasing numbers of brethren and sisters find it difficult to accurately discern the clear line of demarcation which separates the true Ecclesia which loves God and His Truth, from the world which knows not God and rejects His Truth. If such trends are not arrested there is little hope for the survival of the Truth, other than in faithful individuals who refuse to compromise the one and only "way" which leads to "the tree of life".

Walk in Light

In apostolic times there were "false teachers", who brought into the Ecclesia "damnable heresies". If such men decided to discard their own hope of eternal salvation, that was bad enough. But worse was to result: "Many" followed "their pernicious ways" (2 Pet. 2:1-2). How did this tragic state of affairs develop? For the same reason it had earlier developed amongst the Galatians, who had been "removed" from "the grace of Christ". Who had removed them? False brethren. Men who thought themselves educated authorities in the things of God, and "put a spell on" otherwise

innocent brethren and sisters. How did they accomplish this? They deceived brethren with "meaningless phrases" (Eph. 5:6). In view of the fact that it may be charitably assumed that the deceived ones were not mentally deficient, the false teachers must have exercised considerable personality, manifested impressively in "big, empty words", or high-flown talk, which is all hollow. . . ." (2 Pet. 2:18).

How utterly tragic that Christ's brethren and sisters should allow themselves to be led away from the Truth by such fraudulence and treachery.

But it has happened. In the days of Moses and the prophets. And in the days of Paul. Which means that it will continue to happen, because human nature does not change.

The members of Christ's Body have but one defence against the subtle erosion of their faith. They must ensure that they "continue in the faith, grounded and settled" so that no "teachers" — whether within or without the Body — are able to rob them of their hope of eternal salvation (Col. 1:23). By remaining "steadfast" and "unmoveable" through their sound knowledge and understanding of the Truth, their faith will continue to grow in pristine purity (1 Cor. 15:58; 2 Pet. 3:18).

Those who claim to be the "children" of God and who are assuredly "light in the Lord" are required to "walk as children of Light". And so far as "pulpit orators" or false teachers are concerned, true believers should "have nothing to do with the barren unprofitable deeds of darkness, but instead of that, set your faces against them ..." (Eph. 5:1,8,11; A.V., Wey.).

In these closing days of the Gentiles, let Christ's brethren rise to meet the challenge of the times. "Therefore, prepare your minds, and fix your hopes calmly and unflinchingly upon the boon that is soon to be yours, at the revelation of Jesus Christ. . ." (1 Pet. 1:13, Wey.). — John Ullman



LOGOS COMMUNICATIONS

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS NEAR AND FAR

Request

"I would like to express my thanks for the work of Logos over the years. I have not been around as long as the Magazine has, but I know that many brethren, sisters and ecclesias have benefited from its exhortations and expositions.

"Further, I would like to thank you for re-introducing your study of the Psalms: this section of the Word is most helpful, and contains some of the most moving and heartfelt expressions of the Spirit as seen in a fruitful servant, the Beloved.

"Would it be possible to reproduce these studies in book form later, say in five sections corresponding to the five sections of the Psalms? That way we would not have to wait for the 150 being completed before getting something in permanent form (though we pray that the Lord may be here before then).

"I also appreciate your decision to expound the *Book of Daniel* in *The Expositor*. This, certainly, is a timely decision, and one, I trust, that will help prepare those who study for the Lord's coming. In addition it should help combat the flood of

strange ideas on basic Bible prophecy that seem to be more attractive to some than the clear expositions set out by our pioneering brethren.

"The world is certainly in quite a mess, and only the Lord's coming can put it right. Sadly the same is becoming true of the Ecclesial world, particularly in view of the increasing pressures encroaching into areas where they ought not: both in the lives of saints, and the order of Ecclesias.

"A great thrill in recent months has been to read the reprints of *The Ambassador* and *The Herald Of The Kingdom and Age to come*. To actually read for myself the words of Bro. Roberts and Bro. Thomas in their original setting is certainly refreshing to the mind and invigorating to faith. In providing these reprints a good service has been done the brotherhood. This generation seems to have lost the desire, and maybe the ability, to read this kind of material.

"Your Editorials have been most timely and beneficial. They are often challenging, but this is what is required. They are also encouraging, and I and my family have felt

the need of such in view of pressures over the last few years. Nevertheless, through the power of the Word, we have obtained the strength to carry on. A recent study of the Nazarite vow (Num. 6) has been absolutely thrilling. It sets forth the secret of survival on the part of those 'called out' for dedication and spiritual Naziriteship. The Nazarite provided a living example of the Kingdom (Num. 6: 1-8); and Yahweh provided a unique sacrifice for the 'sin that doth so easily beset' the Nazarite (vv. 9-12). The Nazarite provided a miracle of Divine forgiveness and acceptance (vv. 13-21). The faithful Nazarite was typical of all that Yahweh desired to see in His people who receive the Divine blessing; thus becoming the manifestation of 'the Name' (vv. 22-27). No wonder Bro. Roberts called the Lord Jesus the Nazarite supreme. It is also our lofty calling in our relationship with the Father through the Son, and through which the Divine family of the Age to come is being developed. Sadly, Israel lost sight of this call to faith in the midst of the Law; and we can be in danger of doing

the same with our own style of law-keeping when Truth is not a living, personal, vibrant power in our lives. Our Ecclesias desperately need that power in their midst, manifested by young members (and older ones also) who recognise their state as Nazarites unto Yahweh (Amos 2:11). Notice how He views His Nazarites (Lam. 4:7; cp. vv.1-2). O that Yahweh will raise us up before our Ecclesias are overwhelmed." — M.W. (Tas.).

(We would be very interested in producing an exposition on the Psalms as described by you. But time is the great problem. We have studied closely all the Psalms, and in an Ecclesial study have expounded in depth the first 119 Psalms. Certainly, the spiritual benefits are outstanding. The Law of the Nazarite is wonderfully applicable to our state in Christ; it made priests of laymen and shows what is required of the spiritual priesthood of today — Ed.).

Israel's Confidence

"Some weeks back, on ABC Radio 2, the news correspondent in the current affairs program declared: *Never before has Israel dwelt so confidently in the land.* In the year of International Peace and Security, surely such words are meant for ears attuned to Ezekiel 38:11: 'And thou shalt say I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell confidently (mg.), all of them dwelling with-

out walls, having neither bars nor gates.'" — P.G. (SA).

(By all means let our eyes and ears be opened and attuned to the amazing signs that vindicate the prophetic Scriptures, and proclaim the imminence of the Lord's return. They comprise the miracles of these last days — Ed.).

Increase

"Please find attached a table of statistics taken from *Ecclesial Calendars* between the years 1969 and 1984 inclusive. You may like to put some of the figures in *Logos* where readers may make their own conclusions.

"In distinguishing between baptisms via the Sunday Schools or as Interested Friends, I have taken a little licence. For example, the baptism of 'Mrs X' would probably be that of an interested friend (if not specifically stated). Other baptisms have been classified on the basis of personal knowledge.

"The 'net increase' is obtained by adding the sum of baptisms plus refellowships and subtracting from that of the total deaths and drifters. — J.R. (NSW).

(We can only give here the totals of these valuable statistics. They are as follows:

Number of baptisms (1969-84)	1714
<i>Sunday Schools</i>	829
<i>Interested friends</i>	885
Less deaths	305
<i>Less disfellowships</i> ..	152
Nett Increase ...	1257/1457
	1257

Cause of loss exclusive to death:

<i>Resignations</i>	20
<i>Continued Absence</i> ...	54
<i>Marriage out of Truth</i> .	5
<i>Doctrinal error</i>	9
<i>Joining a church</i>	1
<i>Conduct unbecoming</i>	27
<i>Joining another fellowship</i>	11
<i>Marriage problems</i>	4
<i>No reason</i>	21
TOTAL —	152

Please excuse the delay in publishing these interesting figures; we had intended to use them in conjunction with an article, but as the article is not yet written, we publish as above. It is important to notice that "Continued Absence" and "Conduct Unbecoming" are the two largest causes for Ecclesial loss. This would suggest that Ecclesias give themselves to further instruction and exhortation along those lines so as to minimise such wastage.

The figures are not absolute because some Ecclesias — mistakenly we believe, and certainly sometimes of others fail to publicly list any such loss. On the other hand not all baptisms are recorded. However, whilst it may be thought that the general increase is satisfactory, it is not really so when a few sheep are straying. Let us "strengthen the things that remain and that are ready to die. — Ed.).

From the Beginning

"I have enclosed my cheque for the current volume of *Logos*. I have received the magazine since its first volume. For a time I received it free, and

found it very useful to compare with Scripture. Of course all exposition must be compared with the Word of God; for the possibility of humans to err is too obvious to need comment. Even Peter had to be corrected by Paul on one occasion. So never be discouraged by criticism." — L.B. (Qld).

(It is delightful to receive a note of encouragement from an old friend. So many of our old friends have fallen asleep in Christ. We look forward, with anticipation of renewed friendship at the return of the Lord, and the establishment of the Kingdom — Ed.).

Help Where Needed

"I have been receiving *Logos* free for a long time now, for which I am thankful; and would still like to receive it. I can only send a small donation now and then, and I have enclosed one with this letter to help in the work you and your fellow-workers are doing". — E.K. (N.S.W.).

(We deeply appreciate your gesture in that regard: it has been our pleasure to forward the periodical to you without cost, particularly as you state it has been of help to you. — Ed.).

Looking to the Day

"May the day come quickly when Yahweh shall be praised in the earth in the beauty of holiness for evermore by those who love Him and are the called according to His purpose.

"We appreciate your strong and clear lead in matters of doctrine and conduct which we all need so much in these last days. We have the assurance that our Father knows His servants by name and upholds them in the holiness of His hand. Even though we are weak and erring if we seek His forgiveness and His help, we shall stand together acceptable in that Day. We have this assurance because He has commanded us to believe in His great goodness. This we do because of His righteousness and lovingkindness shown towards us in His Son, our Lord Jesus the Christ." — R.M.B (S.A.).

(Yahweh would have us meditate upon His goodness towards us, and respond in love towards Him. By so doing we draw Him more closely into our lives, and can anticipate the future with assurance — Ed.).

Story Of The Bible

"Your *Story Of The Bible* is much appreciated by my grandchildren. Others have used it in instructing children. When will the next volume be published?" — E.S. (Qld).

(Volumes 1 and 2 are available, and we have also prepared a fair amount of Volume 3. However, pressure of other work, including the additional time taken to prepare the new "Logos" format has delayed our work a little. However, urged on by you

and others, we will again attack the job before us! — Ed.).

Opposition

"I find the Spiritual content of *Logos* outstandingly helpful; yet I hear so much adverse criticism from various quarters. I can only assume that some find its uncompromising stand in upholding the purity of Apostolic Doctrine and Practice too narrow. We all need remember that the way to the Kingdom is narrow, as Jesus declared it would be." — B.B. (U.K.).

(We appreciate criticism if it is designed to help; and in any case, never cast it behind our backs. However, we do recall many years ago when subjected to some unwarranted opposition, an elderly brother encouraged us by saying: "Never mind; remember the birds seek out and peck at the ripest and best fruit!" — Ed.).

The Mess Made By Man

"We are living in a very evil world. More strikes and unrest than ever before; 'men's hearts failing them for fear' as people realise that there is no way out of the mess that man has created by his misrule. These are signs of the times of which we have been warned; and it is up to us to keep ourselves separate from those things in the world that will lead us away from following the Truth in its purity. Meanwhile, one day at a time is sufficient for us. We know not the hour our Lord will appear; so let us

not be caught unprepared. We must 'work out our own salvation with fear and trembling', redeeming the time for the days are evil'. We need to build up our spiritual strength so as to withstand all that we may have to endure, and be found ready for the Lord at his coming." — J.N. (Vic.).

(In times when problems do not obtrude we need to store up a reservoir of the water of life, that we may have it on hand, and tap it when in need. If we give ourselves to the Truth in the comparatively easy days of youth, we will not fail when our strength is tested in older age — Ed.).

The Logos: A Bargain

"Once again I make my most intelligent purchase of the year in forwarding my subscription. Don't be discouraged if your work is not received in all areas, as that might mean additional for us who can't get enough! Certainly the subscription rate is the bargain of the year, considering the cost of most things today. Even if it were much more, it would still be reasonable; particularly in knowing that others on the planet are courageously upholding the Truth uncovered by Brethren J. Thomas and R. Roberts, and confirmed by many other capable brethren since.

"What a marvellous heritage we have; and how the heart is stimulated with zeal thereby. How awed we are that the atoning work accomplished in Christ still unites the

minds of those physically distant from each other; and even living in different ages.

"If current 'liberal' and 'humanistic' philosophies are adopted, what future would there be for *Logos*. But let the Magazine elevate our minds above that which is earthy, and we will see more clearly that which we must become. Liberal ideas might be met with broader approval, but whose approval is lasting? Only that of the Lord's.

"It is His resplendent glory which we wish to share in the Age to come; and only steadfastness through Christ in the present will reveal ultimately an eternal satisfying future — J.C. (Canada).

(We have received tremendous benefits from Yahweh in many areas and find it personally satisfying to do what we can to further His Truth and share its benefits with our brethren and sisters in many parts — Ed.).

Consolation

"When my beloved husband fell asleep last year, there was much in the following issues of *Logos* which seemed to be written for me, and I was much helped and gave thanks in prayer to God for the encouragement received. I have enclosed subscription for the next year's issues, and the balance to be used where most needed, as a practical Thank you!" — D.M. (U.K.).

(There is nothing more consoling than the Truth in times of difficulty and sad-

ness. "Comfort ye, comfort ye, My people, saith your God". So Isaiah was told; and we in these far off days can share the comfort that the Word invariably provides — Ed.).

From Israel

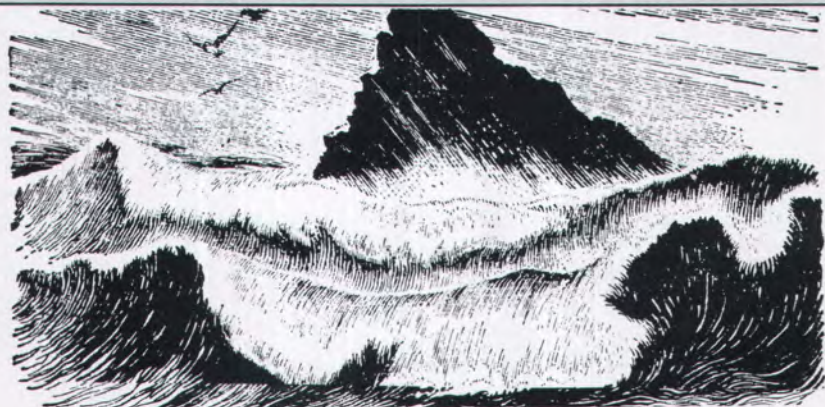
"On behalf of the Acting President of WIZO State Council of South Australia, and all our WIZO members, I would like to take this opportunity to express our very sincere appreciation for your very generous donation of \$500.00 which was presented to Kiryat Rachel's Children Centre, during your visit and tour to Israel in April.

"You may know that in Israel, WIZO cares for and educates 36,000 infants, children and youth, provides services of every kind for hundreds of thousands of women and assists new immigrants and the aged — all this by means of the 660 services and institutions set up and run by various departments of World WIZO and/or Israel — WIZO and supported, in many cases, by sponsoring federations.

"You can be sure that your kind donation will be put to good use to help care for the children at Kiryat Rachel."

With warm WIZO Greetings — R.O. (Secretary).

(The Cheque was presented personally to Wizo in Jerusalem during the last Tour of Bible Lands, earlier this year — Ed.).



The Blessedness of Forgiveness

(Psalm 32)

Sin creates a state of disharmony between the Creator (Who is essentially good) and His creation. Accordingly, Yahweh cannot look upon it with any degree of allowance. True believers acknowledge that, and are made uncomfortable by its presence, or when they are guilty of misdemeanour.

David has experienced this state, because of his transgression; but the enormity of his actions having been brought home to him, he takes steps to rid himself of its effect. For him all indecision is at an end. Full confession of sin has been made and forgiveness granted. Peace of mind follows. It is the peace of harmonious co-operation with Yahweh based upon an acknowledgment of dependence on Him, a recognition of personal failings, a pleading for forgiveness, and a forsaking of the way of wrong doing. David has followed that course, and in seeking and receiving forgiveness, types the multitudinous Christ, in contrast to many incidents referred to in the Psalms in which he types the individual Christ.

The Joy of Justification by Faith — vv.1-2.

David expresses the great relief and joy obtained from a frank confession of sin, and the consciousness of having been granted forgiveness by Yahweh.

VERSE 1

“Blessed is he whose transgression is forgiven” — The word *Blessed* signifies “most happy”. In the Hebrew, the word is in the plural; “The happinesses of he...” Such joy is not limited to one narrow channel of bless-

ing, but extends to various avenues of such; hence the use of the plural. It is significant that the Psalms promise blessings on two counts: The first, accruing to one who keeps himself completely from sin; and in that regard can fully apply only to the Lord Jesus Christ (Psa. 1:1). The second, as expressed by the Psalm before us, through justification by faith in the forgiveness of sins. The first sets forth the ideal; the second reveals what should be sought when one falls short of it.

The verse before us is cited by Paul in Romans 4:7-8 to emphasise the personal blessedness that stems from justification through faith. The Apostle was an example of this. An amazing transformation had been effected in his life through this means. He considered himself to be a foremost example of one so blessed (see 1 Tim. 1:12-15). In his exposition in Romans, he placed the emphasis upon the word "blessed". "David", he wrote "describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying. . ." And then he quotes the verse before us. What is justification? The same Greek word is rendered righteousness. It is the vindication of a person as being accounted right by God. That is possible by two ways: justification by works, or justification apart from works. By "works" is meant the perfect obedience of all the requirements of the Law. The Lord was justified by works: he completely fulfilled all the requirements of the Law (Matt. 5:17-19); he "magnified it and made it honourable" (Isa. 42:21). His resurrection to life eternal proclaimed that that fact, for "the grave could not hold him (Acts 2:24). If the grave could have held in bondage that righteous man, who had rendered complete obedience "even unto the death of the cross" it would have revealed God as unrighteous, for His judgment would have consigned to eternal death one whose thoughts, words and deeds were

divine. His resurrection to eternal life was a witness to his complete manifestation of Yahweh earning for him the title "Son of God with power" (Rom 1:4). The other form of justification is open for those convicted of sin, and requires forgiveness therefrom. This is done "in the name of the Lord Jesus Christ" (Acts 2:38).

When Paul taught that justification is possible "without works", he did not mean in the absence of some demonstration of an active faith. By "works" in such a context he meant perfect obedience to all the requirements of the Law. For example, he cites Abraham as a classic example of one justified by faith: "Abraham believed God, and it was counted unto him for righteousness" (Rom. 4:3). The word "believed" signifies to manifest faith, and Abram's faith was such as to cause him to leave Ur of the Chaldees, and make his way into the land shown him by God. His justification had a beginning and a completion. His faith which was manifested in leaving Ur was justified by works when he offered up Isaac. So reasons James (Ch. 2:21-23). The preposition "for" in the statement "for righteousness" is from the Greek *eis*, which signifies a moving towards an object and not the end of the process. Faith in the abstract, therefore, is the beginning of justification but only when manifested by baptism; and that lays a foundation for the demonstration of works of faith as revealed by Abraham. By the offering of the Lord Jesus, and through the forbearance of God, forgiveness of sins is granted (Rom. 3:20-27).

Christ declared that "all manner of sins" will be forgiven the man of faith (Mark 3:28). David is a classic example of the extent of sinfulness that can be forgiven. This is illustrated by his use of the word "transgression". This describes sin so grave as to invade the rights of another. David's sin with Bathsheba ignored the rights of Uriah. More, it ignored the right of Yahweh to legislate against such

acts, and that was even more serious. In his great confession, David acknowledged that. He declared: "I acknowledge my transgression: and my sin is ever before me. Against Thee, Thee only, have I sinned, and done this evil in Thy sight; that Thou mightest be justified when Thou speakest, and be clear when Thou judgest" (Ps. 51:3-4).

That transgression had been "forgiveness" or *borne away* as the Hebrew *nesui* signifies. It had been lifted from off David as a heavy burden might be. "Behold the Lamb of God," declared John of Jesus, "which taketh away the sin of the world" (John 1:29). Now notice the margin. It renders it as "*beareth*" away. That is what David experienced as expressed in the first line of the Psalm. But how was it done? The next line reveals the process.

"Whose sin is covered" — The word "sin" is from the Hebrew word signifying *to miss the mark*. It describes the natural tendency of the flesh to go astray. The cure requires baptism, for baptism is a token of death, burial and resurrection to newness of life. It is a token sacrifice or repudiation of the flesh, for all sin springs therefrom (Mark 7:18-23; John 2:16). Baptism, therefore, is an acknowledgement that the one so baptised recognises the weakness of flesh, and will attempt to "mortify" it or put it to death, that is, to deny it (Col. 3:5). He is "baptised into the name of the Father, the Son and the Holy Spirit", and therefore is covered with Christ (Gal. 3:27). That which is "covered" is hidden away or forgiven.

VERSE 2

"Blessed is the man whom Yahweh imputeth not iniquity" — A third word is introduced to describe wrong doing. Here the Hebrew word denotes *rebellion*. The three words thus used imply a gradation of "wrongdoing". "Sin" expresses the tendency of the flesh to go astray, its weakness; "iniquity" denotes a rebelliousness of attitude that persists in so doing; "transgression" describes the intention of the sinner to do so irrespective as to the rights of others. Yet as terrible as sin is in the

sight of Yahweh, He opened up the means for it to be forgiven. The means provided are only available to the sincere of heart.

What is meant by God "imputing not iniquity"? The word Paul used in his citation in Romans denotes *to charge against one*. When a person's sins and iniquities are forgiven, they will no more be charged against him: they are completely blotted out (Ezek. 18:21-22).

To "impute not iniquity" is to forgive a person of such.

"And in whose spirit there is no guile" — "Spirit" in such a context as this Psalm indicates the innermost thoughts and feelings of a person. Similar usage is found in such expressions: "Blessed are the poor in spirit..." "The spirit is willing but the flesh is weak..." A person who is guileless in spirit is open and honest with God. He is inwardly completely sincere. He realises that the One with Whom he has to do "discerns the thoughts and intents of the heart" for "all things are naked and open unto the eyes of Him with Whom we have to do" (Heb. 4:12-13). Such knowledge if meditated upon and applied will annihilate all guile.

The Sorrow Of Sin — vv.2-3

Before openly recognising the gravity of his sin, and seeking a Divine way of forgiveness, the realisation of the enormity of his action has weighed heavily on David, even though he attempted to excuse it. As a result it made him physically ill; he could find no help or rest from his malady.

VERSE 3

When I kept silence, my bones waxed old — David now refers to the time when he attempted to hide his sin from God and man. He tried every strategy to cover it up, including the methods adopted to rid himself of the embarrassing presence of Uriah, and his subsequent marriage to Bathsheba. But a man of David's spiritual calibre knew that he had done wrong, and suffered the physical result of his transgression. Beset with doubts and fears, ill at ease at his inconsistency, worried and

troubled as to the outcome of it all he was afflicted with an illness that affected his very being. The reference to "bones" relates to the body as a whole. See Ps. 35:10.

"Through my roaring all the day long" — The word "roaring" is rendered *groaning* by the RSV. It suggests the irrepressible anguish of David in his misery.

VERSE 4

"For day and night thy hand was heavy upon me" — His misery stemmed from his innermost recognition that his sufferings were due to the disharmony of his state with Yahweh. He recognised his condition as just punishment for his iniquity: difficult to endure, but matching the crime.

"My moisture is turned into the drought of summer" — The vital sap and juice of his body seemed dried up by the burning fever which afflicted him through his illness. See Ps. 22:15.

"Selah" — The word is not merely a musical notation, but an important element of the Psalm. It is derived from the Hebrew *salah* signifying "to strew" or "spread out", and therefore to think upon, to meditate. It is actually a thought link calling upon the reader of the Psalm to meditate upon what has been recorded in the light of that which follows. The previous verses have expressed the joy of justification in contrast to the misery of sin committed and remaining unforgiven in the mind. What follows expresses what one must do under such circumstances.

The Comfort of Confession — v. 5

The true worshipper has the infinite comfort of being able to confess, plead and confide in God, and of deriving therefrom a "peace of mind that passes the understanding of man".

VERSE 5

"I acknowledged my sin unto Thee, and mine iniquity have I not hid" — David has learned what all must do, namely, that in order to cover sin it must

be frankly opened up to God. As soon as David openly admitted the enormity of his conduct to God, and pleaded His forgiveness, he felt much better; for the way had been opened for reconciliation. The clause before us can be rendered: "I began to make known. . ." implying that as soon as he turned to Yahweh, the Father instantly turned to him, illustrating the parabolic description of forgiveness expressed by the Lord in the parable of the prodigal son who returned to his home in his extremity, and found his father waiting for him (Luke 15:19-24; Heb. 13:5; James 4:8).

"I said I will confess my transgressions unto Yahweh" — See Ps. 38:18; Luke 15:18.

"And Thou forgavest the iniquity of my sin" — There was no minimising the seriousness of his sin, but a frank recognition of its full gravity.

"Selah" — See note above.

The Reward Of Righteousness

— vv.6-7

David outlines the great benefits instantly derived from justification.

VERSE 6

"For this shall every one that is Godly pray unto Thee in a time when Thou mayest be found" — The word "for" is a translation of the Hebrew *al* which signifies "because". The idea is that the forgiveness extended to David became a precedent for others in like need to seek the mercy of the Father. In pleading his case, as recorded in Ps. 51, David had vowed:

*"Restore unto me the joy of Thy salvation;
And uphold me with Thy free spirit.
Then will I teach transgressors Thy ways;
And sinners shall be converted unto Thee"
(vv. 12-13).*

In order to teach others, David had arranged for the public singing of the Psalm that expresses the enormity of his conduct, and the great mercy of the Father; for he gave Psalm 51 into the charge of "the Chief Musician" (see introductory note to Psalm 51) which meant that it was used in the public service of the Temple. Now, at the time of composing Psalm 32, full justification

had been granted the King, and the way opened for others to likewise seek the mercy of Yahweh. Accordingly, they are recommended to do so. Perhaps the word "shall" is better rendered *let*. It is an invitation for those in need of forgiveness to follow David's example. The Psalm limits this action to the "Godly". The Hebrew word is *chaycid* and denotes *one who can claim a special relationship to Yahweh*. The word is rendered *holy* in Psalm 86:2, with a marginal amendment: "one whom Thou favourest". A father-child relationship is established between Yahweh and believers, and the latter are invited to experience the same boon in trouble as David found. They are urged to do so in a time of finding (mg). When is this? Psalm 69:13 declares it to be "an acceptable time", which Paul taught is "now" (2 Cor. 6:2). The condition needful to finding Him are stated in Deut. 4:29; Jer. 29:13; ct. Isa. 53:6. They must be developed in the hearts of those who desire to "find Him" (Jer. 14:12; 15:1; Prov. 1:28). Therefore, let no one delay in searching for God; but be sure that an attitude of mind is revealed that is acceptable to Him.

"Surely in the floods of great waters they shall not come nigh unto him" — The RV renders this a little clearer: "Surely when the great waters overflow they shall not reach unto him". The "Godly man" who seeks Yahweh in time of need will not find his search in vain. In the time of calamity and judgment he will be safe.

VERSE 7

"Thou art my hiding place; Thou shalt preserve me from trouble" — A "hiding place" is a place of refuge and safety. Yahweh's provision for those in need was dramatised in the Cities of Refuge outlined in Joshua 20. Accordingly, the Proverbs declare: "The name of Yahweh is a strong tower, the righteous runneth into it and is safe" (Prov. 18:10). How does one enter that Tower? By baptism (see Matt. 28:19 and Ps. 31:20). Christ is likened to a City of Refuge (Heb. 6:18). To shelter in the Father and the Son is only possible if

they are living realities in one's life: constantly brought to mind. Those who do so will find a very real help in time of trouble, and ultimately shall be delivered from such.

"Thou shalt compass me about with songs of deliverance" — Such songs of deliverance will be sung by the redeemed with full meaning in the Age to come (See Ps. 33:1-5; Rev. 5:9-10; 14:3; 19:6-7).

"Selah" — See note at v.4.

The Guidance of God — vv. 8-9

Yahweh now responds to the appeal of the Psalmist. By inspiration, David is caused to write the response of the Almighty to his plea.

VERSE 8

"I will instruct thee and teach thee in the way which thou shalt go" — This instruction is revealed in Yahweh's word. See notes on Psalm 25:8-9. See also John 6:45.

"I will guide thee with Mine eye" — The RV renders this line: "I will counsel thee with Mine eye upon thee". See Num. 6:23-27; Ps. 33:18; Jer. 24:6. Yahweh's eyes will be on such as the Psalmist to ascertain whether they have learned the lessons that His discipline should have brought home to them.

VERSE 9

"Be ye not as the horse, or as the mule which have no understanding" — The word signifies the ability to discriminate between right and wrong, which, of course, the horse and the mule do not possess. A lack of the power to discriminate, a lack of understanding of Divine principles and its motivation in action lowers a man to the state of a beast. See Ps. 73:22; 92:6; 94:8; 49:6-10; Jer. 10:14,21. The ability to discern right from wrong, to develop faith and Godlike characteristics are beyond the ability of mere animal flesh, and elevates a human being above such. Mankind were created by the Elohim to manifest the qualities of God (Gen. 1:26), and when they fail to do that they become brutish, and unfit for the Divine

purpose. Man in that state is no better than a horse or a mule, which are useful animals for labour, but of no value beyond that.

“Whose mouth must be held in with bit and bridle” — Such animals do not understand the will and purpose of their masters, and hence are subject to unthinking obedience to the pressure of bit and bridle which restrains and guides them. Yahweh’s servants are expected to know and understand the Divine purpose, and to identify themselves with it so as to be one with the Father in heaven (John 15:15). They should “cleave to the Lord with purpose of heart” (Acts 11:23), that is, with a clear conception of objectives, walking in co-operation with God to that end.

“Lest they come near unto thee” — If animals do not respond to the restraints and direction of bit or bridle, they will experience the discipline of the whip and rod (Prov. 26:3). A man pleasing himself in what he elects to do is no more than an animal; he is brutish and will suffer accordingly. Figuratively, the whip and rod will come near him!

The Anticipations of the Upright — vv. 10-11

Whereas the wicked will suffer, the faithful will enjoy the consolation of their anticipations.

VERSE 10

“Many sorrows shall be to the wicked” — The *Septuagint* renders “sorrows” as *scourges*. The wicked

shall experience the lash of the whip and the stroke of the rod: the disciplinary hand of God.

“But he that trusteth in Yahweh, mercy shall compass him about” — The word “mercy” is *chesed* in the Hebrew; an expression that denotes the very favoured relationship existing between Yahweh and His own. It is a family relationship; a Father-Child relationship, in which Yahweh extends favour, and loving kindness to His children because of their relationship to Him. In life, parents show particular favour to their children, and are more ready to overlook their shortcomings, or help and guide them. The word *chesed* suggests the same emotion between the Father and His children. It needs to be cultivated by a response on the part of the children towards Him.

VERSE 11

“Be glad in Yahweh, and rejoice, ye righteous” — In these words the Psalmist encourages such a response. See Phil. 3:1; 4:4; 1 Thess. 5:16.

“And shout for joy, all ye that are upright in heart” — If a person is upright in heart and not merely in externals, he can shout for joy. The Divine goodness is such, that in spite of past failures, he can make his peace with God, and find pleasure in Yahweh, as had David in dire need. This requires obedience, or the recognition of failure and the forgiveness of sins. He can then look forward to a future inheritance and glory which no man can take from him. See Ps. 7:10.

Summary

This wonderful Psalm thus concludes on a note of joyous anticipation. David has reached that state, in spite of past transgressions that have plunged him into the depths of misery. He has experienced the forgiveness of his sins, through what Paul describes as “justification by faith”. All are in need of that for “all sin and come short of the glory of God”. Let us challenge sin in the strength of God; and if it gain temporary victory over us, as it did over David, let us take the courageous and faithful steps that he did to conquer it. Then we too can rejoice with him and look with confidence to the future.

H.P.M.



The Challenge To Christadelphian Youth

Great responsibilities face those who are called of God and are privileged to know His purpose. Often this challenge comes early in life when many other options exist as the world offers attractions and advantages that appear tangible and compelling. It is then, in youth, that the critical decision to serve Christ must be made.

The Challenge

The world's youth enjoy liberties that were unknown to their parents, so that virtually no restraints exist. In large measure the flesh is allowed to dictate the way. Consequently, our young people have to seriously consider the consequences of service to the world in comparison with service to Christ. The Lord warned that there is no middle course: either we

join the multitude that flocks the broad way leading to destruction; or we travel along the less frequented straight and narrow path with comparatively few for company. The decision made will govern destiny; an abiding place in the Kingdom of God or in the Grave.

Thousands have made the decision to seek the Kingdom. Outstanding among them was Moses. He faced the issue faithfully and

courageously. We read:

"Moses choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. Esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompense of the reward" (Heb. 11:25-26).

In many ways Moses' choice was more difficult to make than that of young people today. He had to refuse the greatest ruling hierarchy of the day at risk of his life. He was in line for a glorious career in which nothing on earth could have held him back. But Moses was wise enough to consider the far future. He was motivated by faith, by the conviction that the God of his fathers was the true and living God, and that He would certainly honour in His time the promises made to the fathers of Israel. He wanted to share the honour, glory and eternal life held out to them. He had "respect unto the recompense of the reward" and if it dominated his mind to the extent that he came to a right decision. The wisdom of his choice will soon be revealed when he will receive from his Lord the "recompense of the reward" that he "respected" and desired.

Facing the Challenge

We need to ponder the fact that God is, and that He has a purpose with the earth. Then we need to clearly recognise what it is, and how we can be personally associated with it. It is in these areas that the world makes its fatal mistake. It has substituted the blind forces of chance as expounded in the myth of the evolution theory, for purposeful creation. It is man's vain attempt to explain life in terms that leave out God, so as to set aside any responsibility to serve Him. On the other hand, the eye of faith, perceives in the wonder of many diversified forms of creation

clear evidence of the Creator, and humbly seeks to learn more of His purpose and will. The Word of God alone provides the clear outline of this purpose: to fill the earth with Divine glory as the waters cover the sea (Num. 14:21). The more we come to know of that purpose, the more we will desire to become associated with it. This will create a desire that will only be satisfied with the reality. "Blessed are they which do hunger and thirst after righteousness for they shall be filled" (Matt. 5:6). Only those so motivated will attain. Salvation will not be granted the half-hearted. There is need to "work out our own salvation"; to ask, seek and knock if we would know. (Matt. 7:7-8).

One of the problems besetting the world's youth is its lack of goals and vision. Many have no objectives or purposes. They are bored with life, and this often leads to drugs, crime or even suicide. What does the world offer apart from hedonism and fleshly gratification? How true is the description of the Psalmist:

"Every man at his best state is altogether vanity. Surely every man walketh in a vain show; surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them" (Psa. 39:5-6).

In contrast, our young people have very clear-cut goals before them; and the way to attain them is plainly defined. Indeed the Truth presents a challenge, but knowing that we are doing the will of the Almighty provides great consolation and encouragement. We have powerful motives for standing aside from the world, for purifying our lives so as to be prepared for the change to immortality when the Lord comes. But we will not attain the prize without faith in God and His promises. Faith gives us the fuel for victory; without it, it is impossible to please God (Heb. 11:6; 1 John 5:4).

The Advantages of Youth

In the days of our youth are laid the foundations for life, and indeed for eternity. We can only be young once. It is a unique time of life and we need to be aware of its importance, its 'privileges' as well as its pitfalls. Our minds, in many ways, are like a clean blackboard, ready and able to receive impressions. With age comes a fixation of mind, and often an inability to be flexible and thereby malleable. Therefore it is critical for young Christadelphians to allow their minds to come under the best influences possible — the daily reading of the Word, the mid-week Bible study classes, Sunday school lessons, Bible School teaching etc. It has been rightly said that the mind is insensibly influenced by the stream of thoughts that are permitted to pass through it. In an age where the world is making the strongest possible challenge (through press, television, radio etc.), our young people need to be on their guard and recognize the dangers. Paul exhorted Timothy along these lines when he wrote:

"Give attendance to reading, to exhortation, to doctrine, . . . Meditate on these things; give thyself wholly to them; that thy profiting may appear to all (1 Tim. 4:4-15).

Finding the Truth in early years has great advantages in other ways also. Normally there are not the physical impediments which limit the ways in which those who are older can serve the Lord Jesus. It is not uncommon for those who are infirm through age to express the desire for strength to serve more

effectively, or to regret that they have not fully utilized the opportunities of former years.

In youth, we are able to plot the course of our lives in a way which will enable more effective service. The big decisions of life have not been taken — what employment we might take up, whom we might marry etc. — and these can and should be chosen with service to Christ well in mind. Moreover there is less likelihood that bad habits — drinking, smoking, worldly interests etc. will have taken hold, so limiting what one might do for Christ. Friendships also are made in youth, and if we are wise we shall make our friends within the Christadelphian Circle — to do otherwise is disastrous:

"Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God" (Jas. 4:4).

Friends are those with whom we have close mental affinity. If we are cultivating the mind of the Spirit, the mind of Christ, we will find it impossible to "be close to" anyone in the world. Friends mean so much to us when we are young; we wish for nothing more than to be with them. Therefore, let us choose our friends wisely and make sure they come from those who love those things relating to the Father, His Son and His glorious purpose. Remember, too, that the greatest friend we can ever have is the one who said, "Ye are my friends, if ye do whatsoever I command you" (John 15:14).

— J. Luke (Cumberland)

"Remember now thy Creator in the days of thy Youth before the evil days come, and the years draw nigh, when thou shalt say, I have no pleasure in them" (Ecclesiastes 12:1)

Brutal Nazi Persecution of Jews in Belgium

On 10th May, 1940, the Nazi forces of Germany burst their way through the borders of Belgium, and quickly occupied the whole territory. A policy of antisemitism was proclaimed which gradually increased with the most frightful consequences.

Resistance to Nazi Demands

At first the Nazi policy was to assuage the fears of Jews and prevent the rise of antagonism among the non-Jewish population. Deluded by such assurances, the Prime Minister declared:

"The Constitution of Belgium guarantees freedom of opinion and belief. Furthermore, the laws and customs of our country have never allowed any distinction between citizens according to the race to which they belong, or in which others claim to place them. All Belgians are equal before the law. These are the principles in the shelter of which Jews in Belgium lived peaceably until the German invasion. These principles are of permanent character. They are at the very foundation of Belgian legislation, and the re-establishment of them, and respect for them, are among our war aims."

In May, 1942, however, almost immediately after the words were uttered, the most violent persecution of Jews commenced in Belgium. It inaugurated one of the darkest dramas in the history of a country traditionally hospitable and free.

At first, the Germans had declared that the "Jewish Question" was a purely internal matter to be solved by the Belgians themselves. Nevertheless, they commenced an intense propaganda through the press, radio and cinema, urging what Belgian authorities as remained to take strong measures against the Jews.

These efforts proving unsuccessful, the Germans issued a series of decrees against them. These included compulsory registration, declaration of property, public advertisement of Jewish ownership of businesses, exclusion from public office, teaching, pleading in court, and writing. Jewish children were compelled to attend special schools designed to wean them from Judaism.

But even so, these met with little response from the Belgian population. Until the Spring of 1942, the

Jews in Belgium endured a succession of insults, law discrimination, imprisonment in a Concentration Camp at Brendonck near Antwerp, or directed to a special labour camp near Brussels. Some, however, who had joined the Belgian underground movement fighting for the liberty of the country, were executed when caught.

Bitter Persecution

In May, 1942, however, the extermination of all Jews in Belgium was decreed. The occupation forces took stringent measures to carry this out. Jews were forbidden to leave Belgium, obliged to wear a distinctive badge, excluded from the medical profession, placed under curfew from 8pm to 7am, and compelled to settle in Brussels, Antwerp, Liege and Charleroi.

On 15th May, the German Govern-



A Jewess wearing the distinguishing yellow badge the Nazis compelled all Jews to wear.

nor published a decree tantamount to an order of extermination of all Jews residing in Belgium. Men from the age of 18 to 60, and women from 20 to 55, were compelled, on pain of removal to a German Concentration Camp, to accept any form of work offered them by the *Office du Travail* (a German creation), irrespective as to their health, family obligations or business. Many were torn from their homes with insufficient food, and paid but a pittance, were forced to labour hard in conditions positively injurious to health.

This decree constituted the "legal" basis of the wholesale deportations which followed. Jews were summarily herded together in railway stations, and sent to unknown destinations in the east, including Silesia or Poland. Families were ruthlessly torn apart, and separated without hope. The scenes at the points of departure were pitiful. In one case, a woman, before leaving Charleroi threw her baby of three months into the canal, preferring instant death for the child rather than a separation which would have meant a lingering one. At Antwerp, women and children, trying to accompany their relations to the station before their departure for the East, were charged and beaten back by Nazi soldiers. Gradually the persecution increased in intensity. From the beginning the Jews had been compelled to wear a distinguishing star of David; but now the Gestapo began rounding up those so indicated, and sending them to a selection camp in the Dossin barracks, Mechelen, where they remained in a state of acute physical and mental misery awaiting deportation. Invalids were seen arriving on stretchers, women with babies at the breast, the halt and the blind: all packed together in overcrowded

rooms. Two thousand Jews were collected one evening in Brussels and thrown into prison; one old man, torn from his bed, died in the street from shock.

According to a German newspaper, 25,000 Jews of the 52,000 living in Belgium in 1942 were treated in this way by the end of 1942. Their fate was largely unknown. Some arrived at Lodz, in Poland, where they had to work under military supervision; one hundred were shot during a wholesale massacre in Riga; and others subjected to conditions that would ensure their ultimate end.

Retribution

The Jewish persecution was the most flagrant outrage perpetrated by the Nazis in Belgium. It was resisted by many of the Belgians, some of whom risked heavy punishment in extending help to Jews and particularly children. This was a matter of comment and regret by the German Press! Severe penalties were proclaimed against those who aided and protected the victims of

Nazi barbarity. Some were arrested and threatened with the death penalty; others were punished in various ways. In Antwerp, thousands of Belgians assembled at the Central Station, bringing parcels of food and other comforts for some 300 Jews about to be deported; but lorry loads of the Gestapo were called in to disperse the crowd.

The persecution suffered made it obvious to Jews elsewhere that the only solution was an independent Jewish State, and efforts to that end were put in motion by the Zionist Federation. Retribution ultimately came with the defeat of Germany, and the terrible sufferings that the nation endured as a result. Isaiah 51:23 was fulfilled:

"I will put it (the cup of My fury) 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. 51:23).

"I will curse them that curse thee", Abraham was told, and so it proved to be.

— C. Wigzell (Woodville).

True Gold

"Thou art lukewarm, and neither cold nor hot" (Rev. 1:16)

"Gold refined by fire" is the symbol of a *tried faith*. This appears from the comparison in 1 Pet. 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 abounding 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 the 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.

J. Thomas (*Eureka*).

LOGOS

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A Final Word...

"Thou shalt love the Lord thy God with all thy heart, and soul, and strength. . ." This "the first commandment" can only be obeyed in its fulness when we *know* God, and appreciate the height, depth, and breadth of His wondrous purpose and love. We have to discern this, even in the enmity He has established between those who know the Truth and those who oppose it. We must expand our minds to recognise God's love in adverse circumstances; as when, for example, the young man Joseph was cast into a waterless pit by his envious brethren who hated him without just cause; for our Father can see far into the future, whereas we are so short-sighted.

God's love is discerned in the suffering of Job, and in the "strong crying and tears" of the Lord Jesus Christ; so that those who question the existence of God because of the prevailing wickedness are spiritually blind, "alienated from God through the ignorance that is in them."

The great salvation set forth in the Scriptures is adapted to the necessities of mankind, both individual and national, in full harmony with the purpose of God. The ills to which the flesh is heir are moral, social and physical; and God intends to eradicate these evils upon principles which will rebound to His honour and glory. The world needs a just and perfect system of law, together with a wise, infallible and righteous administration, and this need is exactly what God has promised in the Scriptures. Men and women are being invited to the high calling of co-operating with God and His Son in ruling the earth in righteousness for a glorious millennium. Let us rise to the understanding and appreciation of God, and learn to love Him with all our heart, soul, mind and strength, undaunted by the "enmity" of those who are of the serpent's seed.

— W.G. Holton. (UK)

The Offer Of God

Life eternal, this the offer,
Right From Scripture's sacred page;
Life in body, soul, and spirit, —
Everlasting, — age to age:
Not in vague ethereal glory,
Phantoms in the heavens above,
But on earth with Christ in glory, —
Gift of God's amazing love.

Here in mortal life we suffer,
Though with many gifts endowed;
Youth gives place to age and illness —
Then with death, — there comes the shroud:
O how different with God's promise
Guaranteed through Christ's shed blood,
Plus a life of full obedience;
— Born again, in water's flood.

From that point we're then the subjects
Of God's guardianship and care;
Called to live with Christ in glory,
And eternal life to share:
All he asks is faith; obedience;
As we pass our mortal days;
Then in God's good time and pleasure,
— Life eternal: praise, O praise!

O how foolish are the people,
Living for the 'here and now';
Deaf to Scripture's age-old promise,
And of God's most solemn vow;
Every one that overcometh,
And has Truth itself believed.
Shall at last, in Kingdom glory,
Be to endless life received.

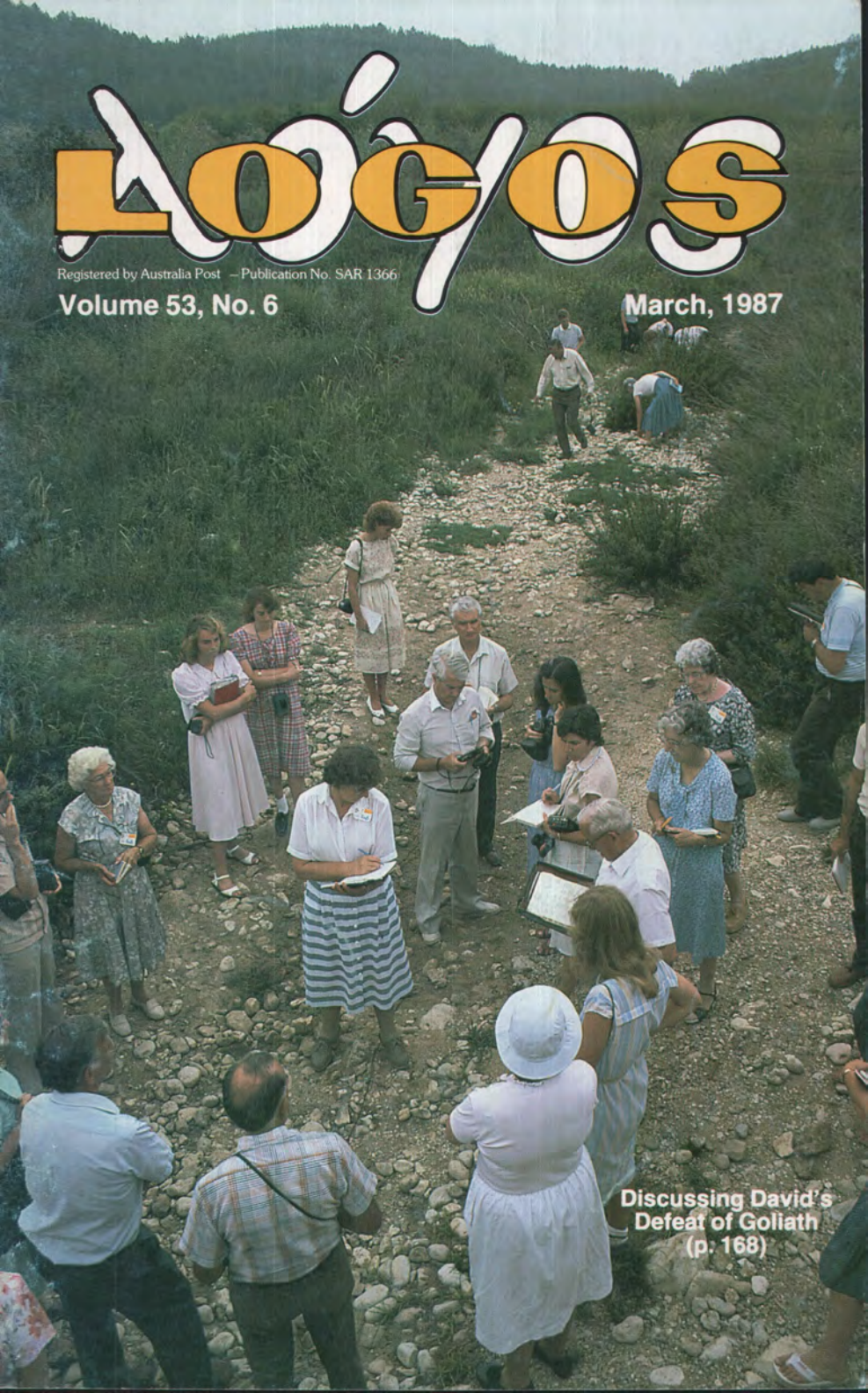
— C. Woodgate (U.K.)

ΛΟΓΟΣ

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Volume 53, No. 6

March, 1987



Discussing David's
Defeat of Goliath
(p. 168)

A CALL TO SEPARATION

The "pure and undefiled religion" of God has not present temporalities, or worldly interests. I have no "lands, tenements, and hereditaments"; nor "states", colleges, or "sacred edifices." It is like the Son of God in the days of his flesh; homeless, houseless, and poverty-stricken among the sons of men. It has great riches and good things in store for the poor of this world *who are rich in faith*; it *promises* them the possession of the world with all the honour, and glory, and riches of it, with endless life for the enjoyment of them; but it requires faith in God with filial obedience to His law, in a time of tribulation, as the condition of the inheritance.

It is perfectly absurd to imagine that men who are revelling in all the luxuries, conveniences, and comforts of life; enjoying the honour, glory and friendship of the world, as do the ecclesiastics of antichristendom in their several ranks, orders, and degrees; to suppose, I say, that such can inherit the Kingdom of God with Jesus and that "cloud of witnesses" of whom Paul says "the world was not worthy," is preposterous. If men would reign with Christ they must believe his doctrine; and suffer with him, in enduring persecution for the word's sake. They must separate themselves from "the churches", both State and Nonconformist, which have a name to live, but are dead in trespasses and sin. The whole system is rotten; and awaits only the manifestation of the Lord's presence to be abolished with signal marks of his displeasure. Therefore, let all honest men, lay and clerical, who shall believe the truth, come out from among them, and be separate. Better stand alone for the Kingdom of God's sake, than be numbered with the multitude in the day of Christ, who will be denied permission to "eat of the tree of life and live for ever."

"Hath not God made foolish the wisdom of the world?" Has He not shown the absurdity of their speculations? They have no idea of immortality being conferred only upon men who might be accounted worthy of such a Kingdom. This was a doctrine which the flesh, with all its thinking and with all its logic, had no conception of. Of "glory, honour, incorruptibility, and life," an incorruptible and undefiled inheritance, the recompense of reward to the subjects of a righteousness by faith — of such a prize as this, to be sought after by doing the will of God, they were as utterly ignorant as an unborn babe. Well might the apostle say in the language of the prophet, "Eye hath not seen, ear hath not heard, neither have entered into the heart of man the things which God hath prepared for them that love Him. But God hath revealed them *to us* by His spirit"; that is, to those who receive the gospel of the Kingdom.

— J. Thomas.

What Will 1987 Reveal?

“When these things BEGIN to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. . . This generation shall not pass away, till all be fulfilled — Luke 21:28,32.

Decades of Development

We hope and pray that 1987 will see the return of the Lord. All the indications witness to this possibility. The signs that vindicate Bible prophecy and testify to the imminence of his coming are numerous and distinct. Outstanding in that regard is the sign of Israel. Concerning that nation, Isaiah records the declaration of Yahweh: “Ye are My witnesses that I am God” (Isa. 43:8).

The word of “God” in this place is *El*. It signifies *might* or *power* in bold relief. The preservation and revival of Israel testifies to the might of Yahweh. The nation has endured the most virulent forms of persecution, even attempts at genocide; and the most determined attacks to destroy it by bitter, powerful and unrelenting enemies — but without avail. It is, as many Jews in the land have remarked to us, a miracle; and the miracles continue to happen. Recently we had cause to reconsider the general miracle of Israel’s revival; every decade has seen a significant development, indicating that “the times are thoroughly adjusted to God’s command” (Heb. 11:3). This is the significant pattern that unfolded:

1897 — *First Zionist Congress*. Theodor Herzl advanced the ideal of a Jewish State as the only solution to the Jewish problem.

1907 — *Eighth Zionist Congress*. The struggle between political and practical Zionism resolved by the decision that settlement activity in Eretz Israel should immediately proceed. Weizmann’s speech helped to change the course of Zionism. Prior to then, settlement in Palestine was disputed; Herzl was not altogether in favour of it. The 8th Congress revealed that Palestine was the only acceptable site.

1917 — *The Balfour Declaration*. The Turkish obstacle removed. Britain sponsored the establishment of a national home for the Jews in Palestine.

1927 — *Crisis in the land*. Excessive immigration created severe economic crisis and fomented Arab opposition. *Mein Kampf* published: The Nazi policy of genocide for Jews proclaimed. Many Jews migrated to USA to contribute to the strong Jewish voice

in that country which was to have a profound effect upon its future policy in regard to the Land.

1937 — *The Holocaust heated*. Arab terrorism and insurrection (financed and equipped by Italy) began in earnest; Jewish immigration restricted by the Peel Commission; Germany proclaimed its intension to "solve" the Jewish problem by genocide. The Peel Commission recommended the Land be partitioned to provide for a Jewish and an Arab State. The Arabs revolt; the Grand Mufti of Jerusalem appealed to Italy and Germany for help, and they financed Arab opposition in the Land.

1947 — *UNO approved Partition, and the formation of a Jewish State.*

1957 — *Israel's compulsory withdrawal from Sinai*, stimulated the determination of Nasser to destroy Israel; the Rome pact provides for the formation of the Common Market, so helping to mould the "feet" of the Image seen by Nebuchadnezzar.

1967 — *Six Day War*. Jerusalem occupied by the Israelis. Jews control the city for the first time in over 2000 years.

1977 — *Sadat visited Jerusalem*; planned for peace with Israel.

1987 — *A generation* since the UNO declaration which permitted the formation of the Jewish State. What will it reveal? Christ declared: "When these things BEGIN to come to pass, then look up, lift up your heads for your redemption draweth nigh" . . . Verily I say unto you, This generation shall not pass away till all be fulfilled" (Luke 21:28,32).

Are We Ready?

The dates above reveal decades of significant development over the past century. The possibilities are staggering to contemplate. They point to the imminent return of Christ, the only satisfactory solution to troubles whether in the world, the ecclesia, or personally. But are we ready for that to which it points? Are we individually, or communally, alive to what is required? There are signs that all is not well within the Brotherhood. It is plagued with problems, both Ecclesial and Domestic, that are incongruous in view of our beliefs and proclaimed standards. The "perils of the last days" as outlined by Paul (2 Tim. 3:1-5) are mostly emotional in character, and are all too familiar to us in these "closing days of the Gentiles". Such attitudes as self-interest, juvenile delinquency, indifference to authority are clearly obvious. They are summed up by the description: "a form of Godliness lacking the power thereof" (2 Tim. 3:5). Consider issues affecting our own community. There are evidences of the breakdown of family life; there is a growing incidence of married couples ignoring the solemn vows made before God and man, and with indifference to their personal responsibilities, or the example set others, going their own way; there is an increasing disregard of authority whether Ecclesial or family; there are indications of capitulation to the flesh-pleasing, socialistic pressures of today; there are clear signs that the very affluence of modern society, the prevalence of "fulness of bread and abundance of idleness" (Ezek. 16:49) have their invidious impact upon young and old alike, a lack of sturdy independence that rejects the assumption that the world owes us a living, without much hard work attached to obtain it. And all these trends and attitudes are to be found in sections of the Brotherhood. In varying degrees they affect us all.

In view of these facts, the warning question of Amos needs to be considered and answered: "Woe unto you that desire the day of Yahweh! To what end is it for you?" (Amos 5:18). The prophet's question was addressed to some of his contemporaries who, though neglectful of the conditions on which divine

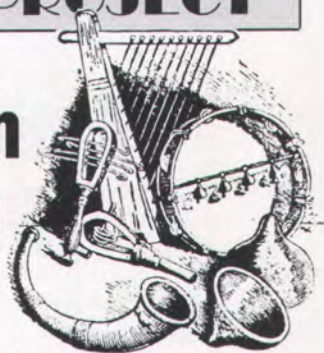
favour can alone be obtained, thought that they were on good terms with God. They were like the brethren of Laodicea who believed that they had "need of nothing" but "knew not" their real state as viewed by Christ. Is there not a possibility that we likewise may be similarly deluded? Unfortunately, the judgment of Christ will disclose the fact that no generation has been exempt from these self-deceivers, who think they know what is required, and imagine that they have done all that is necessary to obtain the reward of obedience. Such words do not relate to those who will appear before the Judgment Seat in humility, and with the consciousness of many failures, for which they have constantly pleaded forgiveness, and continually sought to overcome. They apply to many who will appear there expectant, and whose expectancy will be shattered by the revelation to them of conditions which they in their carelessness, blindness or perverseness have neglected. There will be argument as they lay claim to having known Christ, having been in his company, having heard his words, and, indeed, having given themselves to performing his will. Christ declared:

"Many (not few) will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out demons? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity" (Matt. 7:22-23).

These "many" are described as workers not shirkers; but their labours have not been as Christ and God would have them. Like the Pharisees that "compassed sea and land to make proselytes" but failed to instruct those so converted in the basic requirements of God, they likewise have failed. They have been blind to their responsibilities and opportunities: they have failed to supply the meat so necessary to eternal life, the drink required to sustain a faithful walk to the kingdom, and the clothing of proper standards that will hide away the flesh. They are those who have failed to "see in Christ" what is required: "Lord, when saw we an hungred, or athirst, or a stranger. . .?" (Matt. 25:44). Surely if we saw Christ in such a state we would not dare to minister to him other than that which he himself would desire. And that is what we need consider at this moment. Are we ministering in that way? Are we demonstrating standards of doctrine and practice Christ will approve? Crucial times are before us. We need to seriously examine our true state and motives in the light of the Word; we need to clearly see what it really requires of us. The responsibility to do so rests upon every individual as such, for eternal life is a personal matter. An adage of the world is "Where ignorance is bliss it is folly to be wise". It means that those who are blissfully ignorant of their true state will not heed words or instruction of wisdom, because they are blind to their need. How important, therefore, for us to humble ourselves in the wisdom of God; to carefully compare the liberalism of modern times with the standards and restrictions, and conservatism of previous times, and to recognise, that though with some ignorance is bliss — it is a bliss, as they will discover, which has very terrible consequences: "God is not mocked: for whatsoever a man soweth, that shall he also reap". The witness of Israel proclaims that time is short, and our opportunities to ensure eternal life are limited

H.P.M.

Praise To Yahweh For His Goodness Psalm 33



Psalm 33 is a Hymn of praise and adoration for Yahweh's goodness as expressed in His word and works, and epitomised in the Gospel. "Behold the goodness and severity of God" exhorted Paul (Rom. 11:22). This Psalm praises Yahweh for His goodness, acknowledging that "all His works are done in truth" (v.4).

It's Author

The Psalm is considered an "orphan" Psalm because of its lack of a title of authorship. But its expressions are Davidic in concept, and their sentiments are so closely linked to those of the previous Psalm as to suggest a common author. For example, Ps. 32:11 invites all those who have experienced the Divine benefits of justification to "be glad in Yahweh, and rejoice ye righteous". And in response thereto this Psalm commences: "Rejoice in Yahweh, O ye righteous: for praise is comely for the upright" (v.1).

We conclude, therefore, that the author was David, and this is supported by the Septuagint Version that describes it as *A Psalm Of David*. Some psalms lacking such titles have their authorship supplied elsewhere. For example, Psalm 2 is not ascribed to David in the title of the Psalm itself, but the omission is supplied by the Apostles in Acts 4:25.

The Circumstances

If David's pen inscribed the Psalm what were the circumstances that moved him to write? Obviously the same as gave rise to the penning of Psalm 32. That Psalm expresses David's joy at the renewed fellowship with Yahweh due to the forgiveness of his sin though the justification that he had experienced. The one before us invites others who are in need of such to rejoice that Yahweh has opened the way for all to share in His goodness. These circumstances we have already outlined (see pp. 19-22), and in passing it is again valuable to reiterate, that those who may be disposed to unduly criticise David for his fall, might well find themselves in similar situation. His failure, at that time, foreshadowed those of all saints apart from the Lord Jesus. He, alone, was sinless.

Analysis

We have entitled the Psalm: *Praise to Yahweh for His Goodness.*

It answers the invitation of Psalm 32:11, and provides an example of the "songs of deliverance" to which David made reference therein (see v.7).

We sub-divide the Psalm into four parts:

- A call to Praise vv.1-3
- The Ground For Praise vv.4-11
- The Theme of Praise vv.12-19
- The Confidence of Praise .. vv.20-22

First read the Psalm through and note those sub-sections.

Now observe how the Psalm falls

into major divisions calculated to call forth praise:

- Yahweh's Majesty in Creation..vv.1-9
- Yahweh's Guidance
of History vv.19-17
- Yahweh's Saving Grace
in Redemption vv.18-22

Finally, after noting the call to praise (vv.1-3), see how the emphasis is given to:

- The Word of Yahweh vv.4-9
- The Counsel of Yahweh vv.10-12
- The Eye of Yahweh vv.13-19
- Response thereto vv.20-22

Summary

This brief outline of the Psalm reveals that Yahweh should be praised for His power, Wisdom and Redemption. The Key word of the Psalm is *Praise*, and dominant verses are vv.4,6,10,18,21.

The call to praise suggests that the righteous, who know the "goodness of God" should never cease such exercises. Though Yahweh dwells in the highest heavens, yet His eye is upon every one of His people, and no detail of their lives escapes His observation.

A verse by verse consideration of this Psalm will draw us nearer to our God, and in view of the privileged position to which he has called us, induce us to respond in the most enthusiastic praises unto His holy name

HPM

Prayer

Prayer should never be voluble. Much of the prayer saying we have been accustomed to carried this condemnation with it, that it is clearly a matter of vain display. The pray-ers cultivate it as an art, instead of being governed by it as an inspiration. Brevity and order plus the "editing out" of vain repetition is the soul of prayer. "God is in heaven, and thou upon earth; therefore let thy words be few". Prayer is not to inform the Father, but to knit our hearts unto Him. When in the language of childhood we have simply asked in proper manner it proved quite enough. The silence of thought, and the expectancy of faith, are better than a dozen rounded and finished periods of pulpit-like prayer. Away with heathen institutions, and the repeated chants and cadency of "miserable sinners!" — A.B.

OUR COVER



Valley of Elah looking towards Azekah.

The Valley of Elah (Strength)

Our illustration this month depicts the Valley of Elah: surely one of the most significant sites in a land where every mile is steeped in history and Scripture. It was here that the youthful David was publicly introduced to Israel, and where he met and destroyed Goliath in a contest that dramatised the purpose of Yahweh with humanity.

The Significance of The Site.

The Valley of Elah is not significant only because of David's victory of courage and faith; but because there is no single incident in the whole range of Old Testament history that is impressed so dramatically upon the teaching of the New Testament, and the redemptive work of Christ.

Practically every one of Paul's Epistles is based on it; it forms the theme of Christ's great intercessory prayer (John 17), and finds an echo in the Song of the Redeemed in Rev. 5:9-10.

An entire book would be required to expound this link completely; and a few pages plus an illustration in a Magazine is quite inadequate to provide even a mere outline.

But what a thrill it is to visit the site; to walk over the flat fields

where the contest took place, to gather stones out of the brook that runs through the centre of the plain, and in imagination to clothe the hills that overshadow the plain, and form a natural amphitheatre with Philistines on this side and Israelites on that side; and to feel the tension as, some 4000 years ago, the contending hosts anxiously awaited the outcome of the uneven battle between the two contestants below.

And, uneven it was: for Goliath had only his long spear and sword, his large shield, like a portable fort that his shield-bearer carried into battle for him, and his heavy armour of brass that clothed the most vulnerable parts of his body. David, on the other hand, fought in the name of Yahweh Sabaoth with a host of angelic allies to assist him.

Quite uneven was that battle — to

the eye of faith. The unfortunate fact was that only one in Israel had eyes of faith that day. Even David's brothers reproved him for his temerity in offering to do battle with the fearsome giant.

The Strategy of The Contending Armies

The Philistine-Israelitish war had ground to a stalemate in a section of the valley of Elah, between Sochoh and Azekah. Sochoh commands the valley of Elah at the place where it is joined by wadis coming down from the hills west of Bethlehem.

The Valley itself extends for some miles from the heart of the Philistine lands on the coast eastward westward to the hill country of Judea. At the site of the contest it widens out into a plain, and then again the road takes over leading to Bethlehem and Jerusalem. On one side of the valley was the fortress of Azekah dominating the approach to Jerusalem, and on the other was the height of Sochoh (1 Sam. 17:1). The two armies had converged at that strategic spot: the Israelites protecting the way to the heart of Judah and Benjamin and the Philistines the valley that moved west to the centre of their territory. For either site to give way to the other could result in national disaster. So both holding positions of strength they consolidated each their positions: and a stalemate of forty days ensued.

That is the point of the monotonous challenge of Goliath, day after day, suggesting the contest be resolved by personal combat between two champions. But nobody within the thousands of Israel felt competent to do battle with the terrifying giant who boldly and defiantly confronted them.

Typical Significance.

But David did. And did so confident of victory whilst recognising the typical significance of the occasion. This is obvious from the Psalms he composed on the background of the contest. Psalm 144 comprises the prayer he uttered as he went into battle. His confidence was not in his ability but in Yahweh:

"Send Thine hand from above; rid me, and deliver me out of great waters, from the hand of strange children (foreigners); whose mouth speaketh vanity, and their right hand is a right hand of falsehood. . . It is He that giveth salvation unto kings (both Saul and David were anointed at that time); who delivereth David His servant from the hurtful sword" (vv. 7,8,10).

That "hurtful sword", then in the hands of Goliath, was to be used by David to sever the giant's head from his body. Meanwhile, in full view of the onlooking armies the two contestants met. First the warfare was doctrinal, a contest of words. As such it became a battle of the Gods: pagan versus Yahweh.

"The Philistine cursed David by his gods, and said, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field."

The answer is most significant.

"Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of Yahweh Sabaoth, the Elohim of the armies of Israel, Whom thou hast defied. This day will Yahweh deliver thee into mine hand: and I will smite thee, and take thine head from thee; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that ALL THE EARTH MAY KNOW THAT THERE IS A GOD IN ISRAEL; AND THAT ALL THIS ECCLESIA (see Hebrew) SHALL KNOW THAT YAHWEH SAVETH NOT WITH SWORD AND SPEAR: for the battle is Yahweh's and He will give you into our hands" (1 Sam. 17:45-47).

Yahweh's purpose in granting the victory was two-fold: That all the earth may know that Israel is the sole channel of salvation (see Eph. 2:11-12); and that the Ecclesia (as the

Hebrew *qahal* signifies) may understand that Yahweh saves not with fleshly weapons but by divine intervention through the man of His choice, the Lord Jesus Christ.

Did David realise that? Yes, beyond doubt. Notice his understanding of the purpose of God in him as expressed by Peter on the day of Pentecost (Acts. 2:29-32); and observe what he did with the head of Goliath, whose forehead he had already crushed with the stone (Gen. 3:15).

He buried it in the area of Jerusalem (v.54). Why Jerusalem? It was of no great consequence at that time. Gibeah was the capital; and Jerusalem was but a village in the hands of the Jebusites.

But David knew, that in the place where Abraham had offered Isaac a greater victory would be won by the Seed of the Woman. "In the mouth of Yahweh it shall be seen", discerning Israelites recognised (Gen. 22:14); and David was in the habit of carefully and prayerfully pondering the words of Scripture.

His understanding of such prophetic types is also shown by the Psalm he composed at that time to celebrate the victory. It is Psalm 8; and therein he proclaimed that man was set to exercise "dominion" over all the works of God. This Psalm is Messianic, and is quoted as such by Paul in Heb. 2:6-9.

Basis Of The N.T. Revelation.

And now a wonderful vista of Scripture opens out to us. In the beginning, God created man in His image and likeness that he might exercise dominion over all His creation (Gen. 1:26). If man had remained obedient to the law imposed on him, that dominion would have been granted him. But he did not. He listened to the voice

of his wife and sinned. With the advent of sin came defilement and death. Sin and death made it obvious that the "dominion" originally promised could only be acquired by conquest. The Seed of the Woman had to crush the head of the serpent to reverse what his doctrine had caused, and to provide for the victory over sin and death. David typically enacted that in his contest with Goliath on the plain of Elah: he foreshadowed the victory of Christ over the giant of sin and death: a giant so fearsome that the greatest of humanity (men like Moses and Joshua) had been unable to defeat: an enemy that even David could only typically destroy.

Christ conquered that giant (Heb. 2:14). And for what purpose? That "all the earth may know that there is a God in Israel; and that the Ecclesia may know that Yahweh saveth not with sword and spear; for the battle is Yahweh's. . ."

That is the theme of the New Testament. And the reason why constant reference is made to David's victory as illustrative of Christ's. We lack the space to fully explore this; but that pleasure can be the reader's. As a guide, consider these citations of Psalm 8:

"For he hath put all things under his feet" (1 Cor. 15:27) — Ps. 8 is here used by Paul to show that sin and death will be conquered. Contrast this with Goliath's vain threat of death for David and continued servitude for Israel.

"He hath put all things under his feet" (Eph. 1:22). This citation from Ps. 8 is quoted to prove the resurrection and elevation of Christ, as the antitype of the victory at Elah, and forms the foundation of the entire Epistle.

"He is able even to subdue all things unto himself" (Phil. 1:21).

This statement from Ps. 8 is a key to the Epistle and is related to the change of nature to be granted the approved.

So, throughout the Epistles, similar references and echoes of Psalm 8 are found.

It is the key to Christ's intercessory prayer:

"Thou hast given him power over all flesh, that he should give eternal life to as many as Thou hast given him" (John 17:2).

It is the basis of the hymn of victory to be sung by the Redeemed:

"For thou was slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth" (Rev. 5:9-10 cp with Ps. 144:10 — "that giveth salvation to kings").

Its Significant Name

The site of the contest is given in detail in 1 Sam. 17:1 and is worth pondering, particularly in relation to the significance of the names there

expressed. Elah itself signifies a Terebinth or Oak. The word is in the feminine gender and is derived from a common root with that of *El*, the title of God. It, therefore, expresses power or might in bold relief. In the contest, the strength of *El* (God) was manifested in order that there might be developed "trees of righteousness" that, in another figure of speech, describes the bride of Christ.

And so, in spite of the fact that the area is hemmed in by the hills of Azekah and Sochoh, the typical vista opens out so wide that no horizon can contain it. A thrill it is to walk where David walked, to imagine the battle scene in the very place where it took place, and to discuss with others of like precious faith the glorious heritage that is ours in the wonderful revelation of God's word. Our cover illustration depicts us doing that. HPM

Tax Payers In Australia

High taxation helped to cripple the Roman Empire and bring it to ruin; it preceded the French Revolution that likewise ended a regime. Today, the socialism of the Western World is taking it along the same pathway to economic and moral disaster. Social services are so costly as to weaken the economy, and are administered in such a manner as to destroy individual initiative. The consequences are fatal. Today, the number of tax consumers in Australia exceeds the number of tax payers, according to Mr. N. Jackson, Chief State Manager for SA Westpac Banking Corporation. He further claimed that Governmental spending has risen to \$90,953m a year: 10% greater than the total market capitalisation of all companies listed on Australian Stock Exchanges. Government now consumes 44% of the Australian national income. That means that the average Australian has to work from Jan. 1 to June 12 merely to pay the government. Commonwealth taxes, hidden and open, in 1983 were 163 times greater than the total profit of BHP the largest Company in Australia, and more than 90% of Esso's total income from Bass Strait oil production. Interest payments on the national debt are now almost twice as large as spending on defence. The purchasing power of the \$A has fallen to about a quarter of its 1970 value. In short, economically, Australia is bankrupt. Economic problems are a feature of the time of the end (see Zech. 8:10). There is "no way out" as Christ warned (Luke 21:25): no future economically. Hence those privileged to have the Truth are wise to build up their bank balance in heaven, where it will not erode.

France Ignites The Holocaust

On 22 June 1940, France capitulated to Germany, and a puppet Government was set up in the town of Vichy. On Nov. 1942, German troops occupied all of France and the Vichy Government became a mere echo of Nazi demands. After the Allied invasion of 1944, officials of the Vichy Government moved east with the Germans, and the Free French Movement of De Gaulle became the dominant political organisation. But meanwhile the Jews suffered.

Death-knell for Jews

The great round-up of Jews in France, during which the most hideous atrocities were committed, began on the night of 12 July, 1942, and in Paris reached its height on July 15th and the following day. All resources of the Paris Prefecture of Police were mobilised. A series of drag-nets were thrown around every street in which Jews were known to be living. Many Jews were dragged from their homes; others were ejected from hospitals. At the Rothschild Hospital, normally reserved for inmates of the concentration camp at Drancy, a certain Deniker, notorious for his cruelties at the Jewish camp at Compiègne, personally directed the evictions, whip in hand. Among the patients thrown out of this hospital was a man suffering cancer who had been operated upon only twelve hours before; another was a woman besides whose

bed the police stood whilst she was being delivered of a child.

These were typical of the many atrocities which marked the mass arrests of Jews in Paris, during which it is recorded that some 300 of these unfortunate people committed suicide. Jewesses were seen to throw their babies out of top-floor windows, and then themselves jump to death screaming.

Some 28,000 men, women and children were herded into the *Park des Princes* and the *Velodrom d'Hiver*: the former reserved for women, and the latter for men. Children over three were separated from their mothers, about 5,000 of them herded together in three school buildings. They were taken there in lorries, after their parents had been seized and their homes locked up by police. A number of smaller children were unable to give their names, and could not be identified.

Conditions at the camps to which the adults were transferred were frightful. There were no proper sanitation, medical supplies or kitchen equipment; prisoners were inadequately fed, and were without the basic elements of comfort.

Connivance Of The French Government

The French Government joined with the Nazis in this anti-semitism. It agreed to surrender to Germany all "foreign" Jews in the "occupied" zone, and in addition, 10,000 Jews from the "unoccupied zone". The number of arrests greatly exceeded that figure, whilst by September 1942, some 10,000 had already been deported to Germany from Concentration Camps set up in Gers, Rivesalter, Verret, Paul, Perpignan and Marseilles in France.

Meanwhile acts of terrorism increased; the famous Paris synagogue was plundered; and Jews were prohibited the use of the telephone, and permitted to shop only one hour a day — that before closing time.

Before the deportation commenced, Vichy had, for a period of two years, passed a great number of anti-semitic legislations. Administrative steps were taken against Jews in professions, and the regime of the "yellow-star" badge was instituted. All persons of Jewish origin were forced to wear a yellow star. However, to baffle the Gestapo, many students in Paris, although they were not Jews, managed to get hold of stars (in spite of the fact that they

were only distributed by the police) and wore them as a means of demonstrating their dissent at these anti-Jewish measures. With their accustomed brutality, the Gestapo treated this student bravado with great severity. A number of men and girls were arrested; others, although Gentiles, had the word *Jew* written across their identity cards, and thus were subjected to the anti-Jewish laws; the majority were sent off to the Drancy and Campiegne concentration camps.

However, from London, the "Free Church" in exile, headed by General di Gaulle, dissassociated itself from this anti-semitism. On the 150th anniversary of the emancipation of the Jews of France, he declared:

"The famous decree emancipating the Jews of France, . . . will remain always in force and cannot be abrogated by men of Vichy. Free France is resolved to establish, after victory, equality, both of rights and duties of all citizens in all French territories."

With the conclusion of the war the sufferings of the Jewish people were alleviated. Demands were made for the establishment of a Jewish State as the only sound solution to the problem. Hitler died by suicide as the Russians poured into Berlin. A few years later the petition was placed before the UNO for the establishment of a Jewish State which was granted in 1947 and came into existence the following year. The German "hunters" had resulted in prophecy being dramatically fulfilled.

C.C. Wiggell

Exact information as to Christ's coming may be very satisfactory. The absence of this we may conclude is the result of divine intention, so that saintship may stand upon the sound foundation of healthy always-ready faithfulness even while knowing neither the day nor the hour. — R.R

A Divine Mind In A Human Body

To the Father, the Son was the "altogether lovely one"; the complete man after His own heart. But Israel did not recognise him for what he was. Like Gentiles today, they were slow to believe "all that the prophets had spoken".

In Christ, as in all others, worthiness had to be first proved. So the cross came before the crown. From arid soil that plant of God sprang forth (Isa. 53:2)! In large measure, the people had turned to fables and vain worship, and Yahweh had allowed the nation to be over-run by the Romans as predicted by their prophets.

In the midst of those conditions, the Lord was manifested in unique moral perfection. Unique through his Divine begetting; and through such constituted God manifest in flesh, the *Logos* made flesh full of grace and truth (John 1:14). He "loved righteousness and hated iniquity", to an extent greater than any other (Ps. 45:7).

He was the stone engraven by the eternal Spirit of the Father; and through that same Spirit, he offered himself without spot to God (Zech. 3:9; Heb. 9:14), providing the basis for redemption in him. He was the "body prepared" (Heb. 10:5), though misunderstood by others. He had a strength of mind to overcome the flesh superior to any other of Adam's race. He was the altar of unhewn stones (Heb. 13:10), shaped of Yahweh, entirely different to all others though identical with them in sin's flesh. He was the "mystery of Godliness" (1 Tim 3:16), with a mind strengthened by the Spirit word to triumph victoriously. He inherited the "law of sin and death" which all inherit because of their descent from Adam, but in no way did the guilt of Adam's transgression lay on him, or us, nor was he alienated from his Father because of his nature. In fact they were "one". He triumphed over human nature which is related to sin because its mortality was the consequence of sin in the beginning. But the spotless lamb of God never gave way to it, even in mind, and through his death, he condemned sin in the flesh that had triumphed over all others. He did this, not in his own strength but through God who co-operated with the Son (see John 16:32; Rom. 8:3); for "God was in Christ reconciling the world unto Himself" (2 Cor. 5:19).

There was perfect unity between the mind of Christ and that of his Father. The propensities of the flesh were brought into complete control by that means, so that contrary thoughts made no inroads into that mind. The tempter tried (Matt. 5) but failed utterly. Solomon declared: "The thought of foolishness is sin" (Prov. 24:9), and Christ did not sin. "Much was given him" of the Father, and much was required of him in return (Luke 12:48); a perfection of mind and character beyond the ability of lesser mortals. His potential for righteousness was greater than that of any others because of his paternity, and his complete dedication. He devoted whole nights in prayer and communication with the Father, meditating upon His word, fortifying his will to resist the trials and temptations that were brought to bear upon him by the evil external environment in which he lived, and the ungodly enticements of his contemporaries.

Christ's character was divine; his mind perfect; he was more than mere men, he was God manifest in flesh. He "knew what was in man" (John 2:24-25), and never relaxed the iron control of the nature he bore. He overcame, and led the way for others in measure to do likewise. His encouraging, gracious exhortation is couched in the words:

**"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne. He that hath an ear, let him hear what the Spirit saith unto the Ecclesias" (Rev. 3:21).
A.F.M (N.Z.)**



LOGOS COMMUNICATIONS

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS NEAR AND FAR

Criticism

"We appreciate the labours of those involved in *Logos*, and the excellent articles provided therein. However, one recent change seems unnecessary; that is the glossy photographs now adorning the magazine cover, and the relegation of the contents' information to the inside back cover. Our only desire in so commenting is to strengthen the Magazine and its readers until the Lord come." F.F. (S.A.).

(The illustrations on the front covers of "Logos" are not designed merely to "adorn", but to teach. They are carefully selected to illustrate an important message of the Word derived from significant incidents of the past. The illustrations are supported by articles inside the Magazine. By that means we attempt to take our readers on brief tours to significant historical and archaeological sites. To produce the Magazine as at present adds greatly to our costs, but we derive a personal pleasure in seeing the Truth's literature set out in an attractive way. We also hope that readers who cannot travel on a "Logos" Tour of Bible Lands may see "afar off" some of

the pleasure and profit thereby derived. We have relegated the Contents information to the back inside cover so that our Pioneers can speak to us first on the front inside cover. We did contemplate putting the contents on the inside front cover and Bro. Thomas on the inside back cover, but that did not appeal to us at all. We feel that the extra trouble taken to look at the end of the Magazine for the contents is more than compensated in giving the honour due to our pioneers in the place we have reserved in the Magazine (See 1 Tim. 5:17). — Ed.).

Ecclesial Calendar

"I enjoy your new format of *Logos*, and especially like the enclosed *Ecclesial Calendar* that now comes to America. I believe it is a real asset for us in North America to keep in touch with our brethren world wide. All we need now is more input from North America!! — G.K. (USA).

(Modern travel has caused the world to shrink bringing those of far distant parts more closely together. Given more "input" from those of like precious faith throughout the world, and the "Ecce-

sial Calendar" can improve above its present form. We would like to see that. — Ed.).

Care in Prayer

"In reference to a letter in *Logos* (53:4) in which the writer strongly condemns the use of "you" and "your" in addressing God in prayer, I presume he prefers the use of "Thee" and "Thou". In that regard, does not Rom. 14:12-13 apply: 'So then each of us shall give an account of himself to God'?

"Let us not judge one another any more, nor put a stumbling block or cause of offence in a brother's way. We must be very careful in stating that a prayer is unacceptable to God, and rather in unity of spirit respond with *Amen* when our visitors pray for us.

"Rom. 8:26 states that 'the Spirit helps us in our weaknesses for we do not know what we should pray for as we ought, but the Spirit itself makes intercession for us'. I totally agree that true reverence in prayer is vital, and it is also true that familiarity breeds contempt; but of all the languages in the world, is 16th century English the only reverent

language? How sad it is to see the words of the KJV used as a stumbling-block. We are warned about doing this in 2 Tim. 2:14: 'Remind them of these things, charging them before the Lord not to strive about words to no profit, to the ruin of the hearers' (NKJV). It can be summed up in this way: 'holier than thou' or 'better than you'. Which is more Christlike?

"We are also warned further on in 2 Tim. 2 against getting involved in 'foolish and ignorant disputes' so please forgive me this weakness." — N.M. (N.Z.).

(You will notice that we changed your rendition of Rom. 8:26 from "the Spirit Himself" to "the Spirit itself" as more correctly given in the A.V. The neuter gender should be used in that place, showing once again that great care should be given to the use of modern versions. In that regard, the change from "Thee" and "Thou" to the more familiar pronouns "You" and "Your" is a feature of modern renditions. Even the Revised Version — perhaps the most exact of all renditions, and published towards the close of the last century (not the 16th century), retained "Thee" and "Thou". This means that "You" and "Your" have found expression in modern translations at a time when easy familiarity has found expression in most forms of address. So we find Ms. replacing Mrs., and "Christian" names substituted for proper titles; with young tots referring to their teachers by their first names, and the teachers in

casual dress and acting on a level with those they are set to teach. We telephone a business acquaintance to be told that "This is Mary, and do you want John?" And so the proper respect that one should pay to others is undermined by a familiarity that leads to a lowering of standards in other directions. I have insisted, in my normal contact with worldly associates, to be addressed as "Mr. Mansfield", and I pay them the respect of doing likewise. This limits the familiarity that otherwise could develop, and which is frequently the cause of domestic upheavals, as familiarity in speech frequently leads to familiarity in other areas.

(If you desire to address the Father as "You" and "Your" that is your concern; but you need to remember that when you address Him on behalf of a congregation, you are speaking for those whom you lead to God in prayer. If that is distasteful to portion of the community does not wisdom, humility and respect for the Father compel you to address Him in a way that every member of the community will not find disturbing? Do not we owe that one to another? Paul declared that he would not eat meat if in so doing he caused his brother to offend — does not the same principle hold good in this regard? Let presiding and praying brethren remember that they represent a community, and not themselves; and as such let them use the more formal and remote pronouns respected by all. It gives no offence to do so, and is honouring to the

Father. Remember, there was no easy approach to God in worship in ages past. In the worship of the Tabernacle and Temple, worshippers were kept at arms length and had to approach the Father through His appointed priests on earth. They were not permitted easy access to the Holy Place that was His appointed throne on earth; how much more reverence should be paid to approaching Him Who "dwells in unapproachable light, whom no man hath seen nor can see." We deem it important, that in all our expressions we try to convey the tremendous privilege of approach to that Holy One in prayer, I personally find it far more conducive to reverence to address Him as "Thee" and "Thou", and would plead that brethren praying should respect my scruples in that regard, even though they may seem childish to others. — Ed.).

Expositor on Daniel

"I have just received my second copy of *Christadelphian Expositor* on the Book of Daniel, and I am overjoyed with it. Please do not stop sending them to me if my commitment does not reach you on time.

Unfortunately I have lost some of the early numbers and so have not a complete set, though I subscribed from the beginning. I lost them in a fire, and I understand that they are not now available" — C.H. (Can.).

(Unfortunately we cannot replace complete sets of "Expositor" although we do have odd numbers. If these are of any use to you

we will mail them to you without cost. Alternatively, we could advertise for back numbers or sets in "Ecclesial Calendar" if you desire — Ed.).

Seeking Ecclesial Unity

"I am a brother in the Unamended Fellowship and I am writing in regard to an article that appeared in the Jan. 87 Ecclesial calendar on page 19.

"I was very disappointed to see that you had misrepresented our fellowship by stating that we believe that the 'guilt of Adam's sin' was transmitted to his posterity. This is stated in paragraphs 2 and 5. This is a gross misrepresentation of our belief. Please see the enclosed article excerpted from a booklet recently printed by Bro. John Peake, a leading Bro. in our fellowship.

"I feel that it is very serious in the eyes of God for a brother to misrepresent an entire fellowship of brethren before another fellowship. For your sake, I feel that a correction should be made.

"Otherwise, I do very much appreciate the work you are doing, the books you publish, etc. I think it was a good idea to send the ecclesial calendar to the U.S. I very much enjoy reading about ecclesial activities in Australia. I find Project Australia particularly fascinating.

— T.R.(U.S.A)

(If we have misrepresented the teaching of the Unamended fellowship, it has not been intended, and we are prepared to apologize. But it has been openly expressed to us that the result of Adam's sin on his

posterity has not been only the physical defilement of mortality to which the human pair became subject and which was transmitted to their posterity, but a legal defilement as well. Now legal defilement can only signify guilt, and it has been expressed to me that it represents that all figuratively sinned in Adam.

If this belief is no longer held, we are prepared to publish the fact; but we have been subjected to personal discussion in the States during which it was claimed that humankind, including the Lord Jesus Christ, was alienated from the Father because of the legal defilement resting upon Adam and his posterity, and that baptism is required to free us from that legal state.

As you indicate we need to strive for unity; but there is a difference between union and unity. The former can be sought by compromising doctrine; the latter requires a unity of mind that views the purpose of God from a common foundation.

In view of the present controversy, we need to recognise that the ABSF is accepted as the basis of fellowship by the majority of Ecclesias and Brethren around the world; and if there is unanimity of mind as to its teaching, it should be manifested by wholeheartedly accepting that document as a basis for unity. To do otherwise is to court disaster in the future. Particularly in areas where controversy has occurred in regard to the matter. We would inculcate great patience in seeking a common acceptance of the BASF as

a requirement for Ecclesial unity. In Australia that was insisted upon and has proved to be helpful in the face of controversy. Ed.).

The Divine Name

"Recently we received a booklet entitled *What Is His Name And What is His Son's Name* issued from Canada. Presumably it was circulated to all Ecclesias and you may have read it.

"As well as advocating the use of the Name *Yahweh* in preference to *Jehovah* and *Lord*, a view with which *Logos* readers are already familiar, the writer goes on to state that 'history and archaeology both clearly show us the origin, nature, meaning and significance of such pagan-derived names as *Jesus (Zeus)*, *God (a molten image)*, the *Lord (Baal)*, *Christ (the Sun)*, *Amen (a rain god)* and others. They are not holy, they are profane.'

"He claims that these names, which are in everyday use amongst us, should be purged from our worship once and for all. As these remarks are causing considerable concern to brethren and sisters, and could well cause distress to some, I would welcome your assessment of them as soon as possible.

"In conclusion I would like to express appreciation for the spiritual food received consistently through *Logos*, and for the high standards it maintains and advocates." — B.B. (Ireland)

(We have not seen the publication to which you refer, and in view of the warning of Proverbs 18:13 — "He that answereth a

matter before he heareth it, it is folly and shame unto him" we hesitate to do so in regard to the book in question. As you correctly observe, we delight in the use and significance of the Divine Name. It is recorded in Scripture for our learning and use. Those who "think upon the Name" are commended (Mal. 3:16). Others are warned against "despising" it (Mal. 1:6), whilst generally instructions are given to exalt it (Ps. 34:3-4), to extol it (Ps. 68:4), to remember it (Ps. 20:7), to use it in praise (Ps. 113:1-3), and to love it (Ps. 119:132). Nevertheless, the understanding and use of the Divine Name are principles that should be recognised, and into which one must grow. We use it where we believe it is appropriate and honouring to the Father to do so; but we also reserve the right to use God and Lord if the circumstances warrant it and likewise try to honour Him in so doing. We therefore do not stand in judgment on those who use these titles, whilst reserving the right to use the Name where it is appropriate to do so. Scripture teaches that the Israelites "profane" the Name though they scruple to use it (Ezek. 36:21). It is true that history and archaeology both witness to the use and pronunciation of the Name, but we know nothing of the claim that they reveal that, the titles of God, Lord and Christ of themselves relate to pagan, profane objects of worship. We will consider the matter more completely if you send us a copy of the book. Meanwhile, you will find some excellent words relating to the use of "God", "Lord" etc., in "Eureka"

vol. 1, pp. 89-98 under the heading "Deity Before Manifestation in Flesh". The proper use of the names and titles of Deity can draw us more closely to Him Whom we worship, whilst unwise agitation can discourage young or inexperienced minds from studying or considering His name. The Divine Name was manifested and proclaimed by the Lord Jesus — John 17:6,11,26 — and into it we are baptised (Matt. 28:19; Acts 15:14). We look forward to the time when that Name in its fullness will be bestowed upon those who today overcome (Rev. 3:12). In the meantime, let us learn to understand and reverence it, whilst exercising care lest our criticism and condemnation of others will bring us under the Divine displeasure at the time when that Name will be revealed in its full glory (1 Tim 6:15-16) — Ed.).

Problems

"I am seventy-five years of age and have been afflicted with a streptococcus infection a few years ago, and it has a way of returning when least expected; sometimes leaving me in a negative state of mind. However, I enjoy Logos and Good Company very much; and also like Herald of the Coming Age. I have enclosed a subscription and donation, as well as a cheque for Youth Aliyah. Keep up the good work as we watch and pray for the coming of the Lord Jesus Christ" — C.K. (Canada).

(Your letter found a responsive note in that we, too, are now seventy-five

years of age. We, too, have been afflicted with a peculiar streptococcus for a few years which leaves us somewhat depressed at times; but the virus takes the form of irritating crotcheterians who afflict us with voluminous controversial correspondence filled with irrelevant material dragging up matters of the past of little consequence today and inducing in us a feeling of acute depression. We look for the appearance of the Lord Jesus who as the manifestation of Yahweh Ropheka will handle all such problems and viruses. — Ed.).

From Guyana

"This is a very belated letter to acknowledge and thank you for several issues of Herald of The Coming Age. We appreciate receiving these, though they do take a long time to reach us from Australia. They are well received, and we find them most helpful in setting forth the Word of Life. The world does not appreciate the glory to be revealed, and only when the Lord is here will His abundant mercy be clearly shown" — H.M. (Guyana).

(The delay in arrival of the material we send you greatly concerns us; and we have tried to speed this up. To forward it airmail to your country involves us in a very great expense, and yet it is desirable for you to receive our periodicals quicker. This does not apply so much to "Herald of the Coming Age" but it does do so in regard to "Logos" and "Ecclesial Calendar". We will keep trying to see if we can improve our service. — Ed.).

(5) Sardis: A Reputation — But Dead

33 miles south of Thyatira, the city of Sardis dominated the plain of Hermus. Once the renowned capital, the wealthiest Monarch of Asia and Lydia, it subsequently deteriorated in status and power. In AD17, during the reign of Tiberius Caesar, earthquake destroyed this once proud city. Though rebuilt it never attained to its former glory, but like all institutions of the flesh, clung to its past fame — “Thou hast a name that thou livest, but thou are dead”.

It's Leadership.

However, it is not the Historical importance or geographical position of Sardis we wish to consider in this article, but the deplorable conditions the eldership permitted to develop in the Ecclesia. The responsibility of leadership was in their hands, as the Spirit decreed: “Unto the angel (eldership) of the ecclesia in Sardis write. . .” (Rev. 3:1).

Throughout the message the Spirit addressed them directly using the pronouns *thy, thou, and thee*. The warning given is heightened by the way Christ identified himself in this Epistle. Unlike our modern custom of signing at the conclusion of a letter, the first century practice was to firstly introduce oneself, and then state the subject of correspondence. Paul's epistles illustrate this:

“Paul, an Apostle of Jesus Christ, by the will of God, to the saints which are in Ephesus, and to the faithful in Christ Jesus” (Eph. 1:1).

Similarly, Christ first introduced

himself to Sardis. He chose his words carefully, punctuating his Epistle with a personal warning to the leaders of the ecclesia:

“These things saith he that hath the seven spirits of God, and the seven stars” (Rev. 3:1).

There was no misunderstanding as to whom Christ addressed; the terms used are clear and direct. The “seven stars” were clearly identified in Rev. 1:20 as “the angels of the seven ecclesias”. That is they were a spirit-illuminated, spirit-endowed eldership, divinely appointed “messengers”, working, on behalf of Christ. Their status, therefore, was both important and authoritative, they were earlier described as being in the right hand of he who walked in the midst of the seven ecclesias. The right hand is the position of privilege power and authority. This spirit-gifted elders at Sardis were called upon to exercise.

However, if they failed to do so, it was in the power of Christ, as “son of Man” (Rev. 1:3), to remove them from their privileged position, as his opening remarks warned.

Christ's Position and Power

Christ also identified himself as "He that hath the seven spirits of God" (Rev. 3:1). This is a suggestive title used by Deity to describe the multitudinous and multifarious manifestations of His Power. Chapter 1:4 reveals this power as exhibited in Christ as He who is, and was, and and is to come". The Epoch of its manifestation then was the "which is" phase, depictive of the spirit apocalypsed in Christ: "the Lord, the Spirit"; and by extension to his spirit endowed membership (1 Cor. 12:4-14).

Christ's warning, therefore, was based on his right and readiness to withdraw this power he had freely bestowed upon the eldership of Sardis, if its members failed to use it adequately in edifying or building up, the ecclesia" (1 Cor. 14:4,12,26). They were in danger of Divine judgment, or rejection: of failing to attain to the full manifestation of spirit power: "which is to come" (Rev. 1:4), by being clothed upon with immortality represented by the white garments of investiture.

Their Name.

"I know thy works, that thou hast a name that thou livest, and art dead" (Rev. 3:1), warned Christ through the spirit.

"I know thy works" will be the declaration pronounced upon all ecclesial centres soon. Is our Ecclesia confident of a favourable verdict? Does it have "a name", a reputation of being spiritually active, alive, constantly growing and involved in many facets of the truth? Does its inner spiritual life and loyalty to Christ's instructions justify that reputation?

Sardis was an active ecclesia whose fame had spread far and wide. It had a reputation for its en-

thusiasm, warmth, steadfastness, and resourcefulness in Gospel proclamation. It sponsored many speakers whose labours took them into various parts, and this gave the appearance of an ecclesia vibrant with the power of the truth, backed by sound leadership. While they basked in the sunshine of such accolades, they were oblivious of their low standing in the sight of Deity. "Thou art dead", was the Spirit's estimation! Dead because, as the narrative implies, they had ceased to "watch" (v.2). They had forgotten the real purpose for which the truth had been entrusted to their care (v.3); the reality of Christ's coming had grown dim (v.3); and they had allowed the polluting influences of the world to stain the holy vesture they had put on at their induction into Christ (v.4). Sardis was dead because its spiritual guides failed to take the necessary action to stem the growing influence of Nicolaitanes, Balaamites, and Jezebels. They lacked the courage to make unpopular decisions, choosing rather popularity with their contemporaries than risk their opposition. The progressives, or liberals, gained control of the ecclesia, introducing doctrines and practices reprehensible to Christ. Because of this the faithful had been reduced to "a few names" (v.4); but those few were recorded in the Lamb's *Book Of Life*.

The Name We Must Strive For

"Thou hast a few names even in Sardis which have not defiled their garments" (Rev. 3:2). The term denotes a minority. What of the majority? It had succumbed to the philosophic trends of their age, and were spiritually "dead" (Eph. 2:1), beyond hope of resuscitation. But

for the "few" there was still hope according to the measure of their faith. They were not popular with the majority, but their names were individually known in heaven, inscribed for memorial in "the scroll of the life". Herein lies an exhortation.

So often we become depressed through ecclesial turmoil, or concerned with evidence of worldly standards. We consider the long panorama of the truth since Adam, constantly marred by strife, declension and apostasy. Ecclesias rise to a peak and then decline. Why? Why is it that members permit the most glorious and sacred gift granted them to slip from their grasp? Why is it that they drift away from firmly established paths to a mere liberalised way? Have we not ample ecclesial history to warn us of these perils? Does not Yahweh's prophetic word exhort us as to the inevitability of decline in such circumstances? Why are so many spiritually apathetic or "dead"? For some it is a case of spiritual malnutrition: They do not eat the right "food". Some prefer too much novelty, and ignore basic principles whilst making excursions into doubtful theories. Some are swayed by the "great swelling words" — of those whose eloquence is devoid of real substance. And the majority "love to have it so".

But the exhortation continues: "And they shall walk with me in white: for *they are worthy*" (Rev 3:4).

Who are these who are worthy?

The despised minority, considered over-zealous in their cause by the majority; belligerent in their determination to maintain the faith, but condemned as unreasonably "narrow" by their adversaries. They

are described as "worthy" because they "overcome". Therefore, declared the Lord, their names will be confessed "before my Father, and before His angels" (Rev. 3:5).

The Lord amplifies this promise in Matt 10:32 and Luke 12:8. The context of the passages illustrates the basis of their worthiness. Above all else it is that they are not ashamed to confess Christ's name before men; that is, they are not shy in standing up and being counted for the truth and its standards *before the ecclesia*. That they received opposition by so doing is implicit in the Lord's warning in both Matthew and Luke; but because they are unwavering in the face of opposition he will, in due time, confess them before the angels of heaven.

Earlier, Jesus had instructed his disciples:

"Ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. . ." **"It is enough for the disciple that he be as his Master, and the servant as his Lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?"** (Matt. 10:22,25).

The few in Sardis were of this stamp. They were unmoved by the constant opposition they received from an apostasizing majority, knowing that their Lord had suffered likewise. And if he, who was the master of the house, and one to be revered and honoured, was so treated what can his true servants expect? It was urgent for them to refuse identity with the majority, and give allegiance to he who warned: "Ye shall be hated of all men for my name's sake".

Be Vigilant And Firm

"Be watchful and strengthen the things which remain" exhorted the Lord. Watchfulness implies more than "keeping awake". The Greek

word *gregoreo* also signifies "to be vigilant". A state of spiritual alertness is required of Ecclesias, especially in view of the Lord's sudden and unexpected return (Matt. 24:24-51). It was required of the leaders of Sardis, to preserve the living witness of that dying Ecclesia. They had to recognise its true condition as described by Christ, and not be deluded by its reputation as set forth by the flesh. They had to "strengthen the things which remained, that were ready to die" (Rev. 3:2). This required firstly, a careful analysis of the Lord's estimate of their ecclesial status; and secondly, an increase of the spiritual strength and number of the faithful remnant in its midst, that had not succumbed to the apostasy and apathy that characterized the majority.

Unfortunately most were oblivious to the seriousness of their terminable spiritual sickness. Like Israel of old they had drifted beyond the state of redemption. They were self-deceived as to their state before God, trusting in empty words claiming: "The temple of Yahweh, the temple of Yahweh, are these" (Jer. 7:4). For such a self-deceived people neither the prophet nor the Lord had words of comfort. The response of Yahweh to the appeal of the prophet was: "Pray not thou for this people for I will not hear thee" (Jer. 7:16).

What of Today?

What of the truth today? Indications are that the latter-day ecclesias face similar crises. World trends and problems are reflected therein: the breakdown of family life, growing disrespect of authority, impatience with the discipline and restrictions incidental to the life in Christ, are increasing within our communities. We lack the wisdom to access the

situation as Christ did, and the authority to speak with his voice; we can but heed and warn. And set ourselves the target of avoiding the fate of Sardis.

"This know also that in the last days perilous times shall come" (2 Tim. 3:1)

"The wicked shall do wickedly" (Dan. 12:10).

"As it was in the days of Noah so shall it be also in the days of the son of man" (Luke 17:26).

"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" (Luke 21:34-36).

"There shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming?" (2 Pet. 3:4).

Where do we stand? What is the state of our Ecclesia's health? How warm and scriptural is our enthusiasm? Is the Bible read and studied in our homes? Are we living witnesses of its message? Is the ecclesial platform strong and vigorous? Are our meetings (apart from the Memorial service) well attended? These symptoms will help us to diagnose the health of our ecclesia, and assist in determining the remedial action required.

Leading brethren of Ecclesias today need to take stock of present circumstances, and act accordingly. They, as shepherds, need to lead and feed the flock with sound guidance and teaching, reverting, if need be, to the "old paths" of our pioneering brethren, recognising that Christ is at the door.

I Will Come As a Thief

Sardis took no heed of Christ's warning; Sardis no longer exists today. The Ecclesial lampstand was removed because its eldership trusted in its reputation, loving the praise of men more than the warning of Christ:

"If therefore thou shalt not watch; I will come on thee as a thief, and thou shalt not know what hour I will come upon thee" (Rev. 3:3).

In like manner, the Lord will take unawares those who are not vigilant today. He exhorts that we should be in a state of constant readiness:

"Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord, when he cometh, shall find watching. . . Be ye therefore ready also; for the Son of Man cometh at an hour when ye think not" (Luke 12:35-40).

It would appear from these words that at the Lord's return there will be some "watching" and others "sleeping" (1 Thess. 5:6). The latter will be overtaken as by a thief. Moreover, Christ's closing words recorded in Luke 21 imply that our faithfulness in watching is directly proportional to the effect the world has upon us:

"And 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. . . watch ye therefore. . ." (v.36).

The context is appropriate. It makes reference to the shooting forth of the fig tree (Israel), the deliverance of Jerusalem, and the insoluble problems that today plague the world.

Sardis was oblivious to its real condition, and the effect its worldly environment had upon its members. The elders did not "watch" because they were asleep, and so eventually the wolves of which Paul warned against took control (Acts 20:31). It was not only Sardis whom the Lord

exhorted had need to watch. Similar words are directed to this generation of believers, implying that it, too, would be unprepared for the Lord's return.

The background to this warning relates to a prophetic description of current world events. We surely see these things beginning to come to pass. Christ warns his ecclesia, living at this epoch, that his return is imminent; that there is the need for watchfulness and preparation for that event. Those who fast (restrict their desires) and keep (preserve) their garments, will be granted further investiture (immortality) in the Lord's presence.

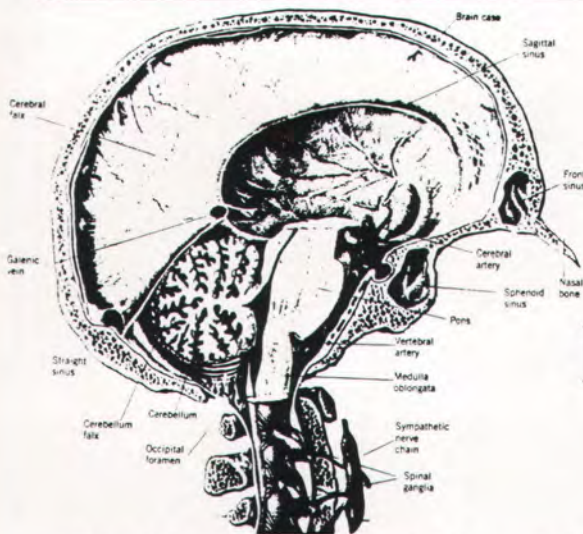
It is ominous that in Rev. 16:15 a similar warning as the Lord addressed to Sardis is directed to Ecclesias today. For whilst it is obvious that the day of the Lord will come as a thief upon the world, that should not be the case with Christ's Ecclesia:

"But ye brethren are not in darkness, that that day should overtake you as a thief. Ye are 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. 5:4-6).

Whether we are watching or sleeping is for each one to determine. Watching implies much more than mere activity within ecclesias for this was the boast of Sardis. It had a reputation, but in Christ's estimation it was dead! In his estimation where does our ecclesia stand in that regard? Let us hearken to the Lord's words! "What I say unto you (apostles) I say unto all: **WATCH!**"

R. McAllister (Yagoona)

ENVY is common in the world — it is not entirely absent in the brotherhood. It is a sin that should be rigorously checked, otherwise it quickly becomes a source of untold evil. Much of the unhappiness in ecclesias is due to this unholy trait.



The Wonder of the Human Mind

"Let this mind be in you which was in Christ Jesus" (Phil. 2:5).

What makes the mind of man superior to that of even the most intelligent animals? In appearance, human and animal brains look very much alike. But there is a dramatic difference. As to size, the brain of a chimpanzee, one of the most intelligent animals, is smaller than man's but that of an elephant or a dolphin is larger. Therefore if size and shape alone do not account for the dramatic difference, what does?

Animals can communicate with each other: many of them have highly developed senses of sight, smell, touch, and hearing. But they do not use letters, words, sentences, grammar or syntax. They do not add and subtract, multiply and divide. They certainly cannot comprehend algebra, geometry, trigonometry and calculus!

Animals do not deal in abstractions and theories. But human minds

do. On a higher level, animals cannot develop faith, conscientiousness, or Godliness, but man has the potential to do so if he wants to. Why? What is the difference between man and animals? The theory of evolution has its idea, but to accept that theory demands more of credulity or miracle than does the fact of creation!

In fact, man's brain differs from that of the animal. It is made up of two parts which scientists call the "old brain" and the "new brain". Animals have the "old brain", but not the "new brain". The old brain is called the *thalamus* which means "inner chamber". This part of the brain records sensations of contact with others, extreme temperatures either hot or cold, and the more basic demands of primitive emotions including hunger, fear, anger, rest and so forth. Both man and animals

experience these emotions.

Man's additional brain, or section thereof lifts him to higher things, and enables him to develop mental and moral characteristics beyond the ability of the animal. When the Elohim declared: "Let us make man in our image after our likeness, and let them have dominion. . ." they fitted man's brain with this additional apparatus, providing him with the potential to distinguish right from wrong, and the choice to set aside mere fleshly demands and develop divine qualities of Godliness or Godlike-ness. However, If this part of the brain is neglected, or used merely to gratify the lusts of the "old brain", man is no more than a clever beast, lacking the strength and ability of wild animals in physical attainments, but more than matching them by the selfish use of the brain with which God has equipped him in order to develop the likeness of the Elohim.

That part of the brain can only be properly developed as God designed it to be, by the Word. The Word motivating it can restrain the "old brain", and develop the mind of Christ. Man's brain has the potential to do this, but needs to be exercised to that end. When Paul wrote: "If ye be risen with Christ, set your affection on things above. . ." (Col. 3:1), he urged that effort should be made in conjunction with the Word to elevate thought into heavenly realms. That demands both understanding and determination. Unfortunately, the application of the exhortation is ignored by the majority, who find it easier to serve the "old brain" which is governed by "the lust of the flesh, lust of the eyes, and the pride of life", the "animal" desires of the flesh, which it is so easy to fulfil, rather than the exercise of effort

which is necessary to use that part of the brain designed to develop spiritual virtues. Man prefers to remain "brutish" (see Ps. 92:6; 94:8 etc.)

The Animal Mind

The animal mind generally works by instinct. For example, beavers do not go to an engineering school to learn how to build dams. They know how to build them by instinct. They build the same kind of dam, using the same basic technique.

Nature does not record particularly gifted beavers designing improved dams, and then teaching the new methods to their companions. The beaver is limited by instinct.

It is the same when birds build nests, or when bees construct hives. But human beings are vastly different. Their behaviour is governed more by free choice and reason than by instinct. Their potential is much greater. They learn by education, improve by experience, and by experiment branch out into new areas. They have even reached the stage where they can invent machines to do some of their thinking for them!

Man does not simply have a brain: he can develop a Godlike mind. The brain motivates character. Every part of an individual's personality is stored in his brain. This includes his will power which is developed by practice. Each time a person exerts his will to drive himself to complete an unpleasant or irksome task he makes it a little easier next time to do what his mind tells him he should do.

The difference between man and animals, therefore, is in the realm of brain potential. Science, however, refuses to consider the possibility of

a "spirit" component governing the mind of man.

According to psychology, man is only physical, and his thinking and even his emotions — such as love, anger, joy and frustration — can be explained as physical and chemical reactions. Many teach that inhibitions are wrong, full expression should be given to the desires of the flesh, or the "old brain", as scientists call it. To restrict these demands is psychologically detrimental, they claim. Hence laws are relaxed and socialistic governments aim to give man those things for which his "old brain" craves. This is the extreme to which the theory of evolution as set forth by Charles Darwin takes man.

Theologians assume that man has a soul or spirit, an immortal entity, that is responsible for human thought and behaviour.

The Bible teaches that man has a spirit; but this is not an immortal entity within him, but the outworking of the sentient mind. We read of it in such statements as "Blessed are the poor in spirit. . ." "The spirit is willing but the flesh is weak. . ." "he preached to the spirits in prison. . ." It is summed up by the statement: "Who knoweth (can measure) the spirit of a man that goeth upwards, and the spirit of the beast that goeth downward to the earth" (Ecc. 3:21). The spirit of man is ascending in his aspiring ambition. Like the king of Babylon, he would figuratively "ascend into heaven, and exalt his throne above the stars of God" (Isa. 14:12). In his arrogant pompousness, as the Elohim remarked at the building of the Tower of Babel, "nothing will be restrained from him" (Gen. 11:6). Man's blasphemy today has reached a similar point of self elevation; and only Divine intervention will stop it.

The inner spirit of man is distinct from the brain: it is related to the mind he develops. He can develop a spiritual mind or a fleshly mind. The former comes from the word acting upon the brain. Christ declared: "The words I speak they are spirit and they are life" (John 6:63). When the brain is exercised by those words, the mind is developed accordingly. When it is exercised only by the propensities of unenlightened flesh, it will be motivated by its lusts. A person, therefore, manifests either the mind of the flesh or the mind of the spirit. Hence the exhortation: "Let this mind be in you which was in Christ Jesus. . ."

Paul distinguishes between the mind of the flesh and the mind of the spirit in the following words:

"For they that are after (that follow) the flesh do mind the things of the flesh: but they that are after the Spirit the things of the Spirit (i.e. Christ's teaching). For to be carnally minded (the mind of the flesh — mg.) is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God neither indeed can be" (Rom. 8:5-7).

Man's mind, therefore, can govern his "matter" or physical constitution. "There is a spirit in man" declared Elihu, "and the inspiration of the Almighty giveth them understanding" (Job. 32:8). The ambitious man permits his desire for success to govern his feelings. He uses his psychological powers, or his mental ability, to rise above his fellows in material things. He subordinates or sacrifices other desires to attain the main objective in his life, whether it be pleasure, power or wealth. This so moulds and motivates his mind as to become for him the spirit within.

One eminent brain researcher, Dr. Solomon Snyder, from John Hopkins University, was asked the question by a leading psychology

magazine: "Does this mean that what we have called 'free will' can be reduced to the inter-play of brain chemicals?"

Dr. Snyder's reply was interesting. He said, "That goes right to the heart of the question of how the mind relates to the brain. We don't know the answer".

He and his associates may not know, but the Creator of the brain does know and instructs His servants accordingly (see John 6:63). When the brain is exercised by such words as his, the mind is elevated accordingly. When it is unilluminated by Scripture and exercised only by the propensities of the flesh it remains "brutish" no matter how highly educated one may be. A person, therefore, manifests either the mind of the flesh or the mind of the spirit; that is, a mind motivated by the lusts of the flesh, or one developed through the spirit word. Paul exhorted: "Let this mind be in you which was in Christ Jesus". The development of such a mind is part of the "mystery of Godliness" (1 Tim. 3:16). Science can only investigate physical things. The whole spirit-realm lies outside of man's normal research capability. It is "the inspiration of the Almighty that gives understanding". Spiritual matters, including the development of a proper spirit in man have to be developed by different means: by recognition of the Word as Divine revelation, both authoritative and true.

Let us consider God's word and recognise the possibilities.

The statement is made very plain in Job 32:8: "There is a spirit in man." It is not called a "soul", nor is it said to be immortal; it is called "a spirit in man". Man is not spirit; he is physical. But the Bible teaching is that he has a spirit, a component that is introduced and governs the intellect or mind. As stated previously, that "spirit" can be motivated by the flesh, or developed by the word.

According to the Bible, it is the presence of that spirit in man that elevates him above the animals, and distinguishes the human mind from the animal brain. The development of a Godly spirit in man is a secret God reveals in His word. Most people have never heard of this spirit before, even though they may be considered "religious", because fleshly theology only makes mention of an "immortal soul" a figment of the imagination of the lower brain! In 1 Cor. 2:11 Paul teaches: "For what man knoweth the thoughts of a man, save the spirit of man which is in him?"

What is it, according to the Bible, that explains what a man knows and how he thinks? It is the "spirit of man" according to Paul writing under inspiration of God. If governed by the flesh it will manifest its desires, but if motivated by the Word, it will develop the mind of the Spirit which is the mind of Christ. There is, therefore, a fleshly spirit and a Godly spirit and our destiny will be determined by what spirit we manifest and how we permit it to motivate our actions.

B.M. (U.S.A) *Revised*

Marvel Of Creation

It has been estimated at the University of Michigan, that after seventy years of activity the brain may contain as many as fifteen *trillion* separate bits of information. Thus your memory is a treasure house whose size and strength are almost beyond human comprehension. It is a pity that so many of us store up so much less learning and experience than is possible; or fill our brains with so much unprofitable or unsavory information. Our senses report, automatically and continuously, everything that we see, touch, hear, smell or taste, but fortunately at many points in the nervous system there are tiny gaps, called synapses, which prevent millions of minor signals from getting through. The electrical impressions from any one nerve fibre is not strong enough to jump across one of these breaks, but the impression from a large bundle of fibres transmitting simultaneously can do so. From *Wonders of the Human Body*.

EXPOSITION



The Prayer of Habakkuk

“O Yahweh, I have heard Thy speech, and was afraid; O Yahweh revive Thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy”

Avenging Power of The Multitudinous Christ

Thus Habakkuk opens his sublime prayer (Ch.3), seeing in vision the judgments pouring out on the nations prior to the setting up of the Kingdom of God. He is afraid because of the terrible scenes which are predicted, and beseeches God not to forget mercy in His anger. “God (Eloah) comes from Teman, and the Holy One from Mount Paran”. Who is this Eloah and Holy One? None other than the Lord Jesus Christ, to whom the Father has committed the judgment of the world. He will not be alone, however, for with him will be multitudes of mighty ones who have been raised from the dead, and having won the approval of their Lord, will have their bodies of humiliation changed to glorious ones of power and immortality.

Habakkuk then sees the multitudinous Christ coming from Teman and Paran, thus indicating the Sinaitic Peninsula as being the place where the saints will be gathered to meet their Lord. He saw

in a vision, not merely the judgments relating to the freeing of Jerusalem and the Holy Land, but those relating to the whole earth: the overthrowing of the Kingdoms of the world, and the setting up of the Kingdom of God. He saw judgments that would be terrible. He saw that there would be war, famine, pestilence, fire and hailstones: a time of trouble such as the world has never seen before. “Before him went the pestilence, and burning coals went forth at his feet.”

These “burning coals” seem to refer to the plague, and probably has reference to the terrible plague referred to by Zechariah: “Their flesh shall consume away while they stand upon their feet and their eyes shall consume in their holes, and their tongue shall consume away in their mouth” (Zech. 14:12).

Mystical Egypt

Habakkuk sees the tents of Cushan in affliction, and the curtains of the land of Midian trembling. This no doubt refers to the tribes in the Arabian desert in proximity to the

judgment seat. He then asks the question, "Was the Lord displeased against the rivers? Was Thine anger against the rivers? Was Thy wrath against the sea, that Thou didst ride upon Thy horses and Thy chariots of salvation?" The fifteenth verse of this chapter provides a clue to the interpretation of this passage. It reads:

"Thou didst walk through the sea with Thine horses, through the heap of great waters."

Agnes ago the waters of the Red Sea were divided so that the Israelites could pass through. But this original exodus was but the precedent of that greater one of the future. Egypt will be plagued again; a way through the Red Sea will be provided, and Israel again brought into the wilderness.

"The Lord shall utterly destroy the tongue of the Egyptian sea, and with His mighty wind shall He shake His hand over the river, and shall smite it in the seven streams and make men go over dryshod" (Isa. 11:15).

It is interesting to note in considering the subject of Egypt that this country, whether considered literally or mystically, has been the great antagonist of Israel since the exodus until the present time. Israel came out of literal Egypt. So did Christ in the days of his infancy. But there is a city which "mystically is called Sodom and Egypt, where also our Lord was crucified" (Rev. 11:8). Out of that city all must depart who desire to be with Christ in the day of his power. It is evident from other parts of the Scriptures that the prophecy of Hosea 11:1 has not been completely fulfilled. Christ will again be in Egypt before He enters Jerusalem. Those who leave mystical Egypt behind them will doubtless in be in literal Egypt with their Lord.

Future Might Of Israel.

But Yahweh is said to ride upon His horses and chariots of salvation. These would be His manifested mighty ones, the Cherubim, who are the vehicles of Divine power. These Cherubim, in executing the judgments written, will not always be alone. They will have the tribes of Israel as their rank and file. "When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man" (Zech. 9:13).

Thus Zechariah agrees with Habakkuk in prophesying that the tribes of Israel will once more subdue their enemies, and God will fight for them as in the days of old "Thou didst cleave the earth with rivers." Not literal rivers, but armies of Israel in action. Israel assisted in her campaign of victory by the fury of the elements in fire and blood. "The deep uttered his voice." There is a striking analogy here with Gen. 7:11. "The foundations of the great deep were broken up, and the windows of heaven were opened." It seems certain that the "windows of heaven" will again be opened to sweep away populations obnoxious to the Divine wrath.

"The sun and moon stood still in their habitation; at the light of Thine arrows they went, and at the shining of Thy glittering spear." Like most prophecies in the Bible, this passage appears to be a blending of the literal and the figurative. One's attention is first of all drawn to the words of Joshua: "Sun, stand thou still upon Gibeon, and thou, moon in the valley of Ajalon" (Joshua 10:12). Maybe there will be a repetition of this phenomenon, yet there is evidently another meaning. The sun and moon will not merely stand still;

they will disappear altogether. "At the light of thine arrows they went, and at the shining of Thy glittering spear." The Gentile Sun and Moon which have been shining over Jerusalem during the times of the Gentiles will stand still in their habitation and then disappear for ever. "The moon shall be confounded, and the sun ashamed, when the Yahweh of Hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously" (Isa. 24:23).

Abraham and His Seed

"Thou wentest forth for the salvation of Thy people, even for the salvation of Thy chosen ones." Here one's mind travels back through history till one sees Abraham — an old man, childless — being told by the angel to look at the stars, and see if he was able to number them: "So shall thy seed be," he was told. Since that time the seed of Abraham have suffered persecution and affliction for their many transgressions. Yet God's promise to Abraham will not fail, and though He will make an end of all nations, yet He will not make an end of Israel. He will go forth to save them through the medium of Christ and the saints, and will destroy the leaders of the enemy in His wrath. "They came out as a whirlwind to scatter me; their rejoicing was as to devour the poor secretly." But what poor are these? They are the poor in spirit, of whom said Jesus, "Theirs is the Kingdom of heaven." The ambition of the Gentile host will be to destroy these by deceit. "The heart is deceitful above all things, and desperately wicked; who can know it" (Jer. 17:9). God knows it, and so will His manifested sons, and the crafty plans of the enemy will be frustrated.

"When I heard," said Habakkuk, "my belly trembled; my lips quivered

at the voice; rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble." The warning of Christ to believers of all ages can be very appropriately added here: "Watch ye 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 21:36). Habakkuk is comforted when he sees that the day of doom is not for him and his associates, but for their enemies who would destroy them.

Habakkuk's Joy and Hope.

Thus he concludes his prayer with what is without doubt one of the most sublime passages to be found in Scripture: words which should find an echo in every earnest heart seeking for glory and immortality: "Although the fig tree shall not blossom, neither shall fruit be in the vines, the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in Yahweh; I will joy in the God of my salvation. Yahweh Elohim is my strength, and He will make my feet like hinds' feet, and He will make me to walk upon high places."

All the expressions he used: fig tree, field, flock, herd, are used elsewhere for Israel. Whatever others might do, and whatever circumstances may arise, he would remain faithful to his God. Habakkuk was not merely contemplating the impending ruin of the world, but was rejoicing in the thousand years of peace that are to follow the time of trouble, and the endless ages beyond, when he will sit in the high places of the Kingdom of God.

Let us follow his example.

J.Hood.

LOGOS

UPHOLDING THE PURITY OF
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A Final Word...

In Paul's day there was a disposition to be "carried about of every wind of doctrine, "which called from him words of warning. There were men of cunning craftiness lying in wait to deceive, and some who were ever learning and never able to come to the knowledge of the Truth. These were those, who, not withstanding the warnings of the apostles, gave ear to "evil men and seducers," who, with good words and and fair speeches drew away disciples after them, deceiving and being deceived. If this were so in the days of inspiration, we must not blind our eyes to similar possibilities in our time. The apostacy which is now stalking the brotherhood will not be allowed to extinguish the Truth. It is comforting to know that the Lord, at his second coming, finds some who are ready (Matt. 25:10); some who will not taste of death (1 Cor. 15:51; 1 Thess. 4:17); some who, in the midst of a general forgetfulness of the Lord's coming, will be "found watching" (Luk. 12:37); and, therefore, some who will steer safely through all complications, snares, pitfalls and dangers of the latter days, and remain steadfast to the end in the one faith and practice of the apostles. If "some" are to be found of the Lord at his coming in this blessed case, we may be amongst them. To be so found will require the exercise of vigilance and great circumspection, the more so as God has permitted the uprising of clever perverters, capable, almost, of deceiving the very elect. Those who slacken their vigilance are in danger of being taken captive to their destruction. — R. Roberts.

"It's Never Time Wasted. . ."

*It's never time wasted to give, — just a smile;
It softens up faces, in pleasant good style:
The person so treated is left with a thought, —
'Lifes truly worth living: we don't live for naught.'*

*It's never time wasted to sing, — hymn or song,
For someone will hear it, — and be helped along:
There's too many people, — with faces distraught, —
Some music or singing, will brighten their thought.*

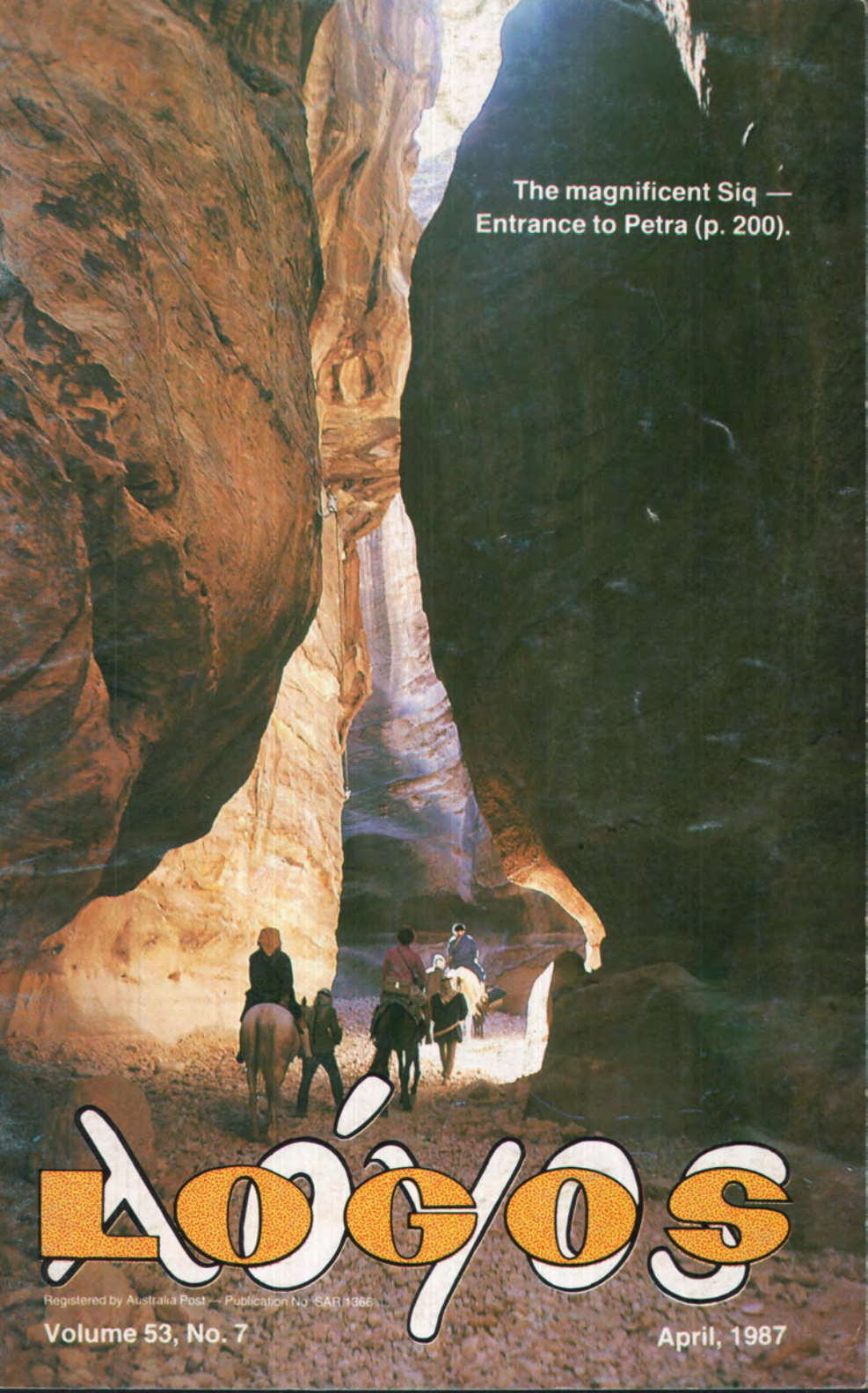
*When burdens are heavy, and strength's on the wane,
A strong helping hand will restore them again:
It's never time wasted such service to do;
It makes all the difference; you'll find it is true.*

*Some neighbours are worried, — oppressed with bad news;
You give them a visit; it brightens their views:
It's never time wasted, such service to show:
It comes back, with interest — I'd have you to know!*

*The Master was adept, this habit to show,
He helped all the helpless, — in right ways to go;
But far from it being time wasted, I say,
His time was thus spent — all His life, — every day.*

*So why not do likewise; start now, — yes! today;
Make Kindness your motto in treading life's way;
It won't be time wasted, — twill give peace of mind,
Just being more helpful, — more thoughtful and kind.*

A.S



The magnificent Siq —
Entrance to Petra (p. 200).

LOGGOS

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April, 1987

THE PEN OF THE PIONEERS

The Antidote to Spiritual Slumber

Paul says we are not to "sleep as do others". What is this but saying that we are to keep the facts of our situation in constant memory? These facts are the Truth: the declaration of God concerning His plan and purpose; concerning the duty of His children, who should walk as children of the light in denying all ungodliness, and living soberly, righteously and Godly, in the present evil world.

There is nothing that the natural man is more liable to forget than these things. The world around us is absolutely unbelieving — dead asleep. A few have their sleep disturbed, so to speak, but don't wake up. They have the Truth brought to their notice, and give it a momentary attention, but it lays no hold of them in a lasting way. Some wake up, but go to sleep again. They are interested in the Truth for a while, but gradually let other things engage their attention and interest. A few wake, and remain in possession of their faculties, but even these have to make an effort to keep awake. The air is full of narcotic fumes, so to speak, which can be neutralised only by the constant application of the antidote provided by the Lord of the house. Neglect the antidote, and sleep will assuredly overcome us. That antidote is to be found in the word of God, and in what it requires at our hands — prayer and assembly of the saints.

Therefore, the way practically to obey the exhortation of Paul, to "not sleep as do others", is to take those means that will keep us awake. The man who neglects the daily reading of the Scripture is not taking those means. He is deceiving himself. He thinks he can keep awake by a mere effort of the will. He thinks as he knows the Truth it is unnecessary for him to trouble himself with the reading of the word. He forgets first, that no man can ever know the Truth thoroughly by a mere study of first principles at the beginning, in consequence of the diffuse and diversified form in which it has been divinely communicated, and in consequence of the natural antagonism between human thoughts and divine thoughts; and secondly, he forgets that even if we could know the Truth thoroughly at the start, the mind quickly loses the knowledge it has acquired, so far, as its power is concerned, especially because it is the knowledge of God which the mind is so prone to throw off rather than to retain.

The word which God has spoken, incorporated now into the mental man by daily reading and meditation, will even now, while it sanctifies us to God, impart a healthful nobility and joy, and in the end ensure a participation in that length of days, for ever and ever.

— R. Roberts.

Buried Among the Kings

“And they buried him among the Kings, because he had done good in Israel, both toward God, and toward his house” — 2 Chron. 24:16.

These few words sum up the life of a great man; a true patriot in Israel; a leader who used his opportunities wisely, and left a name honoured and revered. Jehoiada, high priest in Judah during the reigns of Athaliah and Joash, was a man who combined two essential qualifications for an acceptable walk in the Truth — implicit faith in God and great courage. He could wait patiently for a God-given opportunity, but when it came he was ready to move swiftly, and with purpose, towards a clearly defined end.

On the death of Ahaziah, Athaliah the Queen mother, and daughter of Ahab, murdered all the seed royal, seized supreme power herself, and discouraged the worship of Yahweh in favour of Baal. One child escaped: the newly-born Joash. He became a secret ward of Jehoiada the priest who kept him hidden for six years awaiting the opportune time to present him as legitimate heir to the throne, and make a bid to re-establish the purity of the faith. In the seventh year, Joash was brought out of hiding, and presented to the royal bodyguard as king, thus gaining the allegiance of the soldiery. Jehoiada's next move was to call together the representatives of the people, and have the child Joash crowned as king. The shouting of the people attracted the attention of Athaliah who rushed to the Temple crying, *Treason!* to be instantly slain at the commandment of the priest. This decisive act threw the opposition into confusion, and before it could rally its forces, Jehoiada had persuaded the people to enter into covenant with God; and then called for the utter extirpation of the worship of Baal.

Athaliah and Jehoiada were two strong-minded people. The former used her power for evil; the latter to guide the people into ways of righteousness. We have a summary of Jehoiada's character in the

words, "Joash did that which was right in the sight of Yahweh all the days of Jehoiada the priest". The upright priest overshadowed the throne, and by his example, counsel and guidance Judah was reformed, the Temple was repaired, the service of Yahweh revived, and the law elevated. Righteousness brings its own rewards, and during this happy time the nation enjoyed a brief period of prosperity and peace. The record declares: "All the princes and all the people rejoiced". The whole nation benefited from the good example and influence, of an individual. He did good in Israel, both towards God, and towards his house; and on his death, by popular acclaim, he was buried in the city of David, among the kings.

It is impossible that such vigorous reforms as Jehoiada effected, could be undertaken without arousing strong opposition, but the priest's faith, determination and courage, were equal to the test. His enemies feared and respected the upright and intrepid priest, and hesitated to arouse the antagonism of such a formidable foe. We hear nothing of revolt during the period of his ministry; but on his death, his enemies emerged from hiding, and proceeded to undermine his work. The king proved a weak reed who had learned neither faith nor courage, and after the death of the priest was easily swayed by evil advisers. The labours of a life-time were quickly dissipated in a few swift months. Idolatry again reared its head. The pure worship of Yahweh was polluted by many. The law was no longer respected, so that standards of morality declined rapidly. Yet the people found, as they always find, that the restraints of God's law were thrown off at the expense of true happiness and peace. The nation, once united, now seethed with the spirit of revolt. Zechariah, son of Jehoiada, in the tradition of his father, raised his voice in protest, but it lacked the force and authoritativeness of his father. The cowardly king, in abject weakness (a tyrant is usually a weak man in power) dealt with him in the only way he knew, "Joash remembered not the kindness which Jehoiada his father had done to him but slew his son".

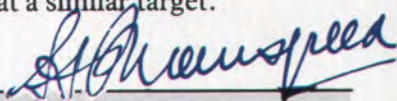
The gratitude that the people should have displayed in honour of the memory of Jehoida was forgotten. They were relieved that the restraints he exercised were relaxed. But, strangely, things did not go well in Judah. Happiness is never obtained by a ruthless disregard of the rights of others, or the repudiation of Divine principles of morality. On the contrary. The blood of righteous Zechariah ascended to heaven for vengeance. Neither Joash, nor the nation, benefited by his murder. The spirit of revolt increased. Surrounding nations made inroads into Judah. The King suffered a lingering and painful disease. The people

became discontented and unhappy. The unity of Jehoiada's day gave place to division and discord. The spirit of revolt moved ever nearer the palace itself; until, at last, the plunge of the assassin's knife in the heart of the king brought the disgraceful reign to an end.

The people had lamented the death of their priest, but they rejoiced in that of their king. They had demanded for Jehoiada the privilege of kingly burial as a mark of honour, but they denied this of Joash, for a coward sacrifices all respect. The record states: "They buried him in the city of David, but they buried him not in the sepulchres of the kings".

The weak king and the strong priest present lessons which we need learn, though our lives are lived on lower planes. Jehoiada's success was not due to faith alone, but faith matched with courage — faith in action. On the other hand, Joash's lack of faith could not elevate him above what he naturally was — a coward: displeasing to God and man.

Jehoiada's name means *Yah is strength*. He stands as a token of this truth. Though his work was destroyed after his death by the cowardly ineptitude of the King, it remains in records that are imperishable, and he will ultimately receive his reward. The Divine epitaph at the head of this article fittingly epitomises the highest reputation that a man can attain in this age: "He hath done good in Israel, both toward God and toward His house". We, too, should aim at a similar target.



The Preciousness of the Truth

Jesus demands to be put first; and when we realise who he is, and what it is he calls us to, we can see the reasonableness of his demands. He is only exacting of us that which will be for our supreme benefit, though it may not appear so now. Joy unspeakable and full of glory is latent in all his commandments. In due season we shall reap the rich harvest of obedience, if we faint not. The man who gives Christ the second place will realise his position when this puny life is gone; and it will go, however filled up and impressed with its concerns we may be at the present moment. The time will come, as sure as the sun tracks his daily course in the heavens, when we shall have to say, Good-bye to the things of the present life; and when they are cut away they will be gone for ever, and the man who lives for them, and is part and parcel of them, will vanish with them. Nothing but the truth will remain. "The world passeth away, but he that doeth the will of God abideth for ever." The man who has lived for Christ has something laid up in store which nothing can touch and no time decay, an inheritance undefiled and that fadeth not away.

— R. Roberts

JEWS IN THE NEWS

Persecution of Jews In Greece

Some Jewish Communities in Greece, such as those of Chalics, Janina, Arta, and Corfu, were very ancient. Their origin was lost in antiquity. In Salonica was a settlement of Spanish Jews that had fled from the persecutions of Isabelle of Castille and Ferdinand the Catholic. They still spake among themselves a Spanish dialect in which many archaic forms of language were preserved, and many of them had Judaeo-Spanish names. Ever since Greece recovered her independence by conquest in 1830, the laws of the Kingdom granted full civil and social rights to the Jews. At no time were those rights breached nor did the Greeks allow themselves to be affected by any of the successive waves of anti-Semitism which then periodically swept over Europe; in fact, anti-Semitism was entirely unknown in Greece.

World War II Involves Greece

However, World War II ultimately involved Greece. The Nazi forces invaded the land and with them came the Gestapo. General measures of oppression and terrorism were introduced. Jews were forbidden to practise certain professions, to enter cafes, restaurants, theatres, cinemas etc. The repercussions of such measures were keenly felt in Salonica, where the Jewish communities were very large. These measures, dictated by a hated and despised enemy, were viewed with profound indignation by the Greeks, and with such stubborn opposition as to neutralise the efforts of the Nazis.

Nevertheless, in August, 1942, the German authorities ordered all male Jews between the age of 16 and 40 to assemble in Salonica, the intention being apparently to send them to a specially organised Ghetto to be established in Crete. When 9,000 had been rounded up, the usual brutal persecution commenced. Informers who were present pointed

out those Jews who were known to have property, and the Germans by means of extreme ill-treatment extorted money and jewellery from them.

However, Greek authorities warned that if the Germans persisted with their plan to send Jews to the Crete Ghettos, or if they deported them to Poland, there would be a general uprising of the entire population; accordingly the plan was abandoned. Instead the Jews were sent to a concentration camp in the Macedonian-Mountains, where they were condemned to forced labour — road building, farm work, or imprisonment.

Though the persecution was not so acute in Greece, and relief came when Germany collapsed, it provided another epoch of agony that contributed to the demands of Zionism for the establishment of a Jewish State once Nazism had been overthrown. The work of the "hunters" completed, the next stage in the development of the Divine purpose commenced. — C.C. Wigzell

The Laver (Exodus 30:20-21)

The laver, which stood between the altar and the door of the tabernacle, was a brazen vessel containing water in which the priests had to wash their hands and feet before entering the tabernacle or ministering at the altar. Bro. Roberts makes a great point of the position it occupied in treating of the antitype. He says: "After sacrifice, washing — purification — making clean." That is, after having associated ourselves with Christ's sacrifice by union with him in baptism there must be a cleansing of the minds by the Word. Washing at the laver is typical of the purification process our minds have to undergo to fit us for a place in the tabernacle of God. That the priests had also to wash before attending at the altar presents no difficulty, for the mind must undergo a certain amount of cleansing before a man is in a fit state for baptism.

As we have seen, the cleansing medium represented by the water is the Word of God. Being well acquainted with Bible teaching concerning man in his natural state, we see clearly the need for the purifying process that the Scriptures must be allowed to carry out in the minds of those who would please God. And that cleansing will not be effected without effort on our part. Some people think there is nothing to be done but allow a "holy spirit" of their own imagining to operate on their minds — a spirit that lulls them into a state of self-satisfaction which they mistake for genuine piety. We know that this is not so. Holy men of old who possessed the God-given Spirit were great students of the Word, and this contributed largely to their faithfulness.

We picture Daniel, the prophet to whom such wonderful revelations were given, diligently studying the writings of Jeremiah.

We see in our mind's eye Paul, in his own hired house at Rome, expounding the Scriptures from morning till night.

There is abundant testimony in the Psalms to the high esteem in which David held the Word of God.

And we know also that nobody had a greater regard for, or a better knowledge of, the Scriptures than Christ himself. In following Christ's footsteps, let us not forget him in his reverence of God's Word and in the practical application he made of it in his everyday life.

Speaking of the righteous man, David says in Psalm 1:

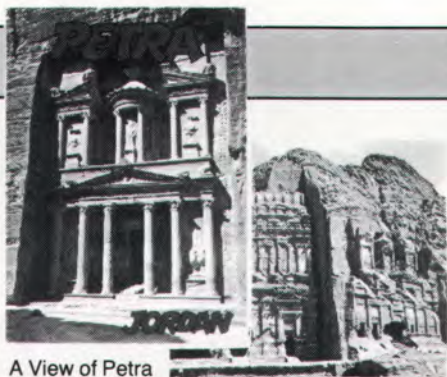
"His delight is in the law of the Lord: and in His law doth he meditate day and night".

There is the standard. What a high one! It does not mean ten minutes or quarter of an hour grudgingly spent in scampering through the chapters for the day. It means a careful reading of and meditation on the Scriptures, and our study should not stop short at a reading of the daily portion.

We can see the need for the constant study of the Word. It is the only way by which evil thoughts can be rooted out and divine ones implanted in our minds. To tell ourselves not to think this, not to speak so, not to act thus, is not enough. If we are normal beings we must be thinking, saying or doing something. The Scriptures provide the right material on which to exercise our minds, and give us guidance in regard to our words and actions. The constant implantation of divine thoughts in our minds is the only means of driving out evil ones, and therein lies the secret of a successful probation.

We are living in troublous times. The history of the Truth never has been a history of ease and peacefulness. False doctrine and false practice play such havoc among the "many called," that we tremble for ourselves. Love and reverence for God's Word, and a faithful putting into practise of what it teaches is our only safeguard. Then shall we be able to take to heart the comforting words spoken in the Psalms concerning a righteous man: "The law of God is in his heart: none of his steps shall slide."

M.G



A View of Petra

OUR COVER

Petra: The Strong City

Who shall bring me into the strong city? Who will lead me into Edom? Will not Thou, O God...

Psalms 60:9.

Cover Illustration

Our cover illustration depicts the extremely narrow *siq*, which, like a huge split in the mountain of rock, leads the way into the heart of the ancient city of Petra. About 3000 years ago, David led his troops through that easily defended entrance, and “gat him a name” when he returned from smiting the Edomites (as the term Syrians in 2 Sam. 8:13 should be rendered), after placing garrisons in their strongholds.

It is thrilling to meditate upon these incidents of faith and courage when traversing on horseback the remarkable remains of this ancient and mysterious city. The stronghold of the Horites, Edomites and Nabateans for centuries, it became a forbidden and then a forgotten city for a Millennium, until discovered by the explorer, traveller and archaeologist, J. Burckhardt in 1812. Strictly prohibited to Europeans, Burckhardt disguised himself as a Moslem, and so penetrated its mysteries to reveal them to an astonished world.

The word Petra means *Rock*. It

was the term used by the Lord when referring to the statement of Peter (though not to Peter himself as claimed by Catholics): “Upon this rock (*Petra*) I will build my Ecclesia” (Matt. 16:18). The word Peter is from a slightly different word, *Petros*, and denotes a moveable rock in contrast to *Petra* — an unmoveable one. Therefore, when the Lord declared: “Thou art Peter (*Petros*) and upon this rock (*Petra*) I will build my Ecclesia”, he was indulging in a significant play on words. There was no shifting the truth of Peter’s words: “Thou art the Christ, the son of the living God”; but Peter the disciple had need for establishing as subsequent events clearly revealed.

Petra is an amazing place. It is unique. Its temples, tombs and buildings are all carved out of the colourful rock. The ancient Edomites and Nabateans did not build houses; they carved them out of rock, beautifully decorating them with elaborate facades and pillars of carved stone.

Dwellers in Petra

First mention of the site in the Bible is in the record of the attack of the confederacy of the north in the days of Abram. As Chedorlaomer moved south down the Kings' Highway, he conquered "the Horites in their mount Seir" or Petra (Gen. 14:6). The term Horites signifies *Cave Dwellers*, and they were the original occupants of the area. Later, Esau conquered the site and occupied it in fulfilment of the promise of his father (Gen. 27:39-40, where the A.V. should be rendered: "thy dwelling shall be away from the fatness of the earth," etc.).

David wrested it from the Edomites after returning from defeating Hadadezer in the far north (2 Sam. 8:3-4). The Edomites had taken opportunity during his absence to invade Judah. Quickly David despatched Joab with portion of his army to meet that challenge, and after returning victorious, he completed the task of subduing the Edomites, and taking their main fortress in Mount Seir, today known as Petra. Later Amaziah captured the city and renamed it Joktheel (2 Kings 14:7). He took ten thousand captives "unto the top of the rock" and cast them down the precipice. The rock is defined as the "High Place" where exists today the ruins of an ancient pagan altar.

About the 6th century B.C., the Nabateans, an Arab tribe that emerged out of Arabia, shouldered the Edomites out of their mountain lair, and drove them west to the area of southern Judah (then in Babylonish captivity), which then became known as Idumea (Herod was an Idumean). Subsequently the Nabateans built a line of fortresses that stretched from Petra to Gaza, and dominated the trade route along

the Kings' Highway, from Eilat to Jerusalem, and from Egypt up to the far north along the Via Maris. They established a rich and powerful kingdom. A Nabatean representative, the Ethnarch of Aretus IV was in residence in Damascus at the time Paul was converted. There was amity between the Nabateans and Jewish leaders at the time (both hated Rome) which permitted Paul to conduct his campaign of persecution against the Christians of that city; but after his conversion forced him to leave it secretly in a basket down the side of the city wall, as described in 2 Cor. 11:32.

Visiting Petra

To enter is an experience: particularly with its Biblical connotations in mind. It is in the centre of a tumbled mass of harsh rocky hills and mountains eroded into wild, fantastic shapes, and cut open by great chasms that cleave them as though sliced by a knife. These are called *siqs* (the word means *Cover*), and in places they are only a few feet wide. It is not hard to imagine the intrepid David leading his forces into such a city. He did not do so in his own strength. Psalm 60 commemorates the occasion: "Who will bring me into the strong city? Who will lead me into Edom? Wilt not thou, O God?" (vv.9-10). To him, Petra was a type of Gentile power, the flesh in political manifestation, Babylon the Great; and his fight with its inhabitants was a battle of faith.

The valley narrows as we move along, and a sheer cliff in front seems to offer little promise of further progress; but the narrow *siq* rounds a corner, and so the ravine moves on overshadowed by sheer cliffs, 100 feet high, almost covering it to blot out the light.

Then, suddenly, startlingly, the end of the chasm is reached, and framed in the cleft is the rock-cut facade of a great temple or tomb called The Treasury. It dates back to Nabatean times and witnesses to the skill and patience of the ancient workmen. They climbed the sheer wall of rock to carve this massive building with its artistic facade and columns. Today their footholds, cut in the rock, remain to tell the story of their persistence and patience.

Then onwards to where the valley widens out, and the main dwellings were established (or cut). Here valleys go off in all directions: the ancient streets of an amazing city. Many of the places cut out of the rock are today occupied by Arabs, and it is incongruous to observe television antennae from out of the side of an ancient rock building.

We climb up a few thousand steps to the highest peak of all to view an unforgettable scene reaching to the Arabah south of the Dead Sea. Harsh, huge masses of sharp rock, devoid of growth, spread out before us, whilst vast valleys, 1000 feet deep, disappear into the distance. On a nearby peak, separated by a deep chasm, is a building claimed (incorrectly) to mark the burial

place of Aaron. But most impressive of all, is the silence that encompasses us. We are lifted above the world of flesh, and such references as "Be still and know that I am God" come to mind. It has been worth the agony of climbing to reach this point and experience this feeling. It is illustrative of the title of Deity, *Tzur*, the Rock, to visit such a place. We overlook a site that has witnessed thousands of years of history, and we look forward to the time when history will culminate in the presence of such as David in the earth once more, but then clothed upon with immortality. In his company we may be permitted, in the strength of Yahweh, to enter the strong city of the Gentiles, and to see the fulfilment of the prophecy of Isaiah:

"O Yahweh, Thou art my God; I will exalt Thee, I will praise Thy name; for Thou hast done wonderful things; Thy counsels of old are faithfulness and truth. For Thou has made of a city an heap; of a defenced city a ruin: a place of strangers to be no city; it shall never be built." "For He bringeth down them that dwell on high; the lofty city, He layeth it low; He layeth it low, even to the ground; He bringeth it even to the dust. Thy feet shall tread it down, even the feet of the poor, and the steps of the needy" (Isa. 25:1-2; 20:5-6).

The Nabateans in the Kingdom

Many of the Arabs of Petra claim that they are descendants of the ancient Nabateans. This may be true. Isaiah predicts that there will be Nabateans who will bring their offerings, the "rams of Nebaioth" to Jerusalem, that they may worship in the House of Prayer for all nations. Certainly, if that be the case with the Arabs of Petra, a vast transformation in their condition will be affected; as it will be in all the world. We look with anticipation to that time.

EXPOSITION

Praising Yahweh by Voice & Instrument (Psalm 33)



Our introduction to Psalm 33 appeared last issue; we consider the first section of this Psalm of Praise below.

A Call To Praise — vv. 1-3

Expressing praise to Yahweh for His goodness is an acceptable form of worship. It is morally right that the true worshippers should acknowledge with thanksgiving the benefits they receive from Him.

VERSE 1

“Rejoice in Yahweh, O ye righteous” — The “righteous” are those who are justified by faith, and whose sins are forgiven (Psa. 32:2,11). Their greatest pleasure should be in Yahweh, and they should constantly recall the spiritual and material benefits they derive from Him. If these are brought to mind worshippers will more readily respond with feelings of joy in hymns of praise. Paul learned to do so, and in the gaol in Philippi was heard “singing praises unto God” (Acts. 16:25). Later to the brethren in that city, from his gaol in Rome, he wrote: “Rejoice in the Lord alway; and again I say, Rejoice” (Phil. 4:4). He was evidently citing this Psalm.

“For Praise is comely for the upright” — The word “comely” is from the Hebrew *na’ah* and signifies that which is suitable or appropriate. It is a graceful and warming acknowledgment to express thanks to those from whom we receive a benefit: how much more to Yahweh! But such thanks should be accompanied by suitable actions. They are not appropriate to, nor appreciated from, the lips of the wicked: those who refuse to put into practice the requirements of God: “What has thou to do to declare My statutes, or that thou shouldst take My covenant in thy mouth?” He warns the wicked (Ps. 50:16). Even the prayer of the wicked is an abomination unto Him (Prov. 15:8). Therefore due preparation is necessary to acceptably praise Yahweh.

VERSE 2

“Praise Yahweh with harp” — Each of the instruments mentioned in this Psalm have a significant

spiritual application, reminding us that expressions of song and praise should extend beyond the instruments played, or the words sung in worship. The Hebrew word is *Kinnor*, from a root "to twang", and therefore represents a percussion instrument, something like a lyre. The instrument consisted of strings, according to Rabbinic sources, made from the small intestines of sheep, and stretched across a sounding board over a blank space attached to a cross bar. The performer drew a plectrum across the strings with his right hand, and deadened them with his left hand. See 1 Sam. 16:23. On an ancient monument, dated 1900 B.C., one of the Semites entering Egypt is depicted playing on a *Kinnor*. The Assyrian monuments also depict Semitic captives playing on such instruments (see Ps. 137:2). Late Israelitish coins depict the *Kinnor* with four or five strings, but Josephus claims that some had ten (*Ant.* 7:12:3). Jerome, commenting upon Ps. 33:2, asserts that the *Kinnor* had six strings. In Scripture, the use of the *Kinnor* or Lyre dates back to the earliest of times (Gen. 4:21). In the hands of such as David, it was an instrument capable of providing music of exhortation and warning (Ps. 49:4); of pleasant, calming influence (Ps. 81:2); of solemn, meditative notes (Ps. 92:3). It could also stimulate joy (Isa. 24:8), or calm troubled spirits (1 Sam. 16:23). In an orchestra, the percussion instrument, similar to our modern piano, provided both the beat and the tone. In sacred music its sharp, staccato dominance suggested an insistence on the flesh to walk according to the discipline of the Word. If the instrument was fitted with six strings, the rule of Yahweh over flesh was

suggested; if it had seven strings, the insistence of the covenant as a way of life would appear to be indicated. But those possessing ten strings suggest the universal call to praise, for "ten" is the number of completeness.

"Sing unto Him with the Psalter and an instrument of ten strings" — What instrument was this? The R.V. renders: "The psalter of ten strings". Now the word for Psalter is *nebel*, and denotes a skin-bottle. Accordingly, some have identified it with a wind instrument, similar to the bagpipes. But if we accept the RV rendering, this instrument is described as a stringed instrument (see also Ps. 144:9), and is identified by some as the large harp. Tradition asserts that the harp was called *Nebel* because it was shaped like a skin-bottle, the body being rounded out and covered with skin to deepen and mellow the tone. As such, it can be likened to the notes of harmony produced by the Spirit (see Ps. 71:22 where it is connected with the Truth or Spirit-word). Therefore, the two instruments mentioned, suggest the orderly and restraining beat of the Lyre or Harp, with the enthusiasm and deeper harmony of the Spirit-word. Perhaps Paul had that in mind when he wrote: "I will sing with the spirit, I will sing with the understanding also" (1 Cor. 14:15). The hands playing those instruments suggest activity that is in harmonious co-operation with the requirements of Yahweh. The playing of instruments, and the singing of hymns were not merely expressions of unthinking exuberance, but the careful exercise of the mind in the expressions used and tunes played. The musicians and singers in the Temple service harmonised to "prophesy with song" (1 Chr. 25:1).

VERSE 3

"Sing unto Him a new song" —

The adjective "new" does not necessarily mean something previously unknown, but rather a song whose meaning is fully understood for the first time. We read in *The Apocalypse* of a "new song" which no one could learn but the singers (Rev. 14:3). In fact, the words of the song are given; but only those who personally experience what they proclaim are able to sing it with full meaning. So it is a "new song" though it has been on record for so long. How do we sing the "new" song referred to in the Psalm before us? By first meditating upon the goodness of Yahweh, counting our blessings, and so recalling the tremendous privileges and benefits received from Him. Then gratitude will move us to express ourselves with enthusiasm, so that praises will more easily form on our lips. In Ps. 40:3 David declares: "He hath put a new song in my mouth, even praise". The words of the song may have been previously known to the king, but in view of his experience (v.2), he could now sing it with a new and deeper meaning. See also Ps. 144:9 (stated in relation to his victory over Goliath); Isa. 42:10 (because of the presence of the Lord in the earth: hope turned to reality).

"Play skilfully with a loud noise" — "Play skilfully" is addressed to the musicians. How important is their help. They set the tempo and tone of this part of the service. They act the part of conductors to a gathering. If they "drag" the music, the singing becomes dull and uninspiring. They should keep ahead of the actual tempo set down, so as to lead the audience. If they do not maintain the tempo, both they and the singers will end in the slough of

despond! So let players on instruments practise and re-practise aiming to excell. They are very important to a meeting. They are expounding the music; setting the tone of the singing. Our communities need to exercise discipline in their praises. Remember, the singing of hymns is the only part of the service in which every member can vocally participate.

"With a loud noise" suggests with enthusiastic meaning. The word "noise" is rendered "joy" in Ps. 27:6. In hymns of praise, the whole audience should respond in unison. This is obviously pleasing to the Father, and stimulating to the participants.

The wording of some hymns, of course, is not appropriate for all to sing; but though not vocal all can, and should participate. Children as young as seven years of age were expected to hearken to the expositions given under the Law (Deut. 31:11-13); and they were called upon, even in their immaturity, to join the choruses of praise in assembly (Ps. 148:12 — the Hebrew word indicates a very young child, before the age of what was called a *Son of the Commandment*). Where the wording is not appropriate for such to sing, let them at least stand in reverence to the One into Whose presence the congregation has approached. We cannot agree with the practice of some who require young children to sit during such singing.

They are in the presence of Yahweh, and should reverently stand in acknowledgment of this. The Lord Jesus, bent down to take in his arms a little child, saying "forbid them not". Much better, for such children to exercise the discipline of standing rather than remaining sloped in their seats, kicking their legs, idly gazing around, distracting others

or even reading a book (as I have seen them do!) during this most solemn part of the service. The hymn is a prayer, and all should stand in recognition of that fact, whether they have embraced the Name of Christ in the way appointed or not. We can hardly imagine the young children in Israel under the Law seated whilst the solemn service of song and praise continued. In hymn-singing, an audience addresses the Father in prayer, and we commend the action of Ecclesias that insist upon the greater reverence being shown during singing, and so close their doors whilst both that and the offering of prayer are made. We address Yahweh at such moments by the harmony of sound.

The Ground for Praise

— vv.4-11

The Psalmist now recounts several reasons why enthusiastic praise should be given unto Yahweh. The power of His word is exhibited in the works of physical creation, which guarantee that His purpose will come to pass. A contemplation of this both spiritually and physically should cause reverence and awe to be manifested by those who know Yahweh.

VERSE 4

“For the word of Yahweh is right” — The same word is rendered “righteous” in v.1. Yahweh’s word sets forth principles of righteousness, and plays a part in inducing righteousness in those who study it. See Ps. 19:8. Those who recognise the justness of His ways will give themselves to praising Him as the Author of true righteousness.

“And all His works are done in truth” — All that Yahweh has done,

or is doing, is performed with His ultimate purpose in view. That purpose is expressed in the statement: “All the earth shall be filled with the glory of Yahweh” (Num. 14:21). It was to that end that the earth was created and filled with life and beauty. The time is coming when perfection shall flood the earth.

VERSE 5

“He loveth righteousness and judgment” — This describes the character of Yahweh. Righteousness is the basis of judgment; whilst judgment is the application of it (see Ps. 36:6; 103:6).

“The earth is full of the goodness of Yahweh” — The word “goodness” in this place signifies the merciful kindness of Yahweh. This is seen in the provisions of life for all creation (Matt. 5:45), which provide a witness to man (Acts 14:17). A consideration of all that He has done, and particularly the special benefits to His elect should stimulate them to praise.

VERSE 6

“By the word of Yahweh were the heavens made” — This implies the power of the word (Gen. 1:6-). By the same “word” the political heavens of the future age will be formed. John 1:3 states that all things were made by the Word (*Logos*). This Greek form signifies the outward expression of inner thought and wisdom, and it teaches that in all the acts of creation, Yahweh had His ultimate purpose in view (see Prov. 8:22-24). When this is realised it became a fruitful source of praise, because one realises that the conditions of the present will not last forever; they will be replaced by the perfection designed for the future.

HPM *(To be continued)*



LOGOS COMMUNICATIONS

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS NEAR AND FAR

Getting Used To Logos

"I always look forward to receiving *Logos*, and appreciate the Editorials particularly. I will have to get used to the 'new look'; and recognise that it is the spiritual food it contains that matters. We certainly need that in these perilous, but exciting, times, as we see the signs mounting around us." — A.B.(UK).

(The cover illustrations are designed to instruct, and not merely to attract. Each site depicted is of great significance, and we like to share the thrill of personally viewing them with our readers — Ed.).

Suggestion.

"A small point occurs to us in relation to the excellent new format of *Logos*. Whilst we are delighted with the attention given to the cover, may we suggest a return to printing the date of issue somewhere thereon? This could be done along the spine or at the bottom of the cover. It is very helpful for reference". A.B. — (W.A.).

(Does the present cover satisfy? Please note we do heed criticism! — Ed.).

The Holy Spirit Today

"I beg of your valuable time in shedding light upon a subject of some

controversy: the work of the Holy Spirit believers today. Though young in the Truth, I have studied the writings of the pioneers, and found them to be of great satisfaction, particularly the propositions contained in *The Declaration*. However, in regard to the Holy Spirit, differences of opinion by prominent brethren are confusing. Perhaps you could comment on the following questions: (1) — When we pray for God's blessing on our meetings, or in the study of the Truth, does that blessing come through the Holy Spirit? 2 — What do you mean when you claim that Bro. Thomas was guided by God in his exposition of *The Apocalypse*? 3. — Could you publish in your periodical a short treatise on the Holy Spirit?" — T.S. (Vic.).

(Today, the Holy Spirit is available to us in the written word — See John 6:63; Eph. 6:17; 1 John 5:6, and the power of the Holy Spirit, which was bestowed upon believers in the first century is not available. They "possessed" the power, for the purpose of witness, but we do not, for it is no longer needed. But that does not mean that the Holy Spirit

(God's power) is no longer operative. Yahweh works through His spirit, and can benefit us in our study of the Word, or in the calling of people to the Truth. But that blessing comes from heaven. It is not an effluence poured out upon our hearts, but the working of God in ways we do not always recognise or understand. No blessing will be received by us unless we work for it. For example, our understanding of His purpose will not be furthered unless we study His word, but He can bless us in our search for truth. — See James 1:5. Nor will the ecclesia experience the Divine blessing, unless it is prepared to put His principles into practice. If an Ecclesia is not prepared to witness to the world without by preaching the Truth it will not increase in numbers, though, at the same time, it must realise that it is God who is "calling out of the Gentiles a people for His name", and therefore it needs to minister in preaching along the guidelines set down by Him in His word. Your third question we have already answered. In his exposition of the Word, Brother Thomas exercised the privilege of prayer, and agonised over the exposi-

tion of the Word. He compared spiritual things with spiritual principles, and left no stone unturned to ascertain exact truth. Because he applied the principles of Scripture laid down for such guidance and sought the help of Yahweh in prayer, he prospered in his investigations. We will do so also if we use the same means to that end. It is not enough to pray; we must also hearken to the Word. I have known believers boast, "I have made it a matter of prayer", and decide upon a course of action not in accordance with the plain declaration of Scripture. If we pray, and turn to the Word for guidance and instruction, we will be led of God, which is equivalent to being "led of the Spirit" (Gal. 5:18). To provide a treatise on the Holy Spirit is not convenient at the moment but may be possible shortly — Ed.).

The New Look

"Re the new format of *Logos* — I prefer the old design (contents etc. on the front cover) and the matt paper. This is not a complaint, just an observation which may not be shared by others.

"The main feature is of course the contents. This is appreciated as being sure, strong and uncompromising; much needed in these last days." — C.D. (U.K.).

The new format is designed to use every part of the Magazine effectively. There was a lot of repetition and advertising on the covers of the previous issues, and we have tried to substitute this with

exposition that is more profitable. We commence with a word of exhortation from one of our Pioneers, and conclude with a closing thought. Nevertheless we thank you for your criticism. — Ed.).

Disappointment

"We are enclosing a letter received from an outsider who applied for literature on the Truth from you. We made contact with this lady by post. Her interest had been aroused as a result of a preaching effort held in Orange (N.S.W) in October. It is disappointing to receive replies like hers; but it is encouraging to recall the response we have received from other contacts as a result of the October effort. We thank you for your support and pray that the return of the Saviour may not be long, particularly in view of the troublesome times". — G & L. Wa. (N.S.W.).

(Our duty is to proclaim the Truth: it is Yahweh Who will provide the increase. When we receive disappointing replies we recall the efforts of faithful Noah who was commended, not because he gained converts, but because of his faith in persisting to preach in the face of many disappointments. It has been a privilege to co-operate with you in these labours. We cannot assess their full value. Many may not make response until the Lord is in the earth, and they recall the address they heard, or the literature they read. We leave the increase to Yahweh. — Ed.).

Appreciation

There are some occa-

sions in life when one receives a very pleasant surprise; and one of that order was my lot when I opened a parcel from you with a copy of *For The Elect Of God In A Time Of Trouble* with your inscription inside.

"Though I have been a subscriber to *Logos* since 1940, I did not expect nor felt that I deserved such recognition. I am easily able to afford the bit extra towards the cost I normally send. In fact, we have almost unwittingly become part of the affluent society, and it becomes something of a worry; and somehow I think you would understand that. Being like yourself, past the 'three score and ten' one thanks God for a measure of health and strength, though we also have a more acute realisation of our mortality. After over fifty years in the Truth, I look back over 'time's dark wilderness of years' with feelings of dismay — so little accomplished in my own life; and a lowering of standards in life about us, both in and out of the Ecclesias. I sometimes wonder what previous generations of believers would make of it all. We are induced to pray: 'How long, O Lord, holy and true?' Yet there is encouragement. The time periods of prophecy are running out; the signs are obvious; yet there are many who seem largely indifferent to the approaching Day of his coming. I know they do not want a warning from one so 'out of date' as myself; yet I feel sorry for young folk with so many seduc-

tive pressures of life. Modern education and entertainment give a false sense of superiority. 'What is flesh? A wind that soon passes away!' Enough of these musings. Meanwhile I thank you again for your kindness; and pray that in the mercy of God we may meet in His Kingdom." C.R.M. (N.Z).

(Your "musings" are much appreciated. There have been such dramatic changes in the way of life over the past fifty years that conditions then bear no relationship to those of today. Attitudes and ways that would be strictly prohibited then have become part of the way of life today. Young people need to be on their guard. Paul warned of the conditions we could expect — 2 Tim. 3:1-5 — and evidence of the truth of his words are obviously about us. Perhaps we have lived too long! Ed.)

The Unity Agreement

"In reply to a comment you gave on a letter some time back, I am inclined to agree that the *Addendum* published in the *Unity Book* is inadequate, ambiguous and unnecessary. At the time the Editor of *The Shield* remarked that 'it carries the appearance of a graceful concession to the strong objection which has been taken to particular forms of expression.'

"The strong objection was, no doubt, to the word 'defiled' in Clause 5, as well as such phraseology as 'the condemned line of Abraham and David' and 'abrogate the law of condemnation for himself' and so on.

"If, as you infer, the dif-

ferences between the *Addendum* and the *BASF* are merely a matter of expression, why not accept what it states on face value?

"Bro. T.G. is incorrect in stating that we, including Jesus, are in need of forgiveness long before we commit any actions of our own'. Adam's sin was his and no one else's, but the effects or results of his sin were bequeathed to every man in the fact of mortality, but this did not involve guilt resulting from this transgression. Your statement that there was 'no alienation between the Father and the Son because of his nature' disagrees with Bro. R. Roberts in *The Ways of Providence* (P.207) where he refers to a 'state of racial alienation', and also 'the racial condemnation which we physically inherit. . .' There was, of course, no moral barrier between God and Jesus, but sin in the flesh, or the devil, did exist in him as in all others". — M.H. (NZ).

(The Addendum in The Unity Book sets out the doctrine of the Atonement in terms such as are found in "The Blood of Christ" by Bro. Roberts. It was deemed necessary at the time because some pressed beyond that set down by Bro. Roberts. Physically we all inherit the consequences of Adam's transgression; but there is no moral or legal guilt or stigma attached thereto. There were some who stressed the latter as a cause of alienation and claimed that this existed between the Father and Son until his circumcision on the 8th day. This

was pressed quite vigorously at the time and to effect unity it had to be as vigorously countered. This was done by Bro. John Carter, and all Ecclesias participating in the reconciliation accepted the BASF in the light of "The Blood of Christ" by Bro. Roberts as set forth in what is called the Unity book. Prior to acceptance some believed that there was no physical deterioration as the result of sin (they believed the Clean Flesh theory); others set forth the idea of legal guilt resting on the posterity of Adam, similar to the theory of the late Bro. J. Andrew. Both extremes were set aside as a necessary basis for unity — Ed.)

Tour of Bible Lands

"Two cheques enclosed. One for the copy of *Joshua* you forwarded; the other for *Project Australia*. We have followed with interest your proposed tour for this year; and were sorely tempted when we found Greece was included, to join it yet again! Particularly as this year's Sunday School lessons include Paul's journeys. However, it was not convenient with the firm to obtain all the time off at this time of the year. The Tour certainly helps the Bible come alive. It makes the Scriptures more compelling when one has visited the places therein described. The greatest consolation of all is the imminence of our Master's return. Such an event could well interrupt our plans at any time." — R.H. (Qld)

(Your financial assis-

tance is greatly appreciated; as was also your company on the tour. Certainly Bible lands come alive when touring is conducted with the Scriptures in hand — Ed.).

Adventures in The Truth

"I felt I must write you to express my joy for the spiritual food derived from the taped addresses I obtained from the Silver Star Bible School on Moses' *Song of Witness*, and the Prophecies of Deuteronomy.

"I had hoped to have been at the Bible School but due to an incapacitating arthritic disease, my knees refused to co-operate: hence I was unable to be mobile.

"It was like my walk in the Truth at one time: a hesitant one, far more worldly than spiritual; one foot in the world and the other in Christadelphia; perched on the fence unable to make a decision one way or the other!

"But this arthritic disease, which is now my constant companion, has helped me to see more clearly what is required. I sincerely feel that Yahweh, through His infinite mercy and love, has been moulding my character, so that I have a greater determination to study His word with a thirst for knowledge, and prayerfully more understanding.

"My greatest desire now, is to adhere more fervently to things pertaining to the Truth, to develop the faith so need-

ful (Luke 18:8); for we seem to be moving with quickening pace to the time when the knock on the door shall come.

"What a hazardous position we are in when we neglect that Word. The consequences now really frighten me. Because we have the Truth we may feel we are secure in our comfort, and that our position as such is a guaranteed admission to the Kingdom. What an anguished awakening will be ours if we continue thus.

"I grew up in Largs Bay, South Australia. I trained at the RAH in Adelaide; and learned midwifery at QEH, Melbourne. For a number of years I was a Sister in the QEH (Woodville). I migrated to Canada in 1966 as a nurse; and met my husband whilst I was in charge of the small Dawson City Hospital in the Yukon Territory (Canada). He owns and operates his own gold mine in the Klondike area of the famous gold rush era! We spend six months in the Yukon and the remaining six in Vancouver. I was called by Yahweh's wonderful mercy and grace in the early eighties and baptised in 1982 in Vancouver. I thank you, dear Brother, that in your gravelly Australian accent you made me sit up in my comfortable pew and listen! I thank Yah for the continuing pioneer teachings, so necessary to the furtherance of our knowledge." — G.B. (Canada).

(Your letter was particularly interesting to us in

that we are members of the Woodville Ecclesia, and you would be familiar with West Beach! The ways of Providence are extremely interesting and past finding out. We enjoyed reading of your adventures — Ed.).

Free Copy?

"I am very pleased with the kind offer of *Logos* for those in poor circumstances to receive it free. At present I do not require this service, but next year may be different. I also appreciate that any subscription is really a donation to the Truth. I have enclosed £10 and trust that will be sufficient. I have been receiving *Logos* for about 24 years, and have appreciated the spiritual benefit. I would like all those who so labour to know that their work is appreciated. In these dark and evil days the Truth in its purity is like an anchor to the soul. The Magazine is refreshing, stimulating and faith inducing.

"Will the money be sufficient to receive both the *Expositor* and the *Logos*?" — H.H.C (U.K).

(The money you sent is quite adequate. We are more than happy to forward "Logos" free of charge to any who cannot afford the cost of subscription. The rate of subscription is subsidised anyway, and to do it a little more is no problem. However, we insist on all who desire to receive it in that way, to make personal application for it — Ed.).

The Challenge of The Times

"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. Hearing 'sermons' is not 'hearing the word'. It is this we must hear if we would have faith. . . The time is come when there must be no faint-heartedness, and when a courageous testimony must borne for the word of the kingdom. . . What saith the word? Let this course be pursued in candour. . ." Elpis Israel, p.389.

Elevating the Word of God

Concerning the clergy of apostate christendom, brother Thomas has written: "What special message do they have to the world from God, that men cannot read for themselves in the scriptures of Truth?" This statement is not only pertinent, it is unchallengeable.

Brother Thomas had done precisely this. Unlike the founders of most religious sects, he made no claims to having received special, selective enlightenment. He did not consider himself to have exclusive or even exceptional powers by which he was able to uncover the revelation of divine truth.

In stating categorically that "the word of reconciliation" had been "committed" to the apostles, and to none other, he stated that "the word of reconciliation hath been committed to no man, nor set of men now living". And in case his readers should assume

that he claimed to be a latter day "successor" to the apostles, he penned a denial before any such assertion could be made: "To the apostles and their divinely-inspired co-labourers" this divine commitment was given, "Not, be it most distinctly understood, to me. . ."

Brother Thomas's integrity was beyond question. And his humility — his detractors' views to the contrary — was most apparent. He strongly opposed all notions of "apostolic succession" (*Elpis Israel*, p. 209). From the teaching of Scripture, he was well aware that "men" could "read for themselves" the word of God, which could enlighten them concerning the means whereby they might become reconciled to God. He elevated the word of God far above his own personal views when he wrote that the scriptures should occupy "a commanding and dignified position, in contrast to the extremes of Quakerism and

Catholicism. Such forms of religion as the world honours, though called 'Christendom'" are given such a definition "most improperly".

He developed these strong views when he discovered the Truth. He learned that God's word is not something to be bandied about, or treated with irreverent vanity.

Hence, his uncompromising attitude towards the manner in which true religion should be approached. When exercising it, people are "moved to action" by "an intelligent and earnest conviction of the truth".

Four Essential Qualities

The key words in the above statement should be seriously considered: *intelligent; earnest; conviction; truth.*

God's word will never be correctly understood nor expounded without a balanced combination of these four qualities.

Can the word of God be successfully considered without the dedicated exercise of the intelligence: the mental process whereby every endeavour is made to subject the mind to absorbing the divine revelation?

Can the Scriptures prove beneficial to an individual, unless there is manifested a disposition of thorough earnestness in seeking the Truth?

Is it possible to produce anything of worth to the glory of God, apart from a wholehearted conviction concerning those divine things which may be learned and absorbed?

Above all else, can any person hope to find the way to eternal redemption without being able to sift the wheat from the chaff, clearly discerning truth from error?

With these qualities, then, as a sound foundation — *intelligence, earnestness, conviction, truth* — one may be equipped to struggle along the pathway which leads to everlasting life.

The clergy do not apply such mental capacity as they might possess to reasoning upon the word of God, that they might be converted to an intellectual oneness therewith. Neither do they earnestly seek divine Truth, because they do not wish to find it — being well satisfied with the existing darkness of their own minds — and because an earnestness of integrity before God is not a characteristic of the offspring of the serpent. Similarly, any conviction they may hold is related to what the "churches" teach rather than a submissive acceptance of the religion which comes only from God. Lastly, and simply, "the way of *truth* they know not" — due in no small measure to their deficiency in the three other attributes listed by Bro. Thomas.

Necessity of God's Testimony

How, then, can any religious philosophy be of value or consequence to mankind, unless it comes without adulteration, from God?

In this regard, the clergy serve no profitable purpose whatever: not only because they possess no authority from God, but, by virtue of their ignorance of the one true gospel, they are totally unqualified to act as expositors of "the word of reconciliation".

How, it may well be asked, can men unacquainted with the ways of righteousness, show others the path that can lead to eternal redemption? And what is the true state of followers or adherents of such unlearned men?

Concerning those who know the Truth and walk in its ways, Bro. Thomas wrote: "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". They are, wrote

Bro. Thomas, "irresponsive to 'the testimony of God'".

To those who would seek the way to eternal redemption, he wrote the words cited at the head of this article.

Such uncompromising words serve a double purpose. They remind Christ's true brethren of the utter futility in placing reliance upon the teaching of the clergy. "Religion", wrote brother Thomas, "is of two kinds — that, namely, which is invented by the thinking of sinful flesh; and that which is revealed of God. . ."

Truth and Error Incompatible

How is it possible to equate the vain philosophies propounded by the clergy with the purity of the apostolic gospel? It is not. And such a reconciliation of spiritual ideals will never be effected so long as "the thinking of sinful flesh" is the source of clerical "wisdom". A further truism to be learned from the need to "forsake the pulpits" and to scrutinise "the scriptures for ourselves" comes in the form of a warning. Brethren who carry the responsibility of being expositors of the word from Christadelphian platforms must exercise extreme care in selecting sources of material. The exegesis put forth by the clergy needs to be treated with grave suspicion. It is best avoided altogether. All too often these days exposition from Ecclesial platforms is of a poor standard: more rhetorical than instructive; more dulling than vitalising; and very often devoid of that forthright, vigorous spirit which marked the robustness of early Christadelphian expositors, as evidenced in such works as *Elpis Israel*.

Upon this subject, Bro. Thomas took the matter further:

"The time is come in which there must be no faint-heartedness, and when a courageous testimony must be born for the word of the kingdom. Ministerial favour and popularity must be utterly disregarded, and the question

be not 'What saith the minister?' or 'What will people think?' It matters not what they say, or think, in the case; the simple question is, 'How is it written? What saith the word?' Let this course be pursued in candour, and I doubt not but in a short time a people will spring up in these islands prepared for the Lord, whom he will acknowledge at his return."

Challenging words.

How are they viewed by the Brotherhood today?

The challenge is there. It has always been there. The apostle Paul, in common with others of his era, found his stand for the Truth under attack. Dissenters within the Ecclesias were ready to cast doubts upon his integrity and to dispute his teaching.

The Steadfastness of Paul

Did such onslaughts deter the apostle? By no means. Constantly he made his single-minded position clear. For example, his relationship with the Corinthian Ecclesia was somewhat stormy. Not because of any agitation upon the part of the apostle, but due to the indecorous turmoil which had been stirred up by his adversaries. Certain of his words, in particular, highlight the uncompromising stand which should be maintained by every Christadelphian: "For we are not as *the many*, adulterating and cheating with the word of God; but as of sincerity, but as of God before God, in Christ we speak" (2 Cor. 2:17, *Roth., mg.*).

When brethren in Christ *know* their ground, and know that it is sound and unchallengeable, they must remain immovable, displaying a degree of perseverance which some might well interpret as fanaticism or intolerance. No matter. The judgments of men, when not "rooted and grounded" in the one true faith, are of no account. Their opposition should not intimidate or sway the conviction of those who would stand four-square behind the apostle Paul.

The position maintained by Paul in his unwavering challenge to the Corinthians is both distressing and encouraging. Distressing because he knew that he stood numbered among the minority. "We are not as the many..." that is, "as *most* teachers" (Wey.). Yet, the knowledge that the majority had rejected his teaching did not cause him to change his ground. A recent newspaper article spoke of the Anglican clergy having to exercise care to see that they were not "falling out of step with changing needs. . ." The truth cannot be changed to meet the "needs" of the people; it is people who must change. It did not concern Paul that he might be "out of step" with those at Corinth who had repudiated the purity of the Truth. He knew what was right. He would not be deterred from being numbered among those who defended the truth of God's word. He was not willing to be identified with those who were "adulterating" the divine revelation — a work which literally signifies "a retailer; especially of wine; a class of merchants who were notorious for *adulterating* their products". The word thus came to be associated with pedlars of doubtful honesty.

Taking up the Challenge

Such were Paul's antagonists: proud malcontents who were too elevated by their own importance to humbly accept the purity of apostolic teaching.

Paul refused to be dissuaded from that which he knew to be right; neither would he capitulate to dishonest "adulterators" for the sake of peace or popularity.

All who were willing to carefully examine Paul's life in the Truth and the words he had consistently expounded, would recognise him as a man of God whose words and works were marked by unimpeachable integrity.

He spoke the Truth, and lived the

Truth, "as of sincerity" — a word which denotes that which is "unalloyed; pure, clear, genuine". Some authorities also add that the word was used to indicate the action of holding an object up to the pure light of the sun, to test for impurities or flaws.

Surely, a remarkably descriptive word to define the disposition and distinguishing characteristics of a true follower of Christ.

Here, indeed, was a challenge for all believers at Corinth, laid down squarely by the apostle Paul. And not for the Corinthians only, but for all others who would contemplate a hope of eternal salvation.

Would the brethren be subverted by those who "adulterated" the truth — the seed of the clergy-class, already beginning to put roots down into ungodly soil in the days of the apostle?

Would they allow themselves to be seduced from the Truth? or would they see the vital necessity to imitate those qualities manifested by the apostle: intelligence; earnestness; conviction; truth?

Bro. Thomas recognised the challenge of his times. And, once fully aware of it, did not hesitate to take it up. Fearlessly. Courageously.

He recognised the uncompromising decisions which had to be made, and the action which should accompany such exacting decisions. "Fight the good fight of faith, lay hold on eternal life, whereunto thou are also called, and hast professed a good profession before many witnesses.." (1 Tim.6:12).

Bro. Thomas echoed the challenge laid down by Paul: "What saith the word?" (*Elpis Israel*, p.389).

That is the question which must be determined. Eternal salvation depends upon it.

Let us cast off the philosophies of the "adulterators" and become "a people prepared for the Lord"?

The challenge is there. The decision must be ours. J. Ullman

The Lies They Tell Our Children — and — Equal Opportunity Laws



The Philosophy of The Flesh
The Lies They Tell Our Children was the title of a newspaper article which appeared in the weekend *Australian* (2/2/85). Some of the items mentioned in this article cannot be repeated here for fear of offence. They relate to extracts of various books which are made available to teenagers in Australian high schools. In the article Mr. Greg Slater outlined what is happening in the state school system. The following are some of the very disturbing allegations he made.

“Throughout Australia teachers are giving children a diet of intellectual poison. Syllabuses in the ‘Social Sciences’ and ‘Values’ related areas are providing for teaching which is deeply hostile to the nation as such, and its relationship to capitalism, to industry, to Christianity. In fact, the teaching is slanted towards a widespread hatred for our society.

“In many sciences Australian students are receiving the worst education possible: plenty of moral anger and little intellectual substance.

“. . . Values clarification techniques are used to convince students that everything is relative, no one set of moral standards is better than any other.

“The pseudo radicals who are now

guiding Australian education are guilty of a dangerous and grotesque hypocrisy. They justify the moral relativism of the values clarification and other similar approaches by saying Australia is no longer a society in which there is a moral and religious consensus. Therefore schools can no longer indoctrinate traditional moral values.

The enormous pressure on children to expose for public scrutiny their most intimate thoughts and experiences is exerted under the claim that their values will therefore be clarified, but a common result of such activities is to open children’s radical re-orientation in their values and loyalties than even the most aggressively indoctrinative pedagogues have achieved in the past.”

Equal Opportunity Laws

Let us not be fooled into thinking that the school system in Australia is incapable of adversely affecting our children. We would be naive to think thus.

The education department, especially in South Australia, is no longer interested in teaching our children *traditional values*, and it realises that it is more than capable of modifying the values which parents may have instilled into their offspring. This is confirmed in a recent publication produced by the commissioner for equal opportunity in South Australia entitled *Children’s Sport and Equal opportunity Act*. In her introduc-

tion to this publication. Mrs Josephine Tiddy, the commissioner, comments thus. . .

"It may well be that children's attitudes and behaviour are in fact established in their very earliest years, but it is likewise true that these can be modified or reinforced by the educational experiences available during their primary schooling".

Mrs Tiddy well knows the power the State has to modify or to reinforce the traditional values given at home. The intent of the Laws that this book expounds is certainly not to reinforce the values and attitudes that we give our children. In fact it sets out in clear terms the department's objectives in *liberating* boys and girls from traditional roles in society. They are seeking to do this in Primary education where children are most vulnerable, particularly in the area of sport. But equality is not the main objective: it is only a way of achieving that objective. Again to quote the words of Mrs. Tiddy. . .

"However, the intent of the laws is clear: there will be equality for girls and boys in sport in South Australia. And I believe the issue has a wider importance. The behaviour and attitude of society's children are the blue print for its future. If that future is to include real equality for all people, then we must make it possible for our youngsters to understand and to live out that ideal. And where better to start in Australia than with sport?"

Clearly the intent of the equal opportunity laws, in relation to sport in Primary education, is not limited to games — this is just the start. To understand what *Equality* is in the eyes of these legislators we again quote from the above publication. (The Department's policy is set out on p.10). In elaborating this it states:

"Sexism and good education are incompatible: consequently elimination of sexism can only have positive effects for both sexes".

This particular section of the book also quotes from a similar policy statement by the Independent Schools' Board:

"The choices of girls and boys in our schools are made within the cultural context of a patriarchal society. There is need to liberate boys and girls from the stereotypes our culture applies to them, and develop in society at large an acceptance of the whole range of role options for both sexes. The aim is to develop those values which allow that the traditional male role and the traditional female role are equally valid for boys and girls".

These statements are identical with the principles and the ideals of *Feminism*. This is what is meant by *Equality* — the pulling down of traditional standards which are quickly disappearing from our society anyway. The ideals of the feminist movement are so-called Women's Liberation: anti-family, anti-God, anti-Christadelphianism.

Here are some excerpts from feminist literature; notice carefully how closely they correspond to words we have already quoted from the educators of our children. From *A Strategy For Women's Liberation*:

"All pressures on women to prepare themselves for so-called 'woman's work' such as homemaking, secretarial work, nursing and teaching must be ended".

From *U.N. Convention Article 5a*:

"To modify the social and cultural patterns of conduct of men and women with a view to achieving the elimination of stereotype roles for men and women".

From *U.N. Convention Article 10*:

"State parties shall take all appropriate measures for the elimination of any stereotyped concept of roles of men and women at all levels and in all forms of education".

This latter ideal is now being pursued in Adelaide which has become the centre of the greatest social experiment in Australia. And it is

being done through the education of children commencing at the Primary level, because they well know that by so doing they can develop the means of changing the whole of society. The Roman Catholics used to claim that if they had a child for the first seven years they could so indoctrinate them that they would have a bias towards Catholicism for the rest of their lives. This is the present philosophy of the Feminist Humanist Movement. It is achieving

indoctrination methods of humanism and feminism.

Our children's schooling can no longer be regarded as being merely the acquisition of facts that will enable them to read and write. Education is now regarded by the socialistic State hierarchy as a legitimate platform to indoctrinate the minds of children with new social attitudes which are anti-parental, anti-family, anti-authority and anti-God.

Indulged children, like Dinah, often become a grief and shame to their families. Her pretence was, to see the daughters of the land, to see how they were dressed, and how they danced, and what was fashionable among them; she went to see, yet that was not all, she went to be seen too. She went to get acquainted with those Canaanites, and to learn their ways. See what come of Dinah's gadding!

its greatest successes through the education system.

Note well the following quotations from their literature.

From *A Strategy For Women's Liberation*:

"The government should provide the finance for free child care centres open to all children from early infancy for 24 hours a day".

From *Tulsa World Assoc. Press, Dr. Mary Jo Bane* writes:

"We really don't know how to raise children. It's a dilemma. In order to raise children with *Equality* we must take them away from their families and community raise them."

From *Strategy For Women's Liberation*:

"The rearing, social welfare and education of children should become the responsibility of society, rather than the individual parents. All laws enforcing individual ownership of children should be abolished."

These ideals are being pressed to an extent that perhaps we have'nt imagined. For 6.5 hours every week day our small immature children are being subjected to the very clever

What Are We Doing About This?

We are conscientious objectors except perhaps when it comes to affecting our pocket.

We will decline to vote in political elections even though participation therein is compulsory in Australia. The battle of protest has been fought in the past, and the way made easy for us to do so. We just fill out a form explaining why. In fact many of us don't do that anymore, we merely use a blanket excuse to the effect that because we are Christadelphians we do not participate in political elections. Easy! But what if a \$200 fine accompanied our non-compliance? Would we go to the polling booth and register an informal vote! It would save us \$200! Perhaps I am wrong in this. I hope so.

What about our children's schooling? Christadelphian schools have been considered before, but shelved because of problems involved. In short, we just haven't got the commitment to do it. We don't really see the need and we just go on sending our children to a moral minefield

which is beyond the ability of many brethren and sisters to cope with. Some parents even prefer to get rid of their children into schooling as soon as possible, usually with the rather weak excuse that they (that is, our children) need it. No child needs exposure to the world in that way at the tender age of 3 or 4!

Education is compulsory, State

education is not. We should avail ourselves of the opportunity and the means that we certainly have at our disposal, especially here in Adelaide, to initiate our own school. We can do it, but first we must clearly see the need to do so. We face a situation in regard to our children which is unique to our generation and it calls for unique action.

— M. Barr.

Sober Counsel on Separateness.

The Sethites and the Cainites stood related to one another as the Ecclesia of God and the World; or as the woman and the serpent. So long as the sons of God maintained their integrity, and walked in "the way of the Tree of Life," the two communities had no religious associations or family intercourse. The time, however, arrived when the middle wall of partition was about to be laid low by a general apostasy. *A spirit of liberalism* had arisen among the sons and daughters of Seth, *the result of an expiring faith*, which predisposed them to a fraternity, or mixed communion, with the Cainites; who, like their father, were religionists of a wilful stamp. The serpent's seed enjoyed themselves in those days as they do now. They were men of the flesh, grovelling in their tastes, habits and pursuits; and devoted to the lust of the flesh, the lust of the eyes, and the pride of life. *Their religion sanctified what pleased them best; and doubtless afforded a fair specimen of the same sort of thing in all subsequent ages.* It is probable, that the precepts and example of the sons of God had considerably modified the original impiety of the Cainites, so as to bring things to a similar state as that observable in our day. Sects, between whom there were no more dealings in their beginning than between the Jews and the Samaritans, are now so liberal that they agree to be silent upon all controversial topics for which they once contended to the death, and to recognise one another as brethren in the Lord! Thus if they ever had the truth, they have suppressed it by a tacit compromise; and have become highly respectable, and singularly amiable and polite; so that they "have need of nothing," but to enjoy the good things of the world within their reach.

The serpents had become so harmless, and even pious, under the influence abroad, and were withal so fair to look upon, and so enchanting in their ways, that the Sethites took them into their bosoms, and cherished them with the affection of their own flesh. "They saw," says Moses, "that the daughters of men were fair; and that they took wives of all they chose" THIS WAS A FATAL STEP. Can a man take fire in his bosom and not be burned? The sons of God corrupted themselves in marrying the daughters of Cain. Instead of bringing them over to "the way of the Tree of Life," they were beguiled into "the way of Cain." For sons of God to marry the daughters of Belial is to jeopardise their fidelity to God. THIS PRACTICE HAS EVER BEEN FRUITFUL OF APOSTASY.

— Bro. Thomas, *Elpis Israel*, Chap. 4.

STATEMENT OF FAITH

The Living & True God

Clause 1: That the only true God is He Who was revealed to Abraham, Isaac, and Jacob, by angelic visitation and vision, and to Moses at the flaming bush (unconsumed), and at Sinai, and who manifested Himself in the Lord Jesus Christ, as the supreme self-existent Deity, the ONE FATHER, dwelling in unapproachable light, yet everywhere present by His Spirit which is a unity with His person in heaven. He hath, out of His own underived energy, created heaven and earth, and all that in them is.

Current Confusion

What an amazing transition must have taken place in the thinking of those Gentiles of Pagan Rome who, through the mercy of God and the preaching of Paul, had shown to them the remarkable truth, that their multiplicity of gods were but vain imaginations and idols, and that there is "one God and Father of all". It seems hard for us to believe today that intelligent men and women could have worshipped such vain superstition (Acts 17:22). Paul reminds the Thessalonian brethren that they had "turned to God from idols to serve the living and true God" (1 Thess 1:9). In contrast to the lifeless idols and lies associated with Paganism, there is, at the centre of our faith, a LIVING AND TRUE GOD (Heb. 11:6). Yet, though Paganism itself is largely a thing of the past, the mysticism of Paganism is not dead in today's environment. That mysticism finds itself enshrined in Christendom's dogma of the Trinity with all its mystery and its confusion.

Gibbon records of Athanasius, author of the Athanasian Creed and of the doctrine of the Trinity, that:

"Whenever he forced his understanding to meditate on the divinity of the Logos, his toilsome and unavailing efforts recoiled on themselves; that the more he thought, the less he comprehended; and the more he wrote, the less capable was he of expressing his thoughts" (Decline and Fall, Ch. 21).

Despite this confusion, Athanasius in his creed concluded with this statement, "He therefore that will be saved must thus think of the Trinity". Thus the blind leaders of "Christendom" and their blind followers, have both "fallen into the pit" (Matt. 15:12-14).

We say to Christendom as Christ said to the woman of Samaria, "Ye worship ye know not what", and thank our God that we are not benighted in the darkness of such superstition and ignorance. We do not endeavour to commit to memory and vainly repeat the confusing creeds of Christendom as required in many churches today, for our God who is "light" has enlightened our minds to a glorious knowledge of Himself and His revealed purpose, through an intelligent understanding of His Word. We now serve a "living and true God". Bro. Thomas wrote concerning God:

“A first principle with me in all reasonings upon this subject is, that ‘There is one God and Father of all, who is above all, and through all, and in all’ His spiritual family. Another axiom is, that ‘He is the blessed and only Potentate, the King of kings, and Lord of Lords; who ONLY hath immortality, dwelling in the light which no man can approach unto; WHOM NO MAN HATH SEEN, nor can see” (1 Tim. 6:15, 1:17). And again, “God is spirit”, (John 4:24); and He is “incorruptible” (Rom. 1:23). THE INCORRUPTIBLE SPIRIT DWELLING IN LIGHT is the

Spirit Himself — Yahweh — as they ministered on His behalf.

By grasping this principle some so-called difficulties of scripture disappear and a beautiful grasp of the Creator’s work is obtained. Examples of this abound throughout the Word. One of the three angels who appeared to Abraham in his tent-door to tell of things to come, and who remained with him to speak of the judgment upon Sodom after two had left, is named *Yahweh* (Gen. 18:19).

It should be noted that our Statement of Faith does not merely teach the doctrine of One God, but One God in manifestation. As Brother Thomas expounds it in *Eureka* Vol.1, p.100:

“The Deity, then, in a multitude, is a conspicuous element of apostolic, as well as of O.T. teaching. It is not ‘One in three Gods,’ and ‘Three Gods in One;’ but one Deity in a countless multitude revealed in the memorial name, and expounded in the mystery of Godliness.”

That is why he rejected identification with Arianism which sets forth the proposition of One God in opposition to the Trinity, but did not comprehend the doctrine of God Manifestation.

scripture revelation of the undefinable essence of the self-existent Eternal One, who is from everlasting to everlasting, God. What His essence consists in, He has not revealed; He has made known to us His name, or character, which is enough for men to know; but to say that, because He is a spirit, He is therefore “immaterial”, is to speak arrant nonsense; for immateriality is nothingness; a quality, if we may so speak, alien to the universe of God.” *Elpis Israel*, p. 182.

God Manifest In The Angels

We need to comprehend that the Creator, the self-existent Eternal One Who is from everlasting to everlasting and Who resides in heaven, has in past times revealed Himself to the sons of men through His messengers the Angels or Elohim (mighty Ones), and that on many occasions these angel messengers have borne the memorial Name of the Eternal

Further, Yahweh, who spoke to Moses at the burning bush which was not consumed, did so through an angel (Exodus 3:2-4; Acts 7:30-34). Thus the so-called difficulty of the Eternal Spirit speaking with man, when it is recorded that “He dwells in light unapproachable whom no man hath seen nor can see,” is dissolved. It was the Angel (see Exod. 23:20-21), bearing the name of Yahweh, who spoke with these men. In this way the Eternal Spirit was often manifest or revealed through His Angel-servants to mankind.

The Father Revealed In A Son

The Eternal Creator has not only revealed Himself through His angelic ministers, but has also manifested His moral character to men and women through His Son, the Lord Jesus Christ. When this remarkable fact is perceived the passages erroneously

used to substantiate the doctrine of the Trinity become glorious expressions of the most profound Truth — that God has revealed Himself mentally, morally and finally physically through one of Adam's race. Thus the Son could say, "I have manifested Thy Name unto the men which Thou gavest me out of the world" (John 17:6). That name is synonymous with the revealed character of Yahweh (Exodus 34:6-7).

The Son was always "at one" with His Father (John 10:30). When Philip in his naive simplicity asked, "Lord, show us the Father, and it sufficeth us", the Son could truly say, "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father" (John 14:8-9). Thus the Son was at all times mentally and morally at one with His Father. He always did his Father's will, spake his Father's words (John 7:16; John 12:49), manifested His Father's ways to all who had eyes to see.

That They May Be One Even As We Are One

Bro. Thomas, in coming to appreciate this remarkable truth, wrote:

"Men were not ushered into being for the purpose of being saved or lost. God manifestation, not human salvation, was the great purpose of the Eternal Spirit. The salvation of a multitude is incidental to the manifestation, but was not the end proposed" (Herald 1858 pp. 84-85).

The ultimate culmination of this purpose will be achieved when God is all in all (1 Cor. 15:28), yet in the primary steps leading to this great finality men and women are called upon now to be "one with the Father". Our Lord prayed that we, who have believed upon him through the preaching of the apostles, may be one with the Father and the Son by

the power of the Holy Spirit Word (John 17: 20-21).

Thus are we called upon to likewise manifest the Father mentally and morally now after the example set us by His beloved Son, and by the transforming influence of His Word in our lives.

One God and Father

How tragic it would be for us who understand the true doctrine regarding God as opposed to the error of Christendom, to fail to appreciate the moral responsibility that this teaching brings upon us. We may be able to quote in argument to the Trinitarian the words of Paul, "To us there is but one God, the Father" (1 Cor. 8:6), but in our lives fail to appreciate the responsibility that this knowledge brings. For example, we often follow our Lord's instruction and address God as "Our Father" and rightly so, for He has begotten us by His Word of truth (1 Pet. 1:23; James 1:18). But we must also remember the words of God's Law through Moses; "Honour thy Father and Mother" (Exodus 20:12) — disobedience to which brought death (Exodus 21:15,17; Deut 27:16). Yahweh reprov'd Israel with these words, "If then I be a Father, where is Mine honour?" (Mal. 1:6), applying that same law to Himself as the Father to that nation. It is of little value to know that there is One God and Father unless this truth becomes a transforming power in our lives impelling us to live in harmony with His revealed character.

Hear O Israel

The words of Moses, known to the Jews as the "Shema", as written in Deut 6:4 state, "Hear O Israel, Yahweh our God is one Yahweh".

How often have we quoted this verse to prove there is one God in opposition to a Trinity! We often hear

it used in our lectures as if it were written for that purpose alone. As we examine the context we see that it again teaches that glorious truth of God manifestation. Yahweh, whom we worship is One. The day will come when "Yahweh shall be king over all the earth: in that day shall there be one Yahweh and His Name One" (Zech. 14:9). He will be manifest in the earth through a multitude who will be "one" with Him, ruling as king-priests with His Son. That glorious multitude will be Yahweh manifest in the earth. Yahweh, who was One in the singular, will become One in a plurality, extending His nature in the Elohim of Israel (Gal. 6:16). They will then be consubstantial with their Father, immortal, energized by His Spirit, having had their vile bodies changed and fashioned like unto the glorious body of their Lord (Phil. 3:21; 1 John 3:1-2).

Thus Moses, after making the declaration of the Oneness of Yahweh in His character and purpose, said:

"Thou shalt love Yahweh thy Elohim with all thy heart, with all thy soul and with all thy might."

God is One and will not tolerate a duality of service. When we endeavour to love God with only part of our heart, or serve Him with indifference, we deny the truth that God is One. In effect we have established another god whom we serve with the part of our heart, soul and might. We are no longer then at one with the Father.

If we desire to be among the "One Yahweh" of the age to come we will love with *all* our heart, soul and might. When Christ declared: "I and my Father are One" (John 10:30), he gave expression to the reality that he was a complete manifestation of the Father in thought, word and deed. This glorious fact enabled him to say: "He that hath seen me hath seen the Father".

More Than A Statement Of Faith

We see then, that belief in the oneness of God demands more than mere academic acceptance of a doctrine. It has moral connotations. It brings upon all who have been blessed with this knowledge the serious responsibility of manifesting the Father's character after the example of our Lord.

Let us, then, in singleness of heart serve Yahweh in the days that remain to us, that at our Lord's return we may be found amongst that glorious community of His true sons, having manifested the family likeness in the days of their probation. The divine nature, fitting to the divine characters they have developed, will be the reward granted them: a glorious heritage in the Kingdom of God, leading to the consummation of the Divine purpose when God shall be "all in all" throughout earth's creation. (*Further reading of the topic of God manifestation is to be found in Eureka Vol. 1 pp. 87-115*).

D. Evans

There is unrest and anxiety everywhere. Only one class survey the scene with perfect composure, and that is those who place faith in the writings of Moses and the prophets in the midst of the general unbelief; and who believe in the apostolic assurance that the absent Christ (to whom God has given all power) will only be absent "till the times... spoken of by the prophet since the world began". At all times, this class can join with John's prayer, "Come Lord Jesus, come quickly," but especially when the sky is charged with threatening clouds and the hearts of men disturbed with fear — as

— A B.

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A Final Word...

Christ warned that the world environment existing at his second coming would be similar to the days of Lot. His warning is being fulfilled today with a literality that is frightening. With greed, brutality, beastliness and criminal instincts in the ascendancy, the history of Sodom is being repeated, and the world is heading towards a terrible crisis.

The wickedness of Sodom stemmed from self-satisfaction and pride, induced by fulness of bread, and abundance of idleness. This also is characteristic of the present age. There is great pride in human achievement, whilst the things of God are set on one side, as of relative unimportance. The condition of the world today is as Christ warned it would be.

How may we guard against the evil influences of our times? By the study of the word: individually, in our families, in our Ecclesias. But more than the study of the word is required. The word studied with the aid of the Pioneers is of great value. They expound the word with a directness and a vigour that stimulates and strengthens the moral fibre. Truth can be stated apathetically or enthusiastically; issues can be made vague or clear-cut. Books such as *Elpis Israel*. and *Eureka* set forth the Truth in a way that leaves no doubt as to the issues involved. Christ warned that the times would be exactly as we see them today. To be forewarned is to be forearmed. Let us heed the warning, and act upon it.

Logos Committee

The Turmoil Of Life

Life is a turmoil — a battle my child,
Where the strongest lance may fail,
Where the wariest eyes may be beguiled,
And the strongest heart may quail;
Where the foes are gathered on every hand,
And rest not day nor night,
And the feeble little ones must stand
In the thickest of the fight.

At the last, must come the end, my child,
When the strife and toil are o'er;
When the Angel of Yahweh, calm and mild,
Says we need fight no more;
Who, driving away the demon band,
Bids the din of the battle cease;
Takes banner and spear from our failing hand,
And bids us lie down in peace.

*"Let me die, Father! I tremble, and fear,
To yield in that terrible strife!"*

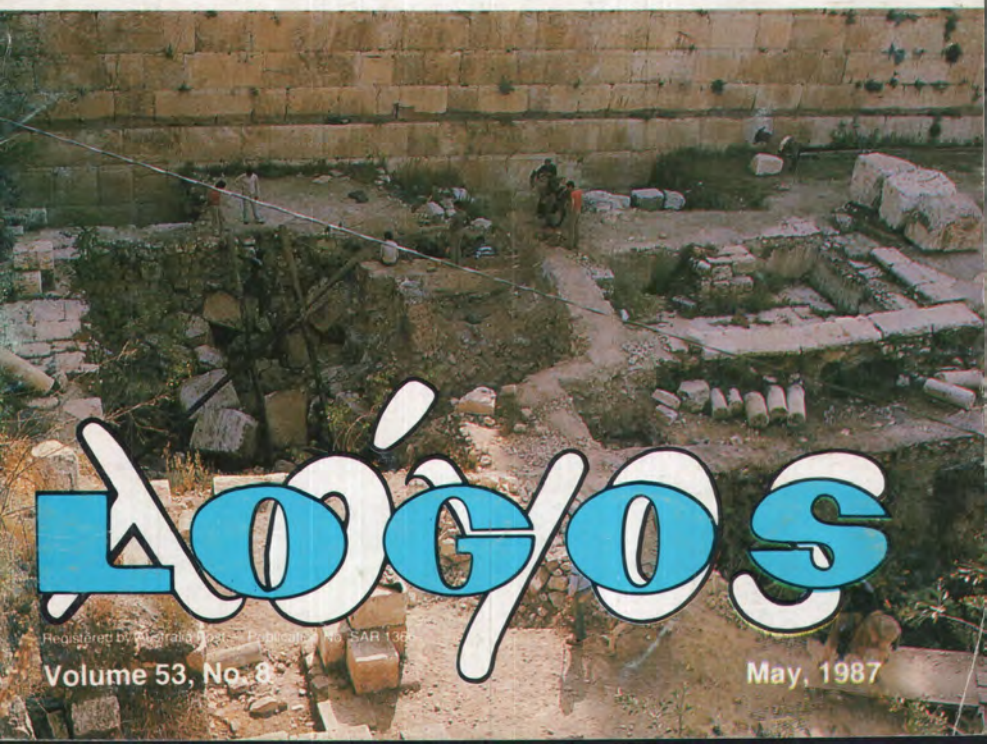
*"The crown immortal is won, my dear,
In the battle-field of life.
My child, though thy foes are strong and tried
And thy friends are weak and small;
The Angels of Heaven are on thy side
And God is over all."*



— A German composition
harmonised with the truth.



The Temple:
Past & Present
(see p. 232)



ΛΟΓΟΣ

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FORTHRIGHT PREACHING

The usefulness of public discussion depends very much upon the way it is conducted. We used to invite discussion until we found the general public incompetent to the work. Erratic geniuses would start up under pretence of discussing the subject, for no other purpose than to preach their own crotchets and vagaries. We take higher ground. We undertake to teach, not discuss with the ignorant; yet to answer any questions put for the purpose of obtaining information. An ignorant man cannot discuss any subject profitably to himself, and certainly only to the annoyance of those that hear him. No man can examine an object without light. The first thing to be done is to "declare the testimony of God", then reason out the propositions contained therein so as that the blind may be made to see out of obscurity, and the deaf to hear the words of the book.

In our experience with men and things, we have found for the most part, that they make the most outcry about "hard" and "uncharitable writings", who have the most sympathy with error, or are the least enlightened in the truth. Their faith and comprehension of the truth are so faint and feeble that they cannot discern the broad, distinctive line of demarcation, or great gulf rather, that divides Immanuel's ground from Satan's. When error is wounded, they wince, and become hysterical at the sight of blood. We have not found such equally sensitive at the throes and agonizings of the truth; and as far as their efforts are concerned, it might be consumed of its own anguish so that their quietude and silence were not disturbed. But what do such outcries effect in this world? What mark do they leave upon their generation of good? Compare the results of our hard uncharitable course, with their soft and oily displays; "by the fruit the tree is known". Many are now rejoicing in this truth by our means; but who ever hears of them or of theirs? They are too soft and unctuous to hew the men of this perverse and wicked generation into a living image of the truth. The "style" of popular religious writing is too insipid — the little salt in it has too completely lost its savour — to be received without disgust. We write with "the spirit of faith" which endures no compromise with error in matter or style. "I believe", says David, "and therefore have I spoken". "We also believe", says Paul, "and therefore speak"; to which "Amen" is heartily acclaimed by this Editor.

J. Thomas

Challenge To Ecclesias

It is sometimes difficult to recognise in our neighbours and acquaintances, a reflection of the particularly evil and depraved times that Bible prophecy declares will precede the establishment of the Kingdom. In general, they appear to be what most people would call decent, quiet folk, often quite kind and considerate, and in times of difficulty, willing to extend a helping hand. In what way can it be said that this age is worse than those that have preceded it?

Other periods have been noted for immorality and depravity; earlier epochs have witnessed widespread brutality and violence, but where the present age excels in wickedness is in its atheistic attitude, its flagrant repudiation of God and His authority. Or respect for authority of any kind, for that matter. Men and women are becoming more and more irreligious, and less inclined to be governed by respect for Yahweh or His Word.

Test this for yourself. There is nothing more calculated to scratch the thin veneer of modern "culture" that hides the true nature of the present age, than the introduction of Divine principles, or requirements into any conversation with men and women of the world. When this happens, they reveal their utter impatience of the restrictions or requirements of Scripture. They repudiate Yahweh's right to demand of them any acknowledgement of His supremacy, or to limit their freedom to do as they will. They claim the inalienable right of pleasing themselves in all their ways. They elevate human wants over Divine laws, and vocally boast: "Who is Lord over us?"

Moreover, this attitude is encouraged by the churches and the clergy with their flesh-pandering doctrines that feed the self-complacency of what congregations remain, whilst the current affluence of the Western World further blinds people to their need of God, lulling them into a sense of false security. They little dream that the present way of life is shortly to be drastically interrupted by the Divine judgments of Armageddon.

The great sin of this age, therefore, is complete repudiation of God. And the challenge to some in the Brotherhood is that generally people do not seem any worse off for it. It was a problem that faced the Psalmist. As he observed the seeming relaxed life of the godless around him he was inclined to stand in judgment on his own state. "I was envious at the foolish, when I saw the prosperity of the wicked" (Ps. 73:3). They seemed to prosper: "They have more than heart could wish" (v.7). He frankly acknowledged that they were corrupt in their ways, but it seemed to him that Yahweh was indifferent to such an attitude: "They are not in trouble as other men; neither are they plagued like other men" (v.5).

His problem was his "envy". He filled his mind with what others had, and what he thought he lacked, so that his mind had little room for the great privileges that were his to enjoy. In consequence, "his feet were almost gone; his steps had well nigh slipped" (v.2). Only when he drove envy from his mind, and filled it with thoughts of God and the great future reserved for those who "love Yahweh" in spite of all circumstances, was he induced to retrace his steps. When he "went into the sanctuary of God", he understood the "end" of the godless, and recognised his own folly (v.17).

Like the Psalmist we live in a materialistic environment. Materialism is a term often misunderstood. As a philosophy, it does not necessarily relate to possessions, but to explaining life in terms that leave out God, and that ridicules belief in the Bible as a Divine revelation. Thus a poor man, or one not interested in possessions, can still be dominated by materialism. It is possible for believers, who may repudiate atheism as a doctrine, to ignore the requirements of God, and so act out the part of "fools" who say "there is no God" (Ps. 14:1). It is significant that the Psalmist was not referring to atheists as such but to Israelites who may have mouthed the name of God, but refused to conform to His requirements. They rejected His authority. Paul recognised the type within the Ecclesias, and warned that the manifestation of such would become a "time of the end" characteristic. They would possess "a form of Godliness, but deny the power thereof" (2 Tim. 3:5).

The world's modern atheistic attitude creates an environmental pressure that endangers the Truth. Over the air, through the press, in the schools, respect for God is being eroded. This is not always proclaimed openly. The propaganda is insidious, but more effective because of that. Profane minds stand in judgment upon Yahweh's way; profane tongues presume to dispute as to whether He exists; profane hands take up His Word only to mutilate and distort its contents. Young minds are indoctrinated and influenced by those principles. They are encouraged to

please themselves rather than please others. And because their instructors, in large, reject the concept of God, respect for the Divine is treated contemptuously as a backward trend. Education in schools and universities is heavily biased to pleasing the flesh.

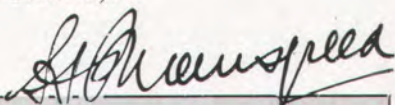
And the clergy are not a whit behind the professors of science in this. In fact, some so-called ministers of religious lead in the attack on the infallibility of the Bible. Some even challenge the physical resurrection of Christ. Many are advocating the ordaining of women to preach in opposition to specific Apostolic teaching. Most churches have degenerated to mere centres of social service; their main doctrine today appearing to be: Relaxation so as to encourage the people back to Church! They display contempt for rigid adherence to doctrine. To stand aside from this and to submit to the teaching of the Bible — to all its teaching — is to be decried as an uneducated or bigoted fool. One popular educationist expressed it thus: "Today nobody believes in the resurrection of the body — or, at least, nobody who thinks at all."

Other ages have been wicked and blasphemous, brutal and sensual, but never has there been a more godless age than the present. In earlier times men worshipped a god, acknowledging in their blind and ignorant gropings a being superior to themselves. To-day mankind has "advanced beyond such superstition" (as it is termed), and in place thereof sees nothing more sacred than himself. And so where God is repudiated, Self has asserted itself as the god that moderns worship. Material possessions, pleasure, ambition, power — these are the articles of their Statement of Faith, and to obtain them they will sacrifice all. And conversely, they look with contempt and scorn at those who are prepared to limit their enjoyment of these things, because of their faith in what is to them a myth and a delusion.

However, it matters little that this is the state of the world. It is already condemned by Yahweh in His Word, and its judgment will not be long delayed. What matters is the state of Ecclesias, and of ourselves and our children in particular. How are we coping with this environment? Are we influenced thereby? Are we prepared to compromise truth for the sake of peace, because the latter is more comfortable and pleasing? Do Ecclesial social activities take precedence over the study of the Word? Do we draw our children close to us by the reading of the Bible in the home? Do we display warm sincerity and enthusiasm towards the service of the Ecclesia of which we are members? Do we recognise that service as of supreme importance in our lives, so as to give ourselves to it without stint or reserve? Is our decorum when we attend the meeting, and recognise that we are in the presence of Yahweh in a special way, such as would be

pleasing unto Him? All these questions need be answered by us as individuals. They are personal to us as such. Perhaps by revision, we can become an even greater cell of strength in the Ecclesial body of which we are; or by neglecting to do so contribute to a weakening members of its witness in that regard.

Let us recognise the serious evil of our environment, and equip ourselves to resist it. This means being disciplined by the Word in all we do, and not motivated by mere opinion, or what we imagine is right. There is a great need to strengthen our Ecclesias in these closing, evil days: to be forthright and vigorous in our witness against the world; to build up our study classes so that the dynamics of the Truth move us; for teachers to clearly recognise that no exposition is of any value unless it is designed to affect our way of life. We need to recognise that service to our own Ecclesia is of paramount importance; that all the additions we are setting up in these last days to keep the community together — Bible Schools, Ecclesial Week-ends, Social gatherings, Special efforts, Youth gatherings (probably helpful in themselves) are of secondary importance to the building up of our individual meeting, and the spiritual growth of every member thereof. That is partly the responsibility of Arranging Brethren, but in this they need the help and co-operation of every member. Let all contribute to that end and the resistance of members and Ecclesias to the ungodly environment of today will be apparent to the profiting of such in the Age to come. To ignore the challenge is to weaken our witness and contribute to our final "loss" (see 1 Cor. 3:12-15).



Friends of Jesus

Are we — you and I — the friends of Jesus? Can we find out? Has he not given us a means of so doing? Has not our Lord said, "Ye are my friends if ye do whatsoever I command you"? Surely that is unambiguous. Are we ignorant of Christ's commandments? If so, that is our fault, and for it, in a day that will soon be upon us, we shall have to pay the threatened penalty. Are we enlightened as to Christ's commandments, but disobedient? Do we knowingly set at naught the rules and regulations laid down by the divine law-giver for the guidance of his house in the period of his absence? It is here where severe and solemn heart-searching is needed. The cause of Israel's wretchedness and disaster is traceable to rebellion in this direction, and we may be very sure that the same thing applies to the present trouble of Christadelphians.

R.R

The Lies They Tell Our Children — and — Equal Opportunity Laws

See Volume 53, Number 7. April, 1987. Page 215

The proposition of establishing Christadelphian Primary and Secondary Schools has been considered, but deemed impracticable. The cost factor alone would be beyond the scope of the Brotherhood in Australia. This involves not merely the purchase and equipping of facilities, but also the education of teachers. But that would be only the beginning of problems. Next would be an agreement on policy, standards and discipline. In these areas alone, Ecclesias are sometimes at variance. Some Ecclesias will permit greater liberty (or licence) on the part of their members or their children than other Ecclesias are ready to grant. And surely such considerations would be fundamental areas of concern in a Christadelphian Educational system. Moreover, the so-called independence of private schools is being eroded, for by Law all such schools have to be registered with the Government, and submit to certain directions issued by it. In South Australia this has already involved litigation on the part of some religious schools that have attempted to resist the legislation.

The final objection is the wisdom of such schools. The pattern set in the Word for the conduct of Ecclesial organisations does not allow for such, and could create more problems than it solves. We need to exercise care in the

establishment of organisations within the framework of Ecclesias: Brethren Thomas and Roberts warned against such on the grounds that they can destroy the authority and control of individual ecclesias. We also believe that we are too close to the return of Christ to organise for such Schools; for obviously it would require some years of preparation. We simply have not got that time. Meanwhile, the warning set forth by Bro. Barr should be heeded; and parents and Ecclesias recognise the problems, and take steps to meet the challenge. That, basically must be done in the home and in the Ecclesia. Where firmness and affection is revealed in the training of young people, and the Word soundly established in their minds, the means will be developed to withstand the fiery darts of the wicked, and so encourage young minds to resist the pressures that will be brought to bear upon them. Talk to the children about these matters; encourage them in their Sunday School activities; limit their participation in worldly activities and relaxations; be firm in your demands and warm in your affection; and above all else provide a personal example of dedication to the things of the Truth; and so prepare your household for the Return of the Lord, so needful at this time.

Editor



Realistic model of the Ancient city of David.

OUR COVER

Stones of Prophecy

As Christ sat with his disciples upon the Mount of Olives overlooking the city of Jerusalem, they pointed out to him the beauty and grandeur of Herod's Temple. "See ye not all these things?" Jesus rejoined, "Verily, I say unto you, there shall not be left here one stone upon another that shall not be thrown down".

After 2,000 years of Darkness

Our cover (courtesy of Bre. A. Knowles and P. Gilfillan) depicts the excavations of Herodian Jerusalem below what is commonly known as the South-Western corner of the Temple Mount.

Those excavations extend right down to the very level of the street in the time of Christ; and some of the stones of the Temple of Herod lie exactly where they fell nearly 2,000 years ago.

Although the stones which can be seen in the square pit, fell from a great height, they were not broken, the archaeologist explained to us, because of the dense layer of ash which carpeted the pavement below; evidence of an enormous conflagration.

Thick deposits of ash were indeed still apparent on the almost perfectly intact paving stones of the main street below the Temple. The stones of the Herodian period are recognisable by their distinctive recessed border, their immense size and weight — most weighed several tonnes and one stone we saw measured 14 metres x 8 metres x 1 metre.*

The Temple

The Temple which Herod built was a magnificent structure built upon the site of the ancient temple of Solomon, today called by Jews the "Temple Mount". However, the Moslem edifice known as the "Dome of the Rock" dominates the area, and to the south of it is the El Aksa Mosque. This is the third

* Archaeologists determine the age of many ruins according to the shape of the stones. The Western Wall in Jerusalem clearly reveals three different shaped stones, easily identified as relating to Turkish, Byzantine and Herodian periods. Still further below are some that date from the time of Solomon. The drawing of the Temple is reproduced from the *Biblical Archaeology Review* A most interesting quarterly — Ed.).

holiest site in the Moslem world.

In order to construct the temple Herod levelled the mountain at immense labour and cost and caused a retaining wall to be built around it. A platform was placed on top of this to provide a foundation for the temple.

The platform on which the temple was built towered above the Kidron valley on the east and the main north south street which passed directly beneath the western wall, more than one hundred feet (30m) below the platform. The temple itself was built on this platform and at its highest point rose one hundred and fifty feet (45m) above it.

It was constructed in terraces until it reached the climax in the sacred edifice itself standing above all structures except the Tower of Antonia, and was visible to all who passed by.

The Stairway

All four main entrances to the Temple were on the west, and that on the south-western corner was the most impressive. A colossal staircase rose out of the street in the Tyropoean valley. The excavations reveal massive supporting arches spanning approximately 12m. (41.5 ft.) each, and the spring stones measured 7m in length and 2m. in thickness. This rose to meet the temple structure at the top of the retaining wall. Part of the residual arch can still be seen today and is known as Robinson's arch.

Little was known of this structure until comparatively recent times and what was previously thought to be a bridge spanning the Tyropoean valley in fact proved to be the staircase mentioned. The entrance to the Temple was gained by means of this stairway.

Beneath those arches were shops

and stalls, no doubt to attract worshippers about to enter the temple. Evidence shows that this region would have been a main thoroughfare and the busy centre of city life.

We can imagine the noise and bustle as merchants and traders plied their wares amongst the crowds of worshippers who thronged the busy street. Above all this the temple wall rose an additional 28m. an overall height of at least 92m. (325 ft.).

The Pinnacle

It was on the pinnacle of the temple that the priest sounded his silver trumpet. As the first blush of dawn tinted the turrets and marble pillars, its echoes rang through the still air across the cleft of the Tyropoean up the slopes of the Upper city and into the waking quarters below.

It was here the tempter brought Jesus Christ, inviting him to throw himself down and prove in the sight of the multitude crowding the street below that he was the Holy One of God.

The archaeologist indicated to us a stone lying at the bottom of the south-western corner. It was the Corner Stone from the south-western pinnacle, and bore an inscription indicating the Priest welcomed the dawn from this south-western corner. In a later visit we discovered the stone had been removed to the Hebrew Museum where it resides with the caption: *The Stone from the Pinnacle of the Temple.*

Jerusalem's Darkest Hour

The siege and destruction of Jerusalem fulfilled prophecy and was vividly described by Josephus. Long before, in the days of Moses before Israel had entered the land, the invasion of the Roman eagles was foretold (Deut. 28:40-57).

At one stage in the initial attack the Roman armies suddenly and unexpectedly withdrew and this gave opportunity for those believers who recalled the advice of the Lord to flee the city. Eusebius in his *Ecclesiastical History* records that the Christians of Judea fled in AD 68 to Pella, a town on the northern boundary of Perea.

The Romans under Titus moved towards Jerusalem and like Nebuchadnezzar camped on Mt. Scopus to the North. They had driven before them crowds of Jews visiting the city to celebrate the Passover; but now to further increase the strain on food supplies. Wisely had Jesus warned: "Let not those in the country districts enter into Jerusalem" (Luke 21:21).

The Romans felled all the trees to construct banks against the city walls. This was exactly what Jesus had predicted (Luke 19:43. Note: *trench*: a bank). They desolated the environs of Jerusalem, filling up all the chasms in order to construct embankments.

On the fifteenth day of the siege the Romans breached the first wall and took the northern suburbs, the Bethesda section. It took several more days before the second wall was breached. Titus hoped the Jews would capitulate; but in vain. For 4 days they put up enormous resistance, but finally the Romans took and destroyed the second wall. Titus ordered his army to parade before the Jewish spectators in order to overawe them, and so surrender. But after four days they refused to do so, and Titus ordered the attack to resume.

They had much difficulty in raising embankments against the tower of Antonia due to the perpetual barrage of missiles from defence siege

engines. The Jews had 300 for darts and 40 for stones. Josephus, who had gone over to the Romans, beseeched his people to surrender.

By this time food was in desperately short supply in the city. The prophesy of Moses came true to the letter:

"The tender and delicate woman among you, her eye shall be evil toward her young one that cometh out from between her feet: For she shall eat them for want of all things secretly in the siege and straitness wherewith thine enemy shall distress thee in thy gates."

Josephus records:

"As soon as Mary had said this, she slew her son; and then roasted him, and ate the one half of him, and kept the other half by her concealed. Upon this the seditious came in presently, and smelling the horrid scent of this food, they threatened her that they would cut her throat immediately if she did not show them what food she had gotten. She replied, that she had saved a very fine portion for them... and uncovered her son".

Titus completely encircled the city with a bank so that not a soul could leave or enter it (Luke 19:43):

"A deep silence settled down on the city and famine made its direful progress. The upper rooms of the houses were full of dying women and children and the streets full of dead bodies. Burial ceased, and bodies were simply thrown over the wall"

Titus was horrified by the shocking carnage, and the terrible stench that rose from the rotting bodies.

Eventually the tower of Antonia was breached and the Temple area taken. Titus had given an order that the Temple was to be preserved as a memorial to the Empire. That however was not what Christ had foretold. In God's purpose it was to be destroyed. Therefore, despite the command of Titus, a soldier thrust a flaming torch through a window and

soon the flames reduced the Temple to a burnt and smoking ruin.

The lower city was emptied of those who took refuge there and was razed to the ground. The upper city held out another 15 days. Tired of killing, the Roman soldiers saved 95,000 people alive of whom some were sent to Egypt as slaves and many perished in the Roman games.

In all 1,100,000 perished in Jerusalem, of whom 600,000 were thrown over the walls. Many were crucified by the Romans as they tried to flee. Thousands of crosses encircled the city. On them Jews

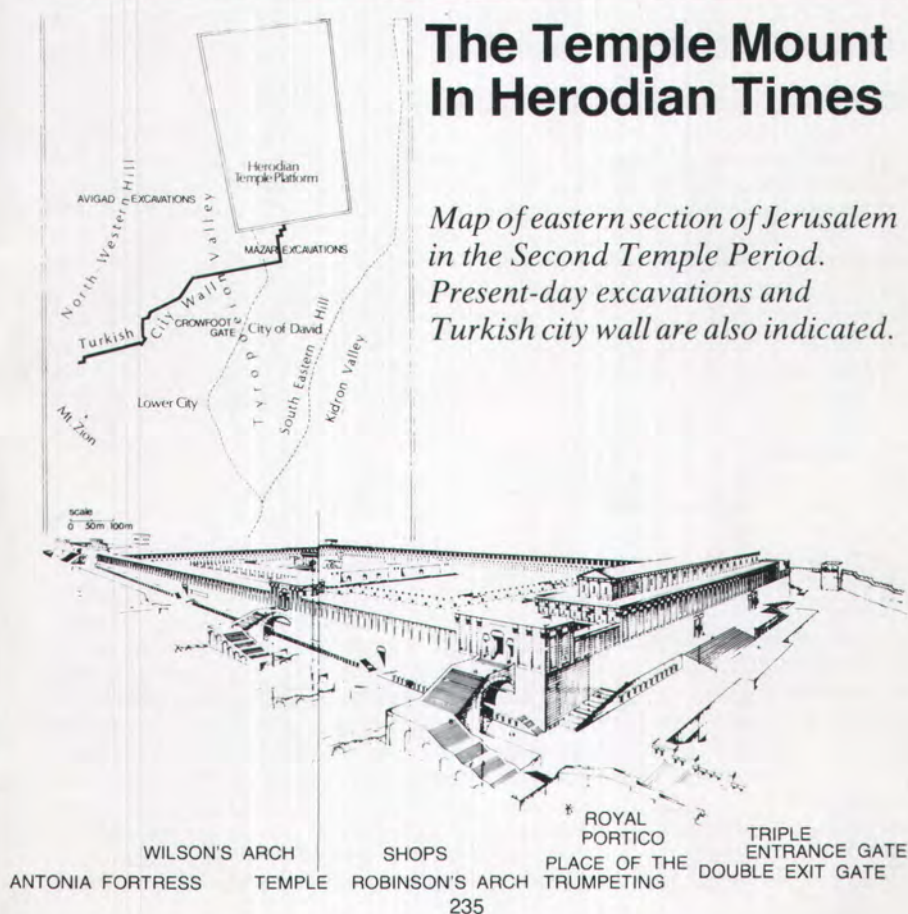
died as had their Messiah. Can we understand Jesus' feelings as he foresaw this and wept over the city!

“O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathered her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed, is he that cometh in the name of the Lord” (Matt. 23:37-37).

For that glorious consummation we daily look. — A. Knowles.

The Temple Mount In Herodian Times

Map of eastern section of Jerusalem in the Second Temple Period. Present-day excavations and Turkish city wall are also indicated.



On Praising Yahweh (Psalm 33)

The Psalm expresses the power of Yahweh's Word to accomplish His will and the manner in which He brings the counsel of the wicked to nought. Previous instalments have set forth the background and outline of the Psalm as well as expounding the first five verses. These contain a call to praise. (vv.1-3), and then the ground for praise (vv.4-11).

VERSE 7

"He gathereth the waters of the sea together as an heap" — The mighty deep witnesses to the power of an Almighty hand (Ps. 104:25-28). The ocean in its storms and tides obeys invisible Divine control (Job. 38:11). In this it typifies the nations (Isa. 57:20), whose times, extent and violence are likewise limited by God's power (Acts. 17:26).

"He layeth up the depth in storehouses" — Huge masses of water are stored in the form of ice at the earth's poles, reserved for judgment if necessary, as at the Flood (Gen. 7:11).

VERSE 8

"Let all the earth fear Yahweh" — A contemplation of His great power and majesty in creation will inspire reverence for Him; as will also a contemplation of His mighty deeds in the restoration of His kingdom on earth, and the judgments associated therewith (see Heb. 12:28-29).

"Let all the inhabitants stand in

awe of Him" — The contemplation of Yahweh's glory in creation should induce respect and awe even in the absence of a knowledge of His truth (see Rom. 1:20). See the appeal of Amos (ch. 4:13; 5:8; 9:6); or the exhortation and exposition of Yahweh to Job (Job 38:4-7 etc.). The more the design, majesty and purpose of Yahweh in creation are pondered, the more will there be developed a sense of awe and respect.

VERSE 9

"For He spake, and it was done" — This statement again emphasises the power of Yahweh's word (cp. vv4,6). This is the *Logos*, used as a title of Deity, expressive, not merely of His word as something spoken, but of the wisdom and thought behind the spoken (or written) word. In *Eureka*, vol 1, p.90, Bro. Thomas declares: "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 make known; also, the inward

thought or reason itself. So that the word comprehends both the ideas of reason and speech'." It sums up the principle of Wisdom in the purpose of Yahweh. This is personified in Proverbs 8, and is represented as claiming: "Yahweh possessed me in the beginning of His way, before His works of old. I was set up from everlasting, 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... 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; and I was daily His delight, rejoicing always before Him" (Prov. 8:22-31). This teaches that in the work of the first week Yahweh had in mind His ultimate purpose. In Ps. 104:24 the statement is found("O Yahweh, how manifold are Thy works! In wisdom hast thou made them all: the earth is full of Thy riches." In other words, there is wisdom and design in all Creation, including its natural laws. All that was done stemmed from the word which is powerful to effect His purpose, for God "spake and it was done" (v.9). His purpose to fill the earth with glory (Num. 14:21) was ever kept in mind. The distance of the earth from the sun, the division of sea and land, the provision of rain and water, the action of the tides of the sea, or the purification of the air through the breathing of trees and so forth, all witness to design, wisdom and purpose, so that only a fool will deny the existence of God.

"He commandeth, and it stood fast" — The acts of creation were

not performed for temporary duration, but to last forever (Isa. 45:18). In doing so He established natural laws of creation. When man breaks these he is in trouble. That is the basic problem of today. Man no longer wants rural life such as was designed from the beginning (Gen. 3:19); instead he crowds into cities, and endeavours to free himself from work. In fact, he destroys the dignity of labour, so that millions are paid the dole not to work. This is contrary to Divine law (2 Thess. 3:10), and mankind suffers in consequence. All the problems, frustrations and failures of modern society and civilisation stem from attempts to break God's natural laws. Christ's Kingdom will work because everything done, including the economic, social and moral requirements of society will be according to Divine principles, establishing a harmony between man and inanimate creation such as does not exist today.

VERSE 10

"Yahweh bringeth the counsel of the heathen to nought" — From the wisdom of natural creation the Psalmist turns to consider the wisdom of the Divine purpose. Yahweh designed a spiritual creation to be formed, typed by the natural creation everywhere in evidence. The conclusion of the sixth day, witnessed in the earth a man, a woman, a marriage, and a rest in harmony with the Creator. Such also is Yahweh's purpose ultimately. At the conclusion of the sixth millennial day there will be manifested in the earth the Second Adam, the Second Eve, a Marriage and a Rest! The second Adam as the manifestation of Yahweh is "the beginning of the creation of God" (Rev. 3:14), and in regard to him it is said: "Thou hast

created all things, and for thy pleasure they are and were created" (Rev. 4:11). He is the Logos, the manifestation of the wisdom of God, and through Him the spiritual creation of God will be completed.

"The thoughts of His heart to all generations" — This expression describes the "everlasting covenant" that He has "commanded to a thousand generations" (Ps. 105: 8-10. See also Deut. 7:9; 1 Chron. 16:15). That covenant is incorporated in the Divine name of *Yahweh Elohim of Abraham, Isaac and Jacob* concerning which, He declared to Moses: "This is My name for ever (for the age), and this is My memorial to all generations" (or for a generation of the race Exod. 3:15).

The Psalm before us, reveals that creation and history both testify to the existence of God. When men are called upon to praise Yahweh from these standpoints, their worship will become more definite and sweet, for both the glory and diversity of creation, and the unfolding and development of His purpose in history testify that He is not a God Who is only far

off; but one near at hand, Whose works are found in the earth, whose power is evident in the laws of creation, and Whose purpose is manifested in Israel. Therefore His proofs of existence are obvious to the seeing eye and hearing ear. But above all else, it is a knowledge of the covenant, given to a thousand generations, that testifies to the reality, personality, omniscience, omnipresence and omnipotence of God, and His overshadowing care of those Whom He has called. The very miracles of creation, the historical wonders wrought among the nations, were and are governed by the purpose of His covenant. They are tokens of its truth and power. The expressions of the Psalmist emphasise the force of the Divine word. Nowhere does He say in His word that anything new has been spoken, but everywhere He shows that some new illustration of it has been constantly given, demonstrating the wisdom and goodness of Yahweh as revealed therein. It is the power of that Word that can change and equip us for the Kingdom to come (see Phil. 2:12-13; 2 Cor. 3:17-18; 4:6-7; Isa. 60:21). HPM

Divine Providence

Our discovery of the way of salvation was not accidental. It may seem so when we merely look at the apparently natural means which led to our knowledge and reception of the Truth — the Christadelphian leaflet picked up by the wayside, the copy of *Christendom Astray From The Bible* purchased at the second-hand bookstall, the public address quite casually attended — but appearances are altogether misleading in this matter. Our standing in the Truth is due to the kind but unseen intervention of God on our behalf. His hand may not be seen, but He is ever working for the well-being of God-fearers. The Scriptures abound with illustrations of this glorious and precious fact. In the first century men and women who were able to receive and prize the Truth were remembered and cared for (Acts 2:47; 13:48; 18:10). If God has "much people" in any place He will soon create and develop the means to enlighten them. The ways of God in this matter are unfathomable. We have to be content with what is revealed on the subject — A.J.

"God did visit the Gentiles to take out of them a people for His name" (Acts 15:14). The call of the Gospel is a work of Yahweh.



LOGOS COMMUNICATIONS

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS NEAR AND FAR

Using the Divine Name

"I personally feel that it is desirable to use the Memorial Name in all cases where it is appropriate, in reading, exhortation and Bible Class addresses; but because of what I feel to be unreasonable opposition I generally only do so in reading where I know it to be accepted in the Meeting. If the Name were in our A.V. then it would also be brought to the notice of all who read that version. It has been in the *Rotherham Version* since the beginning of the century, and now is in the *Jerusalem Bible*, although I would not use that rendition because of its Roman Catholic origin. It may be that our Heavenly Father had good reason for us to have the Scriptures in the form of the A.V. As suggested in my letter of December ... I do not know of any meeting in this country which makes the use of the Memorial Name a matter of fellowship, although there have been cases where individuals, or groups of brethren, have left a meeting because of objection to its use. What I cannot agree with is Brother *****'s criticism of Australian brethren who have

encouraged the use of the Name, and thereby brought it and its meaning to the knowledge of many who would otherwise have been left in ignorance. Although his intentions may be sincere, I cannot agree with him in his following the Jewish superstition of regarding the Name as so holy as to be beyond mention, even by those who are 'of the Name.'" — K.A.T. (U.K.).

(The general practice among many Ecclesias in this country is to use the Name where appropriate, although in public addresses this is not done, unless the Name is the subject of exposition. It is certainly not made a matter of fellowship. We agree with Bro. Thomas who wrote in both "Phanerosis" and "Eureka" that the suppression of the Names and Titles of Deity in the A.V. is a major fault of that otherwise very good translation. It needs also to be borne in mind that "Phanerosis" originally was published by Bro. Thomas to educate the general public in the importance of the doctrine of God Manifestation which he viewed as basic to a proper understanding of the Truth. The use of the

Divine Name is generally opposed by Trinitarians because it identifies the God of the Bible with the one God of Israel.

To claim that a reverent use of the Name, whether in public or private is blasphemous — as some have done — is nonsense. It was commonly used by men of faith in ancient times, and frequently incorporated into the names of such. It was used by early believers in the Christian era as archaeological evidence clearly shows. One of the earliest usages of the Name was in the public proclamation of truth by Moses (Exod. 5:1); and though Pharaoh blasphemously rejected the demand made in that Name, questioning as to whom Yahweh might be (v.2), Moses patiently explained that He is "the God (Elohim) of the Hebrews" (v.3). Moreover it is worthy of note that the Jewish people are accused of "profaning the holy Name" among the nations, even though their superstitious attitude towards it causes them to refuse to use it; making it perfectly clear that the proper use of the Name, is not to blaspheme it. Indeed, Yahweh Himself declares His intention of making that Name known among the heathen

(Ezek. 36:23; Ps. 83:18; Jer. 16:19-21). How, then, does a believer "take the Name of Yahweh in vain"? The answer is, when, though called to the Name, he lives inconsistently with its principles. (See Prov. 30:9; Amos 2:7). There is a responsibility therefore, not merely to use the Name, but to understand it so as to manifest it. This is what the Lord did (John 17:9,26); and as believers constitute a people called out of the Gentiles "for the Name" they should also understand and apply its meaning (Acts 15:14). The time is coming when that Name will be named on all the approved (Rev. 3:12), and they will form units of the One Yahweh Name then manifested in the earth (see Zech. 14:9 and Eureka vol. 1 top of p. 121). Meanwhile, Yahweh takes particular pleasure in those who speak often one to another concerning His truth, including the principles of His Name (Mal. 3:16). Let us treasure and use the great privilege that is ours of being called out of Gentile darkness, and through baptism incorporated "into the Name of the Father" manifested through the Son. Matt. 28:19 Ed.).

The BASF In Australia

"Within Ecclesias here the suggestion has been made that recognition of the BASF has not been necessary in Australia before being accepted in the Central Fellowship, but a recent issue of Logos cleared up that misconception. Is that so?" — E.B.(USA).

(In Australia all Eccle-

sias, without exception, accept the BASF as the basis of fellowship. That is the case also in New Zealand, South Africa and the majority of other countries. There may be some in Great Britain that vary in that particular, but they would be in the minority. In any case, they have stated that they do endorse the BASF. Varying Statements of Faith do not help the cause of complete unity of mind for which we need to strive. If the BASF is true it should be used as such to unify Ecclesias — Ed.).

Question

"Would you please explain Lev. 22:28. Why not sacrifice the two animals mentioned on the same day, whereas on the 8th day the young animal could be offered?" — B.J. (Canada).

(The Law required a young animal to be at least 8 days old before being offered in sacrifice. This aligned that sacrifice with the Law of Circumcision teaching that a child had to be brought up to deny the flesh, in order to please God, for circumcision symbolised such a requirement (Col. 2:11). As a symbol it also pointed forward to the 8th millennium when flesh shall be finally cut off and God will be "all and in all" (1 Cor. 15:25-28). These principles were kept in mind when a young animal was offered in sacrifice. However the ordinance of Lev. 22:28 prohibited a cow and her calf (even if 8 days old) being put to death on the same day. Notice that the command is not exclusively concerned with sacrifice as

is the previous verse but the slaying of animals for any purpose, sacrificial or for consumption. Why? Because to do so would bring the life of that "family" to an end, whereas the purpose of sacrifice was designed to sustain life and preserve the family. This ordinance therefore taught the principle expressed by the Lord in Mark 8:35, that nothing will be lost by sacrificing. The more parents sacrifice for Yahweh, or teach their children to do so, the greater assurance there is of them sustaining their life and so preserving the family in the Kingdom. The Law dramatised that principle, and therefore legislated that Israelites must not terminate the family life of their herds, the herd being a symbol of Israel. Ed.).

Studying Daniel

"We have enclosed our subscription to *The Christadelphian Expositor* We find the Magazine a good 'reference book' as it covers the sections treated with in a comprehensive manner. Daniel is a very interesting book to study, especially in these times, and in view of the evil generation in which we live. It provides examples of how others stood aside from the world, and maintained the faith in spite of opposition." — P.C. (N.S.W).

(Preparing material for publication has caused us to look more closely at the words of the Prophet, and the result has been both stimulating and encouraging. It is our great pleasure to share this with others, or to receive from them further suggestions for consideration — Ed.).

Tape Recordings of Logos Fraternal

"I have enclosed £10.00 for a copy of the tape recordings of your Fraternal: *The Coming Of The Lord Draweth Nigh*. It would be much appreciated if you could arrange for this to be sent". — M.K. (U.K).

(There was no official taping of the talks given, so we are unable to fulfil your request. We have returned your money, and do appreciate your interest — Ed.).

Youth Aliyah

"We acknowledge your note in the *Ecclesial Calendar* concerning donations for Youth Aliyah.

"We have enclosed our cheque as a donation towards this Fund.

"Would you please pass this money on to the appropriate section. — P.D. (Stirling Ecc. W.A).

(On behalf Youth Aliyah we thank your Ecclesia for its generous donation. We shall take the opportunity of personally presenting a Cheque for this valuable work whilst present in the Land, God willing. At the same time, we will endeavour to point out the Scriptural basis of our interest, and our conviction in the imminent return of the Lord Jesus, as Saviour. This will provide a witness to the Truth as well as practical assistance in their valuable work. — Ed.).

Humour

"Enclosed please find cheque to cover \$12.50 for current issues of *Logos*; \$12.50 because I don't remember paying for the

Fear Not But Let Your Hands Be Strong (Zech. 8).

"Thus saith Yahweh, I am returned to Zion and there
will I dwell;
In that day truth, peace, righteousness and glory
will swell
To the praise of our God and Creator Most High,
He Who to the humble doth always draw nigh.

Why? when there is such glory in store,
Are there bickerings, envyings hatred and more?
The Ecclesia should be the house of the living God;
We should all love and act according to His word.

Why then is there confusion: always the thought,
"Am I doing the right thing, or working for
nought?"
Why tears, anguish, sighing in spite of His words of
cheer

When all He has said is precious and clear?

Our Lord questioned whether he would find the faith,
Will we be of the few that are found to be chaste?
Christ soon will return and bring with him life,
What value then all this ungodly strife?

There should be no room for selfishness, and lust,
Nor deceit, lies, and malicious mistrust.
This is the time we should be revealing his word,
Lest we be cut off by the sharp two-edged sword.

Yahweh warned: Execute true judgments, show
mercy, compassion!

Oppress not, avoid all evil imagination,
Fear not! Let your hands be strong
And of your brother you'll think no wrong.
— R.D. (W.A)

(If God's way is carefully applied the evils expressed in your poem will be avoided, and within Ecclesias will be found unity of outlook and objectives in the things of the Truth. This will develop a "oneness of mind" which should be among our present objectives — 2 Cor. 13:11. Unfortunately, sometimes human policy obtrudes and destroys the attainment of such, so that instead there are found doubts, divisiveness and dissension. The problem is that in some areas, even motives of disinterestedness, good intentions and desires for unity will influence some to bend the requirements of truth a little in order to seek the peace we all crave. But such leads to a weakening of that faith that the Lord desires to see at his coming. We must never overlook that the "wisdom from above is first pure, then peaceable" (James 3:17). Even in Apostolic days there was trouble, so we cannot expect any less in these days when lesser minds seek to direct Ecclesial policies. We need to do what your poem suggests, have recourse to the Word, and refuse to allow the problems of the present to unduly embitter us in any way — Ed.).

last volume; \$12.50 in case I forget the next one; \$12.50 in case someone else forgets this one. May God bless your labours." — P.S. (WA)

(Sometimes a touch of humour is a relief from the pressures of life of which there are many — particularly when that humour is accompanied by a generous cheque! Thankyou! Ed.).

From Nigeria

"I am very grateful for the material I receive from Logos Publications, and do thank those brethren and sisters whose labours contribute to the production of this valuable spiritual material. It reminds me of the words of the Master: 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me' (Matt. 25:40). Your writings have helped me to maintain a separateness from the world about me. I will appreciate further material for study." — L.D. (Nigeria).

(The liberal donations of readers of "Logos" make this service possible, and we publish your letter in appreciation of them — Ed.).

Comfort at Eighty

"Thank you very much for the Book *Letters to the Elect of God*. It was both a surprise and a delight to receive it. I have found it a great treasure and comfort. As a matter of fact, I needed it just when I received it. It reminds me that the Lord both cares

and understands. I shall be eighty in March, and my eyesight is failing, but I still find help in *Logos* and *Expositor*, and now in this further book you have sent me. May Yahweh bless you with health and courage." — E.L. (Canada)

(Age brings with it many problems that those of younger years do not always appreciate. Among them is the feeling of loneliness as the companions of earlier years gradually pass into the article of death, and one begins to feel that he is merely being tolerated. However, as one of our hymns remind us, and as the Word constantly asserts, we have a Father and Friend in heaven who "will never leave us nor forsake us" if we keep close to Him. We need to seek the communion of the Father and the Son whilst also anticipating the future when the weakness and failings of age will give place to the strong vitality of eternal youth. See Isa. 40:31. The Lord is at hand; let us take courage — Ed.).

Amen

"Could you please explain to me what the word *Amen* means? We use it at the end of prayers, but what exactly does it signify?" A.F. (USA).

("Amen" is a Hebrew word that has been transliterated into other languages including English, and means the same thing. The word in both Hebrew and English signifies "It is true", when used as a con-

firmation; or "So be it" when used as an endorsement; or "May it become true" when used to express the hope that the request of the prayer may be granted. It is derived from a Hebrew word, "aman" signifying "to confirm, support, uphold, be established" and so forth. It is also used as a title of Deity, for He is described as the "God of Truth" (Amen — faithfulness or certainty) for, as Paul taught, His promises are certain of fulfilment: "But as God is true, our word toward you was not yea and nay. . . for all the promises of God in him are Yea, and in Him Amen, unto the glory of God by us" — 2 Cor. 1:18-20. Accordingly, as Christ is the channel of fulfilment of the promises of God, one of his titles also is Amen: "These things saith the Amen, the faithful and true witness, the beginning of the creation of God" — Rev. 3:14 — Ed.).

New Logos Format

"Thank you for the new format *Logos*. It is an excellent production, very beautifully set out. However, I have one adverse comment: Is it necessary to have glazed paper for the pages other than the cover. I find it very hard on the eyes. No matter how I arrange the lighting (most of my reading has to be at night) the glares from the paper is trying to say the least. Perhaps other elderly readers feel the same" — B.G. (NSW).

(We appreciate your criticism and shall see what we can do — Ed.).

EXHORTATION

Should Saints Pass Judgment During The Period of Their Probation?

"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. . ."
Matthew 7:1-2

Correct Exposition Necessary

The ancient Jewish tradition of refusing to utter the Divine Name is based upon a distorted understanding of the commandment: "Thou shalt not take the Name of Yahweh thy God in vain. . ." It is argued that the only efficient way of ensuring that such a sin should not be committed is to refrain totally from any useage of the Name. Under such circumstances, it is alleged, there can be no possibility of taking the Name "in vain". Such a line of reasoning misses the point of the commandment entirely, and, in fact, is shown to be quite invalid (Ex. 20:7; cp. Ezek. 36:20-23). Failure to give verbal enunciation of the Name by no means ensures that it is not profaned, as Ezekiel has demonstrated.

It is unfortunate that the words of Christ, quoted at the head of this article, sometimes create a not dissimilar feeling in the minds of many of Christ's brethren. It is claimed by some that the possibility of being accepted by Christ at the Judgment Seat depends in large measure upon giving unequivocal obedience to the command: "Judge not, that ye be not judged. . ."

However, the matter is by no means as simplistic as it is sometimes presented. For example, in the same chapter quoted above, the Lord warned: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall *know them* by their fruits. . ." (Matt. 7:15-16). The Lord could never be accused of speaking in such a way as to thoroughly confuse his disciples. Were they, then expected to understand the words recorded in vv15-16 as a contradiction of the commandment given in vv1-2? Is there any conflict between the two statements?

Obviously not.

With regard to the latter decree, the meaning is not difficult to grasp. Upon the basis of their firm conviction concerning the Truth, Christ's disciples must be able to reject the teaching of some, whilst accepting and endorsing the guidance and instruction of others.

Does not such a decision require the passing of judgment? Undoubtedly.

It is therefore evident that in certain circumstances the passing of judgment should be avoided, whereas

in other situations the passing of judgment is not merely advisable but essential.

The truth of this matter is emphasised in the Lord's commandment: "Judge not according to the appearance, but *judge* righteous *judgment*. . ." (Jhn. 7:24).

Christ's Own Example

In Matt. 7:1 and Jhn. 7:24 the words "judge" and "judged" have been rendered from the Greek *Krino*; a word which virtually defines the entire process involved in the resolving of a judgment. It indicates the weighing of all the available evidence, the sifting of facts and data, the separation and division of the matter considered, the finality of arriving at a clear decision followed by the pronouncement of a conclusive judgment. The application of this word may apply to a judgment either of condemnation or of favour.

From the verses considered, the only occurrence of the word "judgment" (A.V.) has been rendered from *krisis*; a not dissimilar word to *krino* — the principal difference being that *krisis* more strongly emphasises the judicial procedure, including the standard of judgment.

Statements in Scripture which may appear to indicate that they should be understood without qualification should, like all Scripture, be examined in their context. For example, a study of the *Discourse On The Mount* (Matt. 5-7) will reveal that the Lord was not simply setting forth a series of commandments and precepts by which he required his disciples to live: he was showing in the clearest possible way the divine principles by which *he, himself*, was prepared to live — for he never demanded of his followers anything that he was not prepared to implement himself, in his relationship with God and man.

And therein lies the key to a correct

understanding of the words which appear at the head of this article.

The issue arising in Matt. 7:1-2 is in regard to the conduct of Christ's brethren in their *personal* dealings with others. The Lord's counsel, followed by a warning, drew attention to the inherent dangers in making judgments against others, based upon human pride; the "holier-than-thou" syndrome which has caused so much anguish and dissension since the dawn of history. The Lord was referring to a type of judgment which overstates the faults of others whilst the critic fails to appreciate, in humility, that he also is a creature who manifests failures and weaknesses. A person pronouncing such unbalanced judgment may do so whilst failing to recognise his own true plight and needs. Pride remains the dominant motive in the mind of the detractor. He is unable to render wise and profitable assistance to others because he is unmindful of his own condition.

Disciples To Be Concerned For One Another

With God-manifestation as the purpose of the divine revelation to mankind, the Deity continued to work towards the reconciliation of mankind to Himself from the time sin entered into the world. Yahweh's determination has been to save, not destroy humanity (Jhn. 3:16; 2 Pet. 3:9). Therefore, when God's saints adjudge each other, in a negative fault-finding way, they are acting contrary to the purpose of God. Judgment in its finality is a divine prerogative; Christ's brethren, therefore, must exercise great care in such matters.

Why?

"For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again" (Matt. 7:1).

The warning carries a clear message concerning the stringency with which Yahweh regards this question. The

implicit meaning is sobering. If Christ's brethren really care for one another, their primary consideration — in their attitude towards each other — will be to see their brethren inherit the Kingdom. Each one will therefore treat his brethren and sisters with the compassion and understanding which he trusts Yahweh will exercise towards *himself* Mark 4:21-24).

To condemn another from the standpoint of personal self-righteousness or pride, is to ignore the need for identification with the purpose of God.

How can Christ's brethren expect Yahweh to recognise *their* need of eternal redemption if they ignore the grand ideal that "with the merciful" God will "show" Himself "merciful" (Ps. 18:25; Jas. 2:13)?

The result of disregarding such divine wisdom will spring from a love of self. "Why do you observe the splinter in your brother's eye, and never notice the plank in your own?"

The intrinsic importance of these matters should not be misunderstood or treated trivially.

At the same time, the overall question of judgment, insofar as the responsibilities of God's saints are concerned, should be correctly comprehended.

Passing judgment for either the justification of self, or for the purpose of demeaning a brother or sister, is patently wrong. Such forms of judgment are purely negative, and achieve nothing towards fulfilling God's purpose with His sons and daughters.

Judgments Must Be Made

The reality of this, however, does not mean that saints must never make judgments. On the contrary, they cannot hope to survive unless they *do* make judgments. Correct judgments. Judgments soundly based upon their understanding of divine truth. Judgments which are founded upon the

singular ideal of upholding the righteousness of Yahweh.

Again, consider the Lord's specific command:

"Judge not according to the appearance, but judge righteous judgment..."

How is this instruction to be implemented?

Constantly, undeviatingly, God's saints must make judgments upon countless issues, every day of their lives.

Every thought considered, every sight witnessed, every action contemplated, must be thoughtfully pondered in the light of the word of God — and then accepted or rejected, according to the guiding influence of divine Truth.

To simply affirm: "Judge not, that ye be not judged" and leave the matter there, means closing one's eyes to the requirements of Yahweh's word.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. . . Seek those things which are above. . . Set your affection on things above, not on things on the earth. . ." (Matt. 7:7; Col. 3:1-2).

How would it be possible to correctly follow such instruction, apart from constantly making judgments concerning that which is *right* and that which is *wrong*?

The Lord commended disciples who made correct, conclusive assessments. "Thou hast rightly judged", he told Simon (Luke 7:40, Gk *Krino*).

The Lord's Consistent Attitude

On the other hand, Christ reproved his adversaries for their inability to make correct decisions. "Ye hypocrites", he said to some, thereby delivering a judgment concerning his perception what they truly were in their hearts, "ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? Yea, and why even of yourselves judge ye not what is right?" (Luke 12:56-57, Gk., *Krino*).

Quite emphatically, the Son Of God told a Jewish audience: "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me..." (Jhn. 5:30, Gk., *Krino* and *Krisis*).

The above comments define the Lord's consistent attitude. Hence it has been written of him that his life was devoted to *upholding* all things by the *word* of his power..." (Heb. 1:3). Thus, he "taught" as "one having authority" because his every thought, word and action was in accordance with his Father's word. Which is to say, he constantly *judged* every matter according to the light of divine truth (Matt. 7:29).

Faithful saints throughout the ages have courageously followed Christ's example, devoting their lives to "witnessing both to small and great" in upholding the purity of the Truth for which their Lord stood without compromise (Acts 26:22).

How could such a disposition be manifested, apart from a consistent and rational application of the teaching revealed in God's word?

No wonder Paul spoke so strongly to the Hebrew believers, charging that they had become "dull of apprehension..." He exhorted them: "For although, considering the long time you have been believers, you ought now to be teachers of others, you really need some one to teach you over again the very rudiments of the truths of God, and you have come to require milk instead of solid food. By people who live on milk I mean those who are imperfectly acquainted with the doctrine of righteousness. Such persons are mere babes. But solid food is for adults — that is, for those who through constant practice have their spiritual faculties carefully trained to distinguish good from evil..." (Heb. 5:12-14, Wey.).

Truth Must Be Preserved.

How could brethren who were so "dull of apprehension" be able to pass judgments which may have been necessary, to uphold the purity of the Truth? Surely, they needed to come alive to their responsibilities, recognising the necessity to develop once again a sound knowledge of Truth, which would enable them to make sound judgments — not only for their own individual and communal spiritual welfare, but for the preservation of the Truth. It was a case of: "Rise, sleeper; rise from among the dead, and Christ will shed light upon you. Therefore be very careful how you live and act. Let it not be as unwise men, but as wise. Buy up your opportunities, for these are evil times. On this account do not prove yourselves wanting in sense, but try to understand what the Lord's will is..." (Eph. 5:14-17, Wey.). In other words: "judge righteous judgment".

It was because Paul was aware of the need to make sound judgments on matters affecting the survival of the Truth that he withstood Peter in a direct confrontation. "I opposed him to his face", wrote Paul, "because he was to be blamed..." (Gal. 2:11). Was Paul guilty of flagrant breach of the Lord's commandment in Matt. 7:1-2? By no means. On the contrary, he was directly fulfilling the command recorded in Jhn. 7:24, "Judge righteous judgment..."

Had Paul not disassociated himself from Peter's stand at that time, and challenged him accordingly, the results may well have proven catastrophic for the then comparatively fledgling Ecclesias. It is quite possible that all Believers may have been divided into two separate, incompatible groups: Jew and Gentile. The issue at stake was not a mere personal disagreement between Paul and Peter — that which was in dispute was the survival of the Truth and the unity of the one Body of Christ.

Contend Earnestly

What of these present times?

Is it not equally as important for true Believers to stand firm for the purity of the Truth, defending and upholding it against all attacks, whether from within or without?

It is begging the question to say that brethren such as Paul and Peter were blessed with the guidance of the holy spirit (in the instance considered above, Peter was certainly lacking in inspiration!), and claim that today Christ's brethren no longer have authority to take action as did Paul when he unequivocally opposed Peter. Such reasoning is unscriptural. The command: "Judge righteous judgment" was never limited to inspired apostles.

Was Jude's specific injunction to *contend earnestly* for the faith" limited to those who were blessed with the power of the holy spirit? Not at all. Apostolic exhortations of a similar nature abound. "Stand fast in one spirit, with one mind, striving together for the faith of the gospel... War a good warfare... Fight the good fight of faith, lay hold on eternal life..." (Phil. 1:27; 1 Tim. 1:18; 6:12).

If these repeated warnings and admonitions did *not* apply to every generation of Believers, the Truth would long ago have passed into oblivion, the result of spiritual anarchy and lawlessness.

If men and women are to inherit the Kingdom with Christ, they must know and understand the Truth in its purity. They are required to teach it without compromise and to defend it against all forms of apostasy. To fulfil such a commission they must be able to "judge righteous judgment" in all aspects of personal and communal life, thereby upholding the righteous-

ness of Yahweh and the Truth of His word.

A Matter Of Life or Death

The challenge to individuals and Ecclesias to uphold the purity of God's word is frequently set forth in Scripture. "Do ye indeed speak righteousness, O congregation? Do ye judge uprightly, O ye sons of men?... How long will ye judge unjustly, and accept the persons of the wicked?... Shall the throne of iniquity have fellowship with thee?... He that justifieth the wicked, and he that condemneth the just, even they both are abomination to Yahweh..." (Ps. 58:1; 82:2; 94:20; Prov. 17:15).

It is a matter of eternal life or eternal death to be able to keep "a straight course with the message of the Truth" and not deviate therefrom — either in belief or practice.

In this present evil age, at the very epoch of the Lord's return, Christ's true brethren must heed the warnings recorded in Scripture — designed to preserve them in their hope of eternal redemption. "Do not let anyone deceive you with empty arguments... having nothing to do with the futile works of darkness, but exposing them by contrast... So be very careful about the sort of lives you lead, like intelligent and not like senseless people..." (2 Tim. 2:15; Eph. 5:6,11,17).

The only men and women who will come through the fiery trials of this present age will be those who, through constant absorption and application of the word of God in their lives, will have learned to "judge righteous judgment" in every spiritually essential aspect of life.

"He that hath an ear, let him hear what the spirit saith unto the Ecclesias" (Rev. 3:22). — J. Ullman

We praise the man who "has the courage of his convictions", but every bigot and fanatic has that; what is much harder, and rarer, is to have the courage to re-examine one's convictions and to reject them if they don't square with the facts.

The Doomed World in the Light of Prophecy

Dangerous Pressures

Bible prophecy is given, not merely to foretell the future, but also to forewarn of the problems and pressures it will reveal. To that end, so as to be on guard, heed should be given to the fulfilment of Bible prophecy, and steps taken to prevent the problems incidental to these days from affecting us or our children, particularly in regard to the development of characters acceptable to Yahweh.

Communitistic Principles

John Declared:

"I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils (demons), working miracles, which go forth unto the... whole world" (Rev. 16:13-14).

Brother Thomas identified the "three frogs" as the revolutionary spirit of the last days which, emanating from the French Revolution, would send the world mad as the end approached.

For madness is what "the spirit of demons" indicates. Those "possessed of a demon" suffered from mental aberrations which only the Lord could cure when he was among men 1900 years ago. And the sheer lunacy of the nations today ("the nations are mad" declares Jeremiah — Ch. 51:7), is of such grave extent that only his sobering and infallible hands are capable of curing it.

These froglike spirits are not described as emanating from France, though they originated

there, but from three centres designated: "the mouths of the beast, false prophet and dragon". Those familiar with *Eureka* will identify the beast as western Europe with its headquarters in Germany; the false prophet as the Papacy identified with Rome; and the dragon as the military power of East Europe, centred in Constantinople. Today, the Common Market in the West, Catholicism in the centre, and the Warsaw Pact countries in the east are developing systems that can be identified with those described in *The Apocalypse*. When Russia occupies Constantinople, as prophecy requires (Dan. 11:40), the three centres will be properly formulated for the froglike spirits to emerge therefrom, organise the confederacy of Ezekiel 38, and lead the nations to Armageddon.

Meanwhile, they are "going forth" throughout in the world. Not merely politically in the international field, but also socially and morally among the rank and file of nations.

Their influence is felt in all avenues of life, even Ecclesially, and constitutes a most dangerous threat to, and pressure upon, those who have been called to the Truth. In order to reap the Gospel's fruits, they must build their lives according to its principles. In this they are challenged by the demoniac spirits of the frogs which today penetrate life in all its manifestations though most are not aware of its impact.

The Demons At Work.

The froglike spirits are a symbol of communism and socialism; and allied to these political theories is the doctrine of Evolution. In advocating this false theory and giving it respectability, Darwin did for pseudo-science what Karl Marx did for politics.

Both spring from a common denominative.

They both are anti-God.

They both are calculated to undermine true religion; or so modify it as to rob it of its power, and reduce it to become the handmaiden of their objectives.

That is what is taking place today. Anti-God doctrines and principles are infiltrating every avenue of modern life, and constitute the greatest threat to the spiritual future of adults and children, as well as undermining the vigour of Ecclesias.

They govern school education. Even where the doctrine of evolution is not openly taught, education is slanted in favour of evolutionary socialism; and in turn socialism finds its outworking in all trends of modern life, from politics to pop music.

The challenge commences at the cradle. A child is born. It is a baby boy. The parents decide to have him circumcised. But it is not so easy to get the decision implemented. Many doctors today claim that it is of no benefit, nor any good. They claim

that medical science has changed in its attitude to the operation. Why? Because they claim, it is altogether unnecessary, and there is no evidence that it prevents disease. We have known doctors who have been so emotionally hostile in their opposition as to refuse to circumcise the child, and state that if it is to be insisted upon the parents must make arrangements for another doctor, or even another hospital to perform the operation.

Of course no Christadelphian will insist upon circumcision of flesh as a necessary religious rite. All understand the significance of spiritual circumcision (Rom. 2:28-29), and the need to deny the flesh.

Why then be concerned? Because many parents correctly believe that in all the ordinances of God there is both a practical as well as a spiritual reason for a law; the latter being more important than the former. For example, why does your doctor carefully scrub his hands after intimately examining a patient? Because medical science has come to recognise that disease is transmittable through pollution, and that scrupulous cleanliness can save lives. However, this fact was bitterly opposed by the medical profession as unnecessary at first. Many doctors, 150 years ago, strenuously opposed the washing of hands after examining patients or even after conducting an operation. They claimed it was a waste of time.

But the principle of careful washing after handling a polluted body was inculcated in the Law of Moses — not as a hygienic measure, but to point a spiritual lesson. In order to teach that spiritual lesson, the Law called upon priests (its doctors) to submit to ablution which today science acknowledges is hygienically essential.

The Law, therefore, was far in advance of medical science. It served both spiritual and practical purposes; though the former was more important than the latter.

Doctors ignore the facts relating to the physical benefits of circumcision and oppose the operation. Why? Because they have been educated in a system influenced by evolution and communism, one that wants to get rid of God, or anything remotely associated with Him. They consider the operation as the rite of an outmoded religious myth. The whole practice is played down as antiquated and obscurative. Education wants to free the mind of every religious restriction, and so opposes circumcision.

In writing thus, we are not advocating nor opposing circumcision. We believe that it is of very definite advantage to the child as it grows towards maturity; in fact we know of practical benefits derived therefrom. But the circumcision that alone is essential is "spiritual circumcision" which is of the heart and not of the flesh.

But we do see the opposition of doctors as indicative of the teaching of modern philosophy which is socialistic in its tendency (give the flesh what it wants) and which stems from the evolutionary doctrines of current thought (God does not exist, or if He does exist He can be ignored).

Give the Flesh What it Wants

Though Communism and Socialism are emanations of the froglike spirits, there is an important difference between them. The former has well defined guidelines and objectives and it exercises discipline upon those under its control in order to obtain them. Socialism, on the other hand, is not so limited

nor disciplined. It is more completely given over to the rule of the flesh. What the majority wants becomes policy. Modern life, in the Western Democracies at any rate, is geared to satisfying the craving of the flesh. This philosophy is encouraged by the teaching of the frogs: *liberty, equality, fraternity*. From infancy, the modern philosophy of child-upbringing is governed by that objective.

In hospital, the young mother is advised to indulge the child by impulse feeding. When the child cries, do not ignore it, or discipline it: satisfy it with what it wants. Being a creature of habit, and quickly learning that if it cries sufficiently it will receive satisfaction, it is encouraged from an early age to scream for the demands of the flesh to be satisfied. The parents are indoctrinated by the philosophy that inhibitions are not good, and it is best to encourage the child to demand its "rights" and wants!

As the political influence of the froglike spirits induces a spirit of unrest among the nations (Rev. 16:14); so the young indulged baby soon becomes a source of unrest in the family (or the meeting!).

This was not so much the case when regular feeding habits were developed. Earlier systems of child-care, such as the Truby-King system that produced such spectacularly good results in New Zealand and other places, were based upon disciplined feeding at regular hours. Accordingly, from the earliest age, the young baby was taught habits of restraint and discipline. As the *Book of Proverbs* teaches, crying does not harm the child (Prov. 23:13): it develops the lungs, and previously parents were taught not to be afraid of it. We had a very sick child who

was aided in recovery through the Truby-King system. The sister was very firm in her demands, and on one occasion told the young parents not to be over-concerned with the loud crying of the infant, for it at least advertised the fact that it was not yet dead! The child recovered to be at twelve months a very healthy baby.

But in many cases today, babies are indulged, and so become demanding and selfish, tyrants in the home. And habits formed at an early age can affect later life.

Many may smile at this outmoded and old-fashioned treatment; and particularly so when we relate the modern methods to the frog-like spirits of *The Apocalypse*. However, the teaching of doctors and hospitals is governed by the modern system of education as based upon evolutionary, psychological theories. For all the indulging of children, there is more unrest among the young today, more evidence of child delinquency, more flagrant "disobedience to parents" than previously (2 Tim. 3:1-2). And the training of children is partly responsible for this. Habits

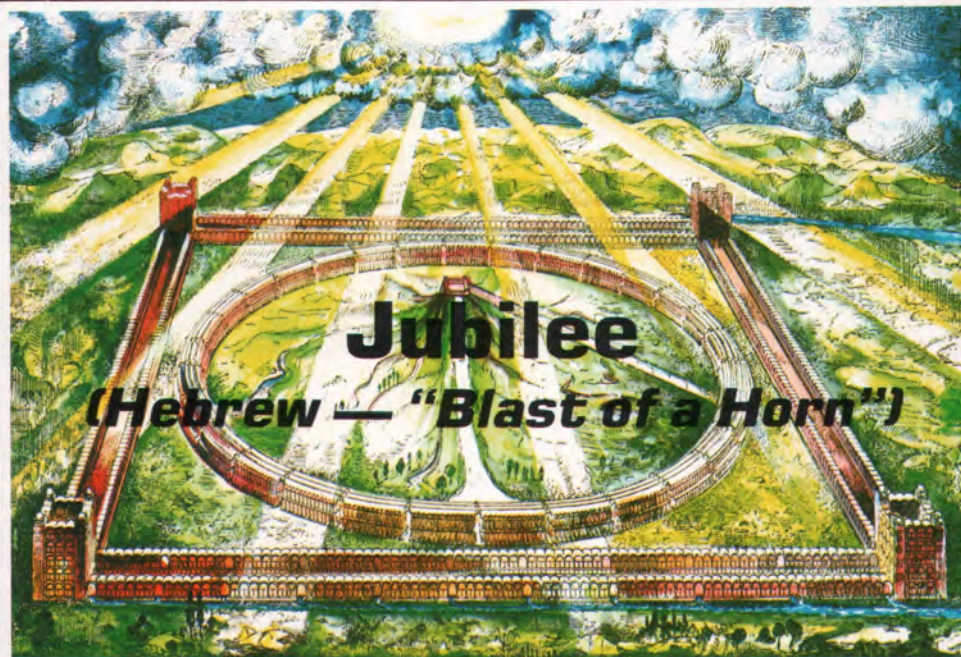
formed in childhood influence the adult.

The froglike spirits are infiltrating into every avenue of life; but they are not recognised for what they are. Because people are not aware of the danger, they do not appreciate the extent to which they undermine the basic principles demanded by Yahweh: honour and obedience (Eph. 6:1-2); respect for age and experience (Lev. 19:32); restraint of the flesh (Prov. 22:15). From the cradle to the grave modern life is pressured by the principles and doctrines of the frogs; but they are so subtle in their manifestation as to be ignored. Already they are eroding family life, destroying the foundations upon which national greatness rests. And the same attitude of disrespect, of irreverence, of removing the ancient landmarks (Prov. 22:28) are found within Ecclesias. They comprise the greatest threat to their continued strength, and are already weakening the witness of such against the world about them. There is great need to exercise care. Meanwhile, we hope to pursue this thought in a further article. M.H.

Abraham: God's Friend

"Abraham, My friend". What condescension on the part of God to speak thus of mortal man! Why was it? Because of the affection God had for the patriarch. And why this affection? Because of Abraham's exceptional faith and obedience. No promise did Abraham question, and no commandment did he refuse to obey. When told to sever himself from family associations, and journey to a strange country, he did so. When promised that he should have a son, he believed God, although from a human standpoint such an event was impossible. When further promised that he and his descendants would eternally possess the land of Canaan, he again believed, and died in hope of God's fulfilling His word. The blessing of all nations through his seed, the Christ, was also a truth which he rejoicingly embraced. Through his faith in God he was content to pass his mortal lifetime as a pilgrim in the earth, and able successfully to encounter a succession of trials and temptations. At God's bidding he hesitated not to lift the knife to slay his much-loved son. No wonder he is called "the father of the faithful!" No wonder he endeared himself to God, and originated such tender, telling expressions as "Fear not, Abraham". And above all, the significant title, "My friend", thrice repeated in Scripture. Walk in the faith of Abraham and we can share such privileges.

EXPOSITION



“The Hebrew “Yobel” signifies the “blast of a horn” — such as announced the Jubilee year. The Jubilee took Israelites in thought to the beginning before sin entered the world, and when Adam and Eve ate of the fruits naturally provided by Yahweh, and onwards to the future when the curse will be removed. The time periods associated therewith anticipate the chronological order of events at Christ’s coming, and teach us for what we should be looking.

Cycles of Seven

In conformity with His six day creation cycle and seventh day of rest Yahweh required of Israel that the nation keep, in addition to the weekly sabbath, a sabbatical year (every 7th year), during which time there should be neither sowing nor reaping. They were enjoined to share in the unsown produce of the field as it grew and ripened naturally; but there was to be no

gathering in. It was the fruit of Yahweh’s blessing for which they would not have to labour to eat (Lev. 25:1-7). This was part of the “tutoring” designed as a “school-master unto Christ”, that there might be justification by faith (Gal. 3:24). The weekly sabbath and the sabbatical year have their antitype in the millennium when the blessings of Yahweh, inherent in the covenant with Abraham, will be enjoyed by

both Israel and Gentile. This will be a new beginning for the earth and its inhabitants, in accordance with the divine purpose.

The law also required that the year following seven sabbatical years (7 x 7 covenant number), i.e. the 50th year, was to be a year of jubilee, to be announced by the blowing of the trumpet on the day of atonement in the sabbatical year just preceding. The number 50 is the issue of 7 x 7 or 7 squared, and points to the time of consummation of the divine purpose after the completion of a sequence of necessary events. It was obligatory upon the occupation of the land under Joshua and would appear, according to *The Talmud*, to have been celebrated first during the 64th year after entering the land — 7 years to conquer the land, 7 years to make distribution plus 49 (7 x 7) years which equals 63 years from which followed the year of jubilee or the 64th year.

Principles Emphasised

The principles of truth revealed in the jubilee, all of which are inherent within the covenants of promise, are as follows:

1. The land had been promised to Abraham and his seed (Christ multitudinous) and was therefore not to be sold for ever (Heb. "cut off") Lev. 25:23. It was to be retained for all time for the purpose for which Yahweh chose it in the beginning (to be given as an everlasting possession — Lev. 25:38).

2. In order for all Israelites to retain their inheritance, land titles to realty were to revert to their original owners. If it had not been previously redeemed and had been sold, it was to revert to the priests, who were Yahweh's representatives under the law (Lev. 25:10-34; 27:16-24). This was exemplified in the instructions given to Moses concerning the inheritance of the daughters of Zelophehad. None in Israel (if faithful)

would lose their inheritance, and tribal identity would be maintained. (Num. 36:4).

3. There was to be rest for the soil, (Lev. 25:11). The increase was to be eaten as provided by Yahweh without any contribution of their own. It was a year of release even for the land. Provision for Israel, however, was adequately made. In regard to the sabbatical year, the 6th year's harvest was blessed to provide sufficient for 3 years — until the 9th year. They would sow in the 8th year and eat the harvest of the 6th year during the following 3 years. This magnificent provision allowed for the 2 years of non-sowing at the jubilee when they could not sow nor reap during the 7th year of the 7th sabbatical plus the year of jubilee itself (50th) which followed.

4. All Israelites, whatever their position, even if that of slaves, could have their freedom at the jubilee, with their possessions and families (Lev. 25:29-34; 39-54). It foreshadowed the "times of refreshing" referred to by Peter in Acts 3:19.

Jubilee Time Periods

In Relation To The Millennium

The propriety of the jubilee under the law indicated the fitness of the events which will take place during a similar period (50yrs) at the 2nd advent. The final jubilee will herald a "new beginning" for both Israel and the nations when the Jews in the land who escape the conflagration, and the Gentiles who are left, will experience part of the emancipation and will receive the blessings contained in the promises. It is fitting, therefore, that a jubilee will be involved at the time of the 2nd advent, as it will be utilized during the millennium. (Ezek. 46:17).

For good reason it has not been revealed when the 50 year period will begin in the latter days because it will begin with the resurrection. However, by the process of extrapolation, the sequence of events concerning the establishment of the millennium can be determined. If Day One of the millennium follows the conclusion of the jubilee, Armageddon must be 40 years prior to

this, according to Micah 7:14-20. It is indicated by v.15 that the period of time following Armageddon before which the faithful Jews will have fought their way back to the Holy Land will be 40 years ("according to the days of thy coming out of the land of Egypt"). Working backwards and taking 40 from 50, what is left is a 10 year period between the Resurrection and Armageddon (see 1 Pet. 4:17). Since we don't know exactly when Resurrection will take place we cannot yet know the exact date of Armageddon and Day One of the millennium. However, calculating from the day of Resurrection, there will be 10 years thereafter until Armageddon, and a further 40 years until the establishment of the millennium. During this time all that has to be done in order for the millennium to function as intended will be accomplished, including the allotment of the holy oblation, allocations to the 12 tribes, erection of the temple of Ezekiel, and the replacement of the apostasy in the earth with the law of Yahweh.

Destruction of Catholic Babylon

As mentioned in the previous paragraph the destruction of Babylon the Great will occur during the 40 years of Micah 7. It will have to be destroyed before the expiration of the said 40 years. The time period for this subjugation which follows Armageddon, viz. 30 years is revealed in Rev. 18:10. It would appear that the city of Rome will be

destroyed quickly following the manifestation of Messiah to the world (Armageddon), i.e. one hour. The destruction of the apostate "system" however will take longer. In a prophetic sense, using the day-for-a-year concept the hour of Rev. 18:10 can be calculated as 30 years, thus:

a prophetic day = a year of 360 days.

a Jewish day = 12 hours.

$360/12 = 30$ days or 30 prophetic years (1 hour)

When the Lord sits upon the throne of his glory and his reign is functioning as intended (after the 40 years aforementioned) Jubilee periods will again be instituted, as "years of liberty" (Ezek. 46:17).

What Saints Should Be Anticipating

Many in the household are looking at the signs in the heavens and upon earth as heralding Armageddon. Indeed they do. But the saints should be preparing for the day of Resurrection and Judgment. This will occur a decade before the Lord Jesus Christ makes himself known to the world, at which time he will destroy the Gogian host (Armageddon). The saints will be immortal at that time and will be involved in cleaning up the moral and spiritual mess which will exist.

The exigency of the day, so far as the saints in Christ are concerned, is that they be wearing appropriate garments at the "blast of the horn" which announces the beginning of the final jubilee.

Lloyd Newth (U.S.A)

Religious liberty is a good thing in an age when its absence would mean the denial of liberty to believe and obey God. It would mean this when authority is in the hands of man. It is better therefore that everyone should be at liberty to think and do as he likes than that no one should be at liberty to do wisely. But it is only a compromise, with many bitter consequences. It fills the earth with legalised unbelief and disobedience. This will end with the end of human government. When Christ reigns, there will be no religious liberty — Deuteronomy 23:18-19. R.R.

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A Final Word...

Ezekiel was a man of strong determination, who refused to be deterred by opposition. He was commanded to preach the Word, whether people hearkened or not. He presented to the Ecclesia a warning of impending destruction upon Jerusalem, and the promise of ultimate salvation to those who would heed. The men who stood before the prophet were not prepared to give Yahweh the full allegiance He required. Yet they wanted to know the secrets of the future, desiring to share the coming glory. What an insult. No greater insult can be made to God than for a person who offers Him at best a divided loyalty which God will not accept, to come to His prophet and ask about His will, which he will only obey if it suits him!

In the few days of opportunity that remain, let us determine to stand where Ezekiel stood; to come close to God through an appreciation of His Word and words; to act honestly and sincerely before Him; to stimulate the zeal for the Truth that ignores the censure of our neighbours and the ridicule of our friends. Then it may be our privilege to shortly stand before the Greater Ezekiel, the Son of Man himself, and receive not the condemnation of destruction, but the thrilling invitation to join the righteous remnant for glory and salvation. We will then clearly see that in all the circumstances and experiences of our life, "Yahweh hath not done without cause, all that He hath done. . ." (Ezek. 14:23).
G. Mansfield

Light and Shade

*"Because they have no changes,
therefore they fear not God"
(Psalm 55:19).*

*Where all goes well, where life is smooth,
Where joy and mirth abound,
Where health, and strength, and youth, and friends,
Shed constant light around:—
There, danger lurks, although unseen,
Of losing faith in God.
And there, if we are loved, we feel,
Our Father's chastening rod.*

*Where pain, or loss, or sorrow comes;
Where friends are forced to part;
Where grief, and care, and trouble are,
Almost to break the heart:—
These are but blessings, though unseen,
To draw us close to God,
Increase our faith, renew our zeal:
'Tis love that guides the rod.*

*Then may the Lord our paths direct,
Since He knows what is best,
Blend light and shade, mix storm and calm,
And put us to the test:—
Thus may our hearts be well attuned,
And firm our faith in God;
Then through the endless ages, we
Shall bless our Father's rod.*

T.T



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*The River
Jabbok*
(see page 263)

THE PEN OF THE PIONEERS

A BREEZE OF TRUTH

"Eureka" is no charlatan exposition. It is no begging argument. It is no mere feat of speculative ingenuity. It does not mystify or perplex, or resemble the guesswork which fills the pages of the majority of attempts to explain the Apocalypse. It is a careful, scientific analysis of a divine enigma in the light and by the means of the clues supplied by the author of the enigma, as cool, logical, and obvious as a surgical demonstration. It is a rational process of identifying facts, discovering and elaborating evidence, establishing premises, and evolving conclusions with the cold and literal precision of mathematical rules. There is no fanaticism; indeed there is scarcely the warmth in which such topics might naturally excite. There is, on the contrary, a transcendent sobriety, indicative of the clear head and steady hand accustomed to difficult operations of logical surgery. And the results are truly commensurate with the faculty employed. The Apocalypse is exhibited in an aspect of dignity and importance, which contrasts strangely with the position it is made to occupy in ordinary books of Apocalyptic exposition. It is made the interpreter of the past, and the revealer of the great future that is at the door. The present is clothed with a sense of divine reality, which is little excited in the mind by ordinary history and experience. The reader is made to feel himself within the compass of a vast scheme of Divine Providence, which has been slowly unfolding itself in all the course of human affairs of men, for the past eighteen centuries, and reaches forward to a definite era of life and light. He is enabled to feel the ennobling conflux of a mighty past and a measureless future, as reflected in the enigmatical forms exhibited to John in the isle of Patmos seventeen centuries ago. The scripturally enlightened reader is made to feel himself within the compass of a vast scheme of Divine Providence, which has been slowly unfolding itself in all the course of human affairs of men, for the past eighteen centuries, and reaches forward to a definite era of life and light. He is enabled to feel the ennobling conflux of a mighty past and a measureless future, as reflected in the enigmatical forms exhibited to John in the isle of Patmos seventeen centuries ago. The scripturally enlightened reader is made to feel himself in the company of generations past, who have trodden the same unpopular path of obedience to the Word, in defiance of the authorities represented by the Beast, False Prophet, Harlot, and other symbols of the Apocalypse. His faith is strengthened; his ardor strongly excited; his enlightenment increased; and his mind in every way exercised unto Godliness, with a vigor that is bracing in the extreme. "Eureka" is a breeze of truth that comes from the high hills of prophetic vision upon the nearly-stagnant atmosphere of the plains of ignorance below, blowing away the sultry vapours and dispersing incipient disease. It is a temple of light, resplendent with the hues of precision stones: in the courts of which those who love the light and the truth will often be found.

R. Roberts.

The Ecclesia in a Sick World

Many claim that the world is gravely sick; rather, it should be described as steeped in sin. If it is diagnosed as sick, let it be recognised that it is such because of its blatant wickedness. The prevalence of the much publicised "Aids" testifies to its abandonment of the restraints God's word imposes. As an addicted sinner, the world is sinking deeper and deeper into the mire of its own making. With bold effrontery it claims its right to do as it pleases; and now is experiencing the effect of its own licence. It calls for restraint in certain permissiveness, not because it seeks to honour God by so doing, but because it knows of no other way whereby to escape the frightful plague that stems from its God — despising gratification of the flesh. Its social immorality is matched by its frightful blasphemy, as it rejects with impatience the right of God to demand any restriction of its immorality. So perversion, blasphemy, pornography, promiscuity, and drug-taking are decriminalised.

That is the environment in which the modern Ecclesia exists. Moreover, there are deliberate attempts by those in power to destroy the family unit as divinely established, and to set aside any acknowledgment of respect for age, experience or authority, whether in the home or the world. The little reverence which the world once showed towards God and the Bible is today viewed with contempt and ridicule. "Who is Lord over us?" is the boastful, arrogance expressed. Evil practices are justified; perversion is treated as normal; violence increases without effective restraints being imposed. In consequence the world is tasting the fruits of its own sowing. Millions go in fear of their lives; either from acts of physical violence, or from the effects of frightening, and hitherto unheard of diseases and plagues. They witness that the "days like those of Lot" are with us.

The Christadelphian community must maintain its separateness from this evil environment if its members are to enter the Kingdom. And the

separateness must be in attitudes as well as in action. The great danger is that it is subjected to pressures that are not always recognised as evil. Today, even school education is biased against God, and the influence is seen in business practices, general permissiveness, the arrogance of an affluent and evil age, lack of restraint, the debunking of authority, and increasing disrespect. These form part of the environment in which Ecclesias exist. As in the days of Lot, concerned brethren and sisters are "vexed" in "seeing and hearing" of the "unlawful deeds" which are incidental to modern society (see 2 Pet. 2:8). The trend is discerned in seeming unimportant matters such as the apparently innocuous avoidance of the use of titles such as "Mr" and "Mrs", and the substitution of the abominable "Ms", the use of first names by youths in addressing their elders (encouraged in school); or by total strangers in the business world, on the grounds that friendly informality is more conducive to success. But the familiarity thus encouraged is having disastrous effects on family life; particularly when working wives are placed in close proximity to men in their employment, and the title "Mrs" is dropped for the warmer, more intimate use of "first" names (once called "christian"!) which do not disclose that the person is married.

A little of this sometimes infiltrates into the meetings. So casual dress is permitted in gatherings for worship. This reflects the influence of the world that claims the right to be comfortably informal in all circumstances. It is but a small matter, but indicative of the general self-pleasing disrespectful, socialistic attitude of humanity. What *I want* becomes the rule of what *I will do*, and serious danger develops as the thinking of the flesh takes over.

Healthful Conduct

Diametrically opposed to the way of the world, is the way of Christ. Scripture commands believers: "let this mind be in you which was in Christ Jesus" (Phil. 2:5). The development of a Christ-like mind is necessary to assure our acceptance at the Judgment Seat. God has promised to change the bodies of the faithful in the future age, providing they have developed a mind that justifies such a change. Otherwise He will not. The Truth is designed to be transmitted into action, leading to a changed character.

A knowledge of the first principles, attendance at the meetings, and so forth are not in themselves sufficient to guarantee our acceptance at the Judgment. What we need, and without it we shall find ourselves rejected, is a mind which is moulded on that of the Lord Jesus, and which displays a likeness to the example he set.

What was Christ's way? It was to seek to honour his Father in all that he did, and to keep in mind the well-being of others rather than himself. We read: "Even Christ pleased not himself" (Rom. 15:3). He did not argue or demand his "rights": but thought out and did what was best for others, or for the community as a whole. The mind of Christ developed in us will do likewise.

Christ placed Yahweh first in all considerations. His love and respect for God became the supreme motivation of his actions. "I do always those things that please Him" he declared (John 8:29). To accomplish this he went beyond the mere requirements of law. In his boundless love he restricted even legitimate things to please his Father. So dedicated did he become, that his mother and brethren sought to restrain him. He was a diligent student of the Word, and gave forth in exposition thereof the health-giving teaching of Yahweh. "I have not spoken of myself; but the Father with sent me, He gave me a commandment, what I should say, and what I should speak" (John 12:49). How different is this from the demands some make without considering their effect on others! "This is what we are going to do," somebody boldly boasts as he endeavours to impose his unenlightened will on his brethren. Let us hear less of that, and more of that self-effacing humility which the Word advocates. Christ was a man of prayer: constantly he sought quiet communion with his Father. The prayers he expressed were filtered by the Word upon which he so deeply pondered. They were full of feeling as he sought the help of his Father (Luke 22:4), but he did not forget to thank Him for the benefits received.

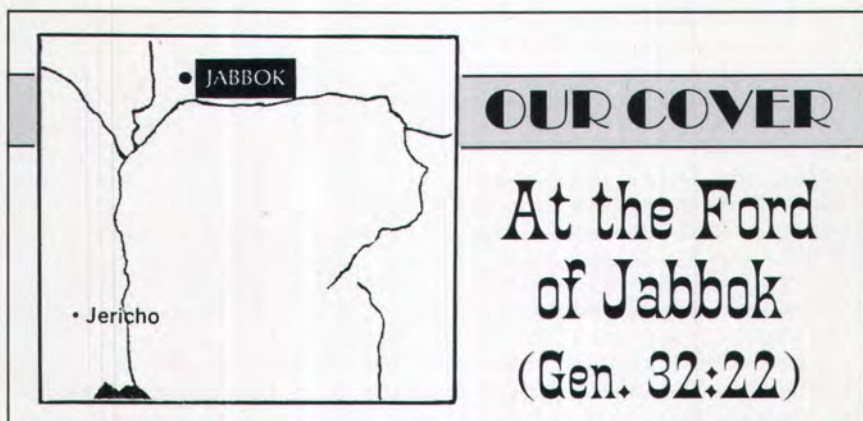
In teaching others to pray he heeded their limitations, and provided a model prayer for them to follow. It is expressed in simple direct terms that the lowliest mind can grasp, and yet are so full of meaning that the most profound student will not exhaust. We know it as the "Lord's Prayer", but he gave it as the basis of anybody's prayer who identifies himself with its significance and teaching. His actions were disciplined by Scripture, and given added power by communion with his Father. Christ was at all times zealous and enthusiastic for the Truth; whilst extending himself to help any in need. Yet at the same time, he refused to lower his standards of conduct or exposition to cater for mere flesh, but ever sought to elevate his followers to higher levels of thought and action.

"I am the bread that came down from heaven," he declared in an attempt to lift his followers to a consideration of the doctrine of God manifestation. He was not prepared to simplify such expressions even though his "hard sayings" caused some to turn from him (John 6:60-66). Rather, he patiently sought to transform men's minds by causing them to

think upon principles difficult for flesh to comprehend. He also demanded of his followers that they contribute something to their own salvation (Philippians 2:12). He suffered blind men to stumble after him crying for help, before he turned to heal them; for he would impress upon all the need to contribute to their own redemption (James 2:20).

His themes were the Kingdom of God and His righteousness: the first as the basis of hope, and the other as the sole way of attaining it. He was pitifully sympathetic towards human weakness and honest failings, extending himself to help the fallen and sinners to lift themselves up out of the mire into which they had fallen; but he was severe towards hypocrisy, deliberate wickedness, and perversion of God's word. His public denunciation of the Scribes and Pharisees as "hypocrites" whose teaching destroyed the faith of their dupes making them "twofold more than the children of destruction" than they were before, must have offended some who overheard his strictures, but such warnings were absolutely necessary (Matthew 23). His miracles testified that he was the Son of God, the future King of the world; and yet in all his ways he was modest, humble, pure, earnest and reverent. He never courted applause or distinction, but even in the face of challenge and attack, even when cruelly beaten and bruised, "set his mind on things above" (Colossians 3:2), and so conquered. Peter declares that "he left us an example that we should walk in his steps" (1 Peter 2:21-23). To do so in the midst of the present evil world is not easy. To render the perfect obedience that was demanded of him, and the complete identification with the Father unto which he attained are beyond our ability (see Luke 12:48), but to compensate for our lack, a means of forgiveness has been provided. Nevertheless we must consciously endeavour to "walk in his steps," and though we will be like Paul who confessed, "what I hate that do I" (Romans 7:15), we must still aim high in endeavouring to become "imitators of God as dear children" (Ephesians 5:1). If that be our aim in faith we will overcome the world and remain untainted by its sickness to be acknowledged by Christ as his own at his coming, and receive the invitation to "come up higher". That day, we pray is near.





OUR COVER

At the Ford of Jabbok (Gen. 32:22)

The road north of Amman towards Jerash moves through a mountainous area. To its left there winds a deep, wide valley that ruthlessly wrestles its way around the hills and mountains that would hinder its progress. It is known today as the Wadi Zerka, and the perennial stream, which, like the rushing, bubbling brook of the poet, pursues its rapid course therein is named "Nahr ez-Zerka, or River of Blue.

Today its exuberant, tumultuous water comes to a more sedate end in a large reservoir that has been constructed in the valley. But previously it continued its tortuous way to finally empty itself into the Jordan close by the ancient site of Adam, a little over half way between the Sea of Galilee and the Dead Sea, between Life and Death: suggestive of the decision which many have had to wrestle with since the days of Jacob!

A little further on the road comes upon a Ford of Jabbok. A low bridge spans the swiftly flowing waters of the stream, as they splash around the rocks, and wrestle their busy way down the twisting valley. From the east the stream sweeps around a

bend from the north, and to the west, it disappears in a bend to the south. Along its banks clusters of wattle trees and thickets of oleanders, with pink blossoms, add to its wild beauty. In ancient times the Jabbok divided Gilead into Upper Gilead (to the north) and Lower Gilead (to the south — see Deut. 3:12,16). At the time of the Conquest, the river divided the kingdoms of Sihon and Og (Josh 12:2-6).

It is an impressive site: not so much because of its wild beauty, as for its associations with Biblical history.

The Significance of The Name Israel

For it was at the Jabbok that Jacob wrestled with the angel, had his name changed to Israel, and moved over the ford at the break of day, with his previous doubts and fears assuaged; to confidently meet his brother Esau.

That confidence is not clearly expressed in the English Bible, but is clearly implied in the Hebrew.

The significance of this meeting cannot be over-rated. It types events that have changed the course of history, and will continue to do so.

The name *Israel* comprises the title of the universal kingdom that Christ will set up on earth. In the meantime, with the revival of the nation, the name has been challengingly brought before the notice of all nations. The Jabbok is therefore a significant stream. The road descends one side of the steep valley and then rapidly ascends the other side. Rugged hills and mountains overshadow both it and its river. Somewhere in that valley Jacob had his momentous encounter with the angel that decided his destiny and the future of all mankind.

He had not long left Laban and now had to face the ruthless and powerful Esau. On reaching the Jabbok, he conducted his wives, family and possessions over the stream, and then returned to the shelter of the northern area. Why did he do that? Fear of Esau? No! To commune with God; to gather strength for the inevitable encounter. There an angel met him, who wrestled with him during the long hours of darkness "until the breaking of the day" (Gen. 32:24).

The word "wrestled" is from the Hebrew *abak*, which some Hebraists give as the root from which is derived Jabbok: the name of the stream commemorating the wrestling of Jacob. Features of the record are quite strange, and cause questions to arise. For example, the angel found it impossible to break the hold of Jacob, but could, with a touch of his hand, put the patriarch's thigh out of joint! His request to Jacob to let him go was refused until a blessing was pronounced.

Does that mean that mortal man has more physical power than an immortal angel? By no means. The angel could have destroyed Jacob if necessary; but there was a factor in the narrative that prevented this. It

was the covenant Yahweh had made with Jacob, and which was unconditional (see Gen. 28:12-13). In spite of his weakness, Jacob manifested a spiritual attitude towards God which secured His commendation. He was, we read, "a plain man dwelling in tents" (Gen. 25:27). The same word, applied to Noah, is translated "perfect". Jacob's mind was constantly on the future; he dwelt in tents as a stranger and pilgrim in the land; his all-consuming desire was to secure the blessing of Yahweh. This was the secret of his strength with God; for, as Paul remarks in relation to Israel national, "the gifts and calling of God are without repentance" (i.e. without possibility of change — Rom. 11:29).

So Jacob demanded a blessing of the angel, and it was granted him in changing his name to Israel. But Jacob's desires to know more of the Divine purpose was insatiable. He then requested that the Name of God be disclosed to him. But this was refused; the disclosure of that name must await the appropriate time at the Bush, when through sacrifice and baptism (through "water and blood" — 1 Jhn 5:6). Israel would leave Egypt to become a people of the Name (Exod. 3:15; 15:2; Isa. 63:12).

What does the name *Israel* signify? Read carefully the account, and it will be seen that several meanings are given. The most common derivation divides the word into two: from *sar*, a prince and *El*, God; and hence *A Prince with God* (*El* — Power). Others derive it from *sarah* to prevail in striving with *El*, emphasising the efficacy of the covenant promise. Thus the Name *Israel* signifies a *Fighter with God* or *for God* against man. That, indeed, was the definition that the angel gave to the name (see v.28).

Another derivation divides the name into *Ish*, man as regards his potential (in contrast to *Adam* that designates his nature, or *Enosh* relating to his fallen condition), and *raah*, he saw, and *El*, God or Divine Power. This defines Jacob's vision and the significance he attaches to the the name as expressed in v.30: "I have seen God face to face and my life is preserved".

The angel's definition looked to the time of Jacob's trouble when the nation will be redeemed to serve Yahweh in truth (Jer. 30:4-24), and out of whom will come the Prince (v.21). Jacob's definition anticipated the future when the manifestation of *El* (Divine power) will be seen by the nation (Zech. 12:10), and it will be redeemed (Rom. 11:26).

Taking into account all the circumstances of the blessing, therefore, Israel or *Yisrael* can signify one who will become a victorious striver with God and for God, possessing the power to cope with flesh. The blessing proclaimed Jacob as a Prince with El, and more than a match for Esau who had only fleshly power to rest upon.

A New Beginning At The Jabbok

The wrestling over, the blessing given, the dawn heralded a new beginning for Jacob as Israel. He passed over the ford, and moved south to meet Esau with confidence. His fears were assuaged. This is obvious from the name he gave the place, *Peniel*: "*For I have seen Elohim face to face, and my life is preserved*". It implied a new strength. The word "preserved" signifies "redeemed" (see Isa. 49:6), and prophetically speaks of the national redemption of Israel (Isa. 31:11). Obviously, as Jacob had

been sustained in his strivings with the angel through the covenant, and had been granted a Divine blessing, no human enemy would triumph over him.

And this proved to be the case. When the brothers met it was in peace. Jacob had sent ahead a gift for Esau who refused it:

"I have enough, my brother. Keep that thou hast unto thyself" (Gen. 33:9).

But Jacob insisted upon Esau accepting it. His reply is fearless and illuminating, though its power is obscured by the AV.

And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me" (Gen.33:10).

To accept Jacob's gift meant that Esau accepted the person of his brother in peace and not in enmity. To Jacob this was an endorsement of the assurance of the angel, and therefore of his divine status as *Israel*. In the light of this, Jacob pressed his claims on his brother:

"Take, I pray thee, my blessing that is brought to thee (cp. Heb. 7:7 — "without all contradiction the less is blessed of the better!") because God hath dealt graciously with me, and because I have enough".

Though the word "enough" occurs twice in this conversation, once by Esau and now by Israel, they are renditions from two entirely different words in the Hebrew, as the margin indicates. Esau declared that he had *plenty*, and did not require Jacob's gift; but the word Jacob used means that he had *all things*, and therefore signifies more than material affluence: he had the blessing! In the light of that understanding, for Esau to accept the gift of Jacob, endorsed his right to the blessing. We read:

“And he (Jacob) urged him, and he took it!”

So the brothers were reconciled. Jacob moved on to Succoth, and from there crossed the Jordan and came “in peace to Shechem” (the Burden-Bearer). He redeemed a field there that had been purchased previously by Abram on his entrance to the land, and dug a well and built upon it an altar which he called: *The Strength of the Mighty Ones of Israel*. That altar pointed forward to our altar (Heb. 13:10), who is the Strength of the Mighty Ones of the God of Israel (see Gal. 6:16; Phil. 4:13). Jacob’s use of his new name, in connection with the altar was a recognition that to attain unto the blessing implied in it, he needed the help of Yahweh Whose Strength would be manifested in the Christ-altar it was His purpose to provide (Gen. 3:15).

The circumstances of Jabbok thus foreshadowed the coming day when Jew (Jacob) and Gentile (Esau) will be united in peace, on the basis of a clear recognition of the latter to the spiritual standing of the former with Yahweh.

In view of all the circumstances, how significant a site is the rushing, bubbling stream of the Jabbok as it wrestles its tortuous way down the valleys overshadowed by the hills and mountains of Gilead. Today the road that passes over the shallow bridge that spans the river is a busy one. Cars, trucks and transports thunder across it, the drivers completely unheeding of the significance of the stream; even as the busy, noisy world of Gentilism is ignorant of the significance of the stream; even as the busy noisy world of Gentilism is ignorant of the significance of the modern revival of Israel. But shortly that indifference, born of ignorance, will change, and the Gentile world will be compelled to acknowledge the changed status of Jewry, and see in the redeemed nation “My people of Israel” as described by Yahweh. Then it will be ruled by the Lord, described as the true Israel of Yahweh. His servant the Christ, “in whom I will be glorified” (Isaiah 49:3-6) He it will be who will redeem not only Israel but all mankind. PM

Uphill Work

The cause in which I am retained is not mine, but that of the Lord of Glory. It is this consideration that sustains me in the single-handed combat I have been waging with the enemy. Does the reader imagine I would have placed myself in a position to be made the target of Satan’s bowmen, if I did not believe that in so doing I was warring in his service who will hereafter shortly himself make war in righteousness? Are slander, reproach, and insult, so very agreeable as to be encountered for their own sake? — to be sought for without profit or advantage to their victim? No, I do not like to be blasphemed either by great or small, especially when I get nothing by it but evil; but when I reflect that the invincible truth, for whose advocacy I am denounced as *utterly worthless*, is God’s eternal truth, and no tradition of mine, I accept joyfully the reproach, and thank God and take courage. Firmly and conscientiously believing then that we are advocating the truth, I feel no misgiving as to the issue of the fight. With a few whole-souled brethren, like Mr. Lemmon, we fear neither Dragon, Beast, nor False Prophet. We have but one fear, and that is, lest *they who profess to believe* should fail to hold up our hands in the war with Amalek (Exod. 17:11,12). They ought to feel as much anxiety as we do for the upholding of the rod over the enemy; for they are not a whit less responsible in the case than we.

Bro. Thomas

EXHORTATION

Striving For Unity

“Let us follow after the things which make for peace, and things wherewith one may edify another” (Romans 14:19).

With the words above, Paul summarised an appeal to the brethren at Rome. It is a conclusion he reached as he discoursed upon a matter of contention that had divided Ecclesias in his day. It concerned the observance or non-observance of special days, the eating or non-eating of meats; and similar teaching and practices. Most of these points of controversy were on unimportant matters, causing him to conclude with the comment:

“For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit. For he that in these things serveth Christ is acceptable to God, and approved of men. Let us, therefore, follow after the things which make for peace, and things wherewith one may edify another”.

In this age of Ecclesial controversy, it is still important to “follow after the things which make for peace”, whilst acknowledging the need “to contend earnestly for the faith once delivered unto the saints” (Jude).

Both are necessary in their proper places and times. There is “a time of war and a time of peace”. It is not all war, nor is it all peace. There is sometimes the need to refuse to “give place by subjection, no, not for

an hour; that the truth of the Gospel might continue” (Gal. 2:5); and there also comes a time when there is need “to seek peace, and ensue it” (1 Pet. 3:11).

However, when vital, saving truth is challenged, or when it is set aside as being of little real importance, as we believe it is being done by some within our own community at present, there is a need and a duty to vigorously oppose it. Brethren of goodwill will assist in the endeavour, seeing a need to protest against error, and to endorse the truth. An attempt to “seek peace” at the expense of truth, must fail if the truth is to retain a power in the lives of saints, or the Ecclesias in which they congregate. Peace that is won at the cost of compromise is dishonouring to the Truth and to God Who is the Author of it; it sets aside the discipline of knowledge for personal advantage. If error is error it must be seen and treated as such. To do otherwise is not even fair to the errorist.

We are engaged in a war: the fight of faith (1 Tim. 6:12). And peace is only possible when contestants submit to its terms, which demand full acknowledgment of Truth in all its aspects.

Every battle demands of its contestants strategy, skill and patience. They need a sound strategy to clearly determine the issue, recognise the enemy, engage proper methods of attack. They need to develop skill so as to be effective in wielding the sword of the spirit. They need exercise patience under pressure, because they should not fight in their own strength, realising that if they do, they will make mistakes that will jeopardise the success of the whole campaign.

In the very heat of battle, however, wise leadership will seek the means of an honourable peace. It will "seek peace and ensue it". History abounds with examples of failure on the part of those who have overlooked the needs of such. Many a nation has gloriously won a war to ignominiously lose the peace! That failure has not been unknown in Ecclesial circles. An "honourable peace" is one only that acknowledges truth in all its aspects. To do otherwise is to lower its standard and capitulate to error. Such a peace is not a victory for truth but the very opposite. An attempt may be made to justify it on the score of cessation of controversy, or personal convenience, but it certainly does not elevate, or magnify God's Word (see Ps. 138:2).

Warfare is not necessarily evil. The wisdom of Yahweh decreed that Israel should have experience of such. Indeed, He left a remnant of Canaanites in the land that Israel might learn the discipline of war: "that the generation of the children of Israel might know, to teach them war, at the least such as before knew nothing thereof" (Jud. 3:2). Doctrinal controversy is not necessarily evil. It will firm the Truth in the minds of those engaged in it if they are exercised thereby. Paul declar-

ed: "There must be heresies among you that they which are approved may be made manifest among you" (1 Cor. 11:19). There are two ways of treating with controversy. To push it aside as being unimportant or unpleasant; or to set oneself the task of becoming firm in the truths espoused. Such a one will learn that a teaching he may have been disposed to push aside as unimportant, assumes an importance when examined by Scripture, and its impact upon human behaviour. If all controversy ceased, so also would effective witness for truth. For example, many worldly people believe that baptism is unimportant; they view it as a mere ritual unnecessary to Salvation. They do not understand its true significance. When that is brought home to them they realise their mistake.

So also with the agitation of doctrines within the Brotherhood some view it as unnecessary. However, Paul besought believers to be "perfectly joined together in the same mind and in the same judgment" (1 Cor. 1:10). How is this unity to be secured? By removing from the Statement of Faith doctrines that are inconvenient? By ceasing to agitate upon those once acknowledged as important? Will that bring peace? No, it will only result in further contention or apathy. It might patch up a "union", but only at the expense of division. True unity will be secured only by an attentive and faithful ear to the voice of God, and application thereto. This will unite an ecclesia in faith and supply it with principles for harmonious action.

Differences of Judgment invariably arise from a non-recognition of divinely-revealed principles, hence the necessity for thorough and honest investigation of all things we take in hand in the Name of God.

True unity, proper peace, demands oneness of mind on basic principles of truth. It will not be established on agreeing to differ in doctrines. True unity is an individual responsibility. It is necessary for each one to "prove all things, and hold fast to that which is good". This will produce a "peace of mind that passes the understanding of men." Such a peace flows from fellowship with the Father and the Son, but it requires a sound "walking in the light" (1 John. 1:6-7). If union can only be established by clouding over the light, by claiming that doctrines once accepted as essential by

Ecclesias are now to be disregarded, the efforts will not prove properly successful. In that regard we must not surrender our judgment to flesh, no matter how high in the estimation of others a man may be. God has made salvation an individual matter. He bids us to blindly follow no one, but to search the Scriptures for ourselves. The way of peace with God is not easy; it can only be enjoyed at the expense of the dictates of the flesh. It allows for no compromise, but an earnest, wholehearted acceptance of the Word of God in all its aspects. Granted that, true peace will follow. *Logos Committee*

The Term Ecclesia

"To help in the development, and give scope for the exercise of faithfulness, obedient believers were required to form themselves into communities, which, in Greek, were called ECCLESIAS. There is no exact equivalent in English for this term Ecclesia. It means an assembly of the called. "Church" (by which it is translated) has not this meaning, and has become objectionable through association with un-apostolic ideas and institutions. Consequently, the original term has to be employed

— From the Ecclesial Guide (R.R. p.5).

The Meaning of the Term

Ecclesia, then, is a word compounded of *ek*, "out of," and *klesis*, "a call, or invitation." Hence an *ekklesis*, is "an invitation to come out;" and the assembly of people convened in consequence of their acceptance of the invitation is an *ecclesia*. This is the etymology of the word, which is also in agreement with its scriptural constitution, which we shall briefly explain.

The mission of the apostles was to the Jews first, and afterwards to the Gentiles, for the purpose of an-

nouncing to them *an invitation from the Deity to certain things, which, when accepted, became to the invited "the Hope of the Calling."* In delivering this message, or invitation, they distinctly defined the things to which their hearers were invited. In doing this, they informed them of the purpose of Deity — that *He had appointed a day in the which the whole inhabited earth should be ruled in righteousness by the Anointed Jesus, whom he had raised from among the dead — Dan. 2:44; 7:14; Acts 17:31.* But that, before

that "day" of the administration of the world's affairs in righteousness should be introduced, He had, in his great mercy and goodness, determined to invite all Jews and Gentiles to share in that Kingdom and glory with eternal life, upon certain specified and indispensable conditions. Hence the twelve apostles, constituting "the Apostleship of the Circumcision," were sent to the circumcised; and Paul to the uncircumcised, to invite all ranks and degrees of all nations "to God's Kingdom and Glory" — 1 Thess. 2:12. The result proposed by this invitation was not the converting of the "immortal souls" of mankind, and the saving of them from eternal conflagration in the apocalyptic "Lake of Fire and Brimstone;" it was not that they might "get religion," and by its efficacy obtain a right and title to mansions in the skies: no such clerical result as these were proposed by the invitation. The invitation was designed, in the words of James, "To take out of the nations a people FOR HIS NAME." The expected consummation was not the conversion of nations by the apostles and their successors in the faith, but the separation of a class from the general body of mankind, which class should constitute the "ONE YAHWEH NAME;" and that by this Almighty Name the world should be ruled in righteousness. When this name is completed, — that is, when the last believer shall be inducted into it, and all its elements shall be glorified, —

it will constitute the *ecclesia* in its largest sense. When glorified, its members will occupy "the heavens;" not the skies, but the apocalyptic heavens, to which the kingdoms of this world belong — Rev. 11:15; Dan. 7:18,27. In the present state, they are "an ecclesia of Chiefborns, who have been enrolled for heavens" — Heb. 12:23. The apostles were engaged in enrolling men and women for the future administration of the world's affairs; so that when they shall attain to dominion they will be "the Heavens that rule." The gospel invites men to enrolment for becoming in due time the stars and constellations of the New Heavens, in which dwells righteousness, that they may shine as such in the kingdom of their Father — Dan. 12:3; Matt. 13:43.

But men and women become elements of this *people of the Name* upon certain specified and indispensable conditions. They are invited to God's kingdom and glory; and they accept the invitation in believing the gospel of the kingdom and name, and subjecting themselves to "the obedience of faith." What Paul styles "the wholesome words of the Lord Jesus," are these: "He having believed and been baptised shall be saved; but he having not believed shall be condemned." The Lord Jesus replies in the previous verse, "The Gospel" — Mark 16:15,16. There is no salvation without belief of, and obedience to this.

J. Thomas

"God at first did visit the nations to take out of them a people for His name"



LOGOS COMMUNICATIONS

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS NEAR AND FAR

Eternal Life

"Having recently read the article in July *Logos* (p.298 — Vol.52) on Bible Marking, and the section: "O Yahweh, my God, I will give thanks to Thee for ever", I am prompted to ask whether the terms 'eternal life' and 'everlasting life' in the A.V. Gospels indicate that they are translated from two separate words in the original (i.e. *Olam* in Hebrew and *Aion* in Greek). My Schaffer's *Bible Dictionary* defines *Olam* as a 'hidden period' and as such can be applied to the millennium, whereas *Aion* is primarily 'a lifetime'.

"The *Dictionary* states: 'The plurals of *Eternal* and *Eternity* do not in themselves denote absolute endlessness except for 'endless succession of ages'.

"I would appreciate your comments on these terms, and thank you for the many helpful articles in the Magazine over the years." C.S.W (U.K.).

(We regret delay in replying to your letter which went astray. Neither "olam" nor "aion" denote endlessness of themselves. The former signifies "a hidden period" without indicating the length of time; the latter denotes age-

lasting or age-abiding. Both are used to describe the millennium which is limited to one thousand years. But what the Scriptures describe as "the life of the aion" is endless because that life is immortal. Again, the "everlasting (aionion) fire" of Matt. 18:8 literally signifies "the fire pertaining to the age" which (though a figure of speech) is terminable. Brother Thomas has some excellent words defining both "olam" and "aion" in Eureka vol. 1, pp 125-134 which very clearly defines them, and will answer your questions quite adequately. They are found under the sub-heading: "For Ever and Ever". By all means write again on this theme if you so desire — Ed.).

David's Five Stones

"This week I received *Logos* for March and *The Christadelphian Expositor* (Daniel 4-7); and I am very pleased with them. I especially was taken by the *Logos* cover displaying the Valley of Elah. It brought back pleasant memories: such as when Sis. J. Larson and I stood with you in that Valley, and I gathered the five stones that David used to kill Goliath! (It is fun mak-

ing out to myself that they are the actual ones!). Anyway I treasure them greatly. Our visit to the Holy Land ten years ago with the *Logos* group lives in our memories as though it were but yesterday. I relive it each day as I study the word of God.

"I was sorry to read of the problems you are having with streptococcus, and that it causes depression. You have helped us so very much with *Logos* and *The Expositor*, that I would will the pain on myself and not you. As for me, I am fast approaching 65 and feel the end in sight: but I praise Yahweh for His abundant mercy and goodness. I see Christ's coming as near, and soon all present frustrations and evils will be as nothing.

"In the meantime, please know that many are praying for your work, and the soon coming of our Lord Jesus." — D.W. (USA).

(I would not have thought that it is ten years since we stood in the Valley of Elah and discussed David's dramatic victory over Goliath. I have taken several groups there since, and many members gather five stones as a souvenir of the occasion. I understand

that the Israeli Tourist Department arranges for stones to be replenished in the brook periodically; which would have been convenient for David, and certainly is for those who want them as a souvenir! Please do not be over-concerned with the streptococcus: they are mostly two-legged ones that cause me depression! The complete cure is found in the Word, and from communion with the Father — Ed.).

Baptism Into The Name

"In February issue of *Logos*, you make comment under the heading: *Into Whom Were You Baptised?* However, there is no name given in Matt. 28:29, so what is the name? We read: 'They baptised into Jesus Christ' or they commanded them to be 'baptised into Jesus Christ'. Was not this the name? Would Jesus have his Father's name?

"A candidate who asked to be baptised into Jesus Christ, was told that that was not the method used. Another similar request, and it was carried out, though the baptising brother also added: 'into the Name of the Father, the Son and the Holy Spirit.' This, however, is rather confusing." — G.I.S. (WA).

(Baptism is into the Name of the Father through the Lord Jesus Christ. This is clear from the statement of Acts 15:14: "God is taking out of the Gentiles a people for His name". The name of the Father is Yahweh, though sometimes, incorrectly, it is given as Jehovah (Ps. 83:18). That Name has been bestowed

upon the Lord Jesus Christ, as Paul observes in Phil. 2:9-10 (cp. with Isa. 45:23-24). Therefore to baptise one into the name of the Lord Jesus Christ, is to induct him or her into the Name of Yahweh (see Prov. 18:10). That is what the formula: "Father, Son and Holy Spirit" signifies. It proclaims that the candidate is by baptism brought "into" relationship with the Father, manifested by the Son, through the Holy Spirit. This wonderful privilege is abbreviated in the statement, "he commanded them to be baptised in the name of the Lord" (Acts. 10:48). The Lord Jesus Christ would be nothing without the Father. It is into the family of God that one is baptised; and the family name is Yahweh. If you want to pursue this study further we recommend that you examine the prepositions used in each reference to baptism. In Matt. 28, it is eis — into; in Acts 10:48 it is "en" — within the scope of. The prepositions govern the significance of each reference — Ed.).

Joshua

"I am looking forward to receiving the bound issue of *Christadelphian Expositor* on Joshua. As yet it has not arrived. Your exposition of *The Book of Daniel* is a great help to me. May God bless you in your work in the Truth. If you have any pamphlets relating to the Jehovah's Witnesses would you send them to me." O.T. (USA).

(Bound volumes covering the whole of Joshua have been mailed to readers in Australia and New

Zealand, and packed for mailing to USA and Canada. You should receive your copy shortly. We have a "Herald of The Coming Age" entitled: "Jehovah's Witnesses Refuted by the Bible." However, supplies of these are available from our agent in the States: Bro. T. Graham. For address see inside back cover — Ed.).

Discovery & Co-incidence

"Last month I came across a very interesting and valuable old book in an 'Opportunity Shop' in Black Rock, a beach suburb near Melbourne. It is entitled *The Bible Vindicated Against Modern Theology*, over 300pp. published in Toronto, Canada, in 1875. What makes it even more interesting and valuable is the signature at the top of the title-page, being Rev. H. Wollaston, because evidently one of his sermons or lectures was published in *The Daily Telegraph* at the time, and the Canadian author used this as the starting-point of the book.

"It occurred to me that you might know of the book, and might even have a copy. Can you tell me anything about the author? Would I be right in thinking there are not likely to be many copies still existant in Australia?" — J.S. (Vic.).

"We had never seen this book, and believe that there would be very few copies in Australia; and perhaps few in the rest of the world. We write this in the past tense because now, since your letter arrived, we have seen a copy and it is before us! It was sent to

us by some very dear friends in the States, and it makes extremely interesting reading. It contains extracts from Christadelphian and non-Christadelphian sources — all explanatory or in vindication of the Truth. It commences by reproducing the speech delivered by Mr. N.N. Wollaston, in a church in East Melbourne, but also publishes other comments in vindication of the Truth. The title of the book is long, that being a feature of publishing in 1876. It is: *The Bible vindicated against Modern Theology or Truth vs. Tradition: Life and Death realities; the question of questions answered; Orthodoxy against itself; the Bible not responsible for the opinions of the schools and divinities; What am I? and Whither am I Going?* The Truth is set forth and vindicated in a very forthright and interesting manner. We are greatly indebted to Bro. & Sis. N. Peare of USA, for the copy so liberally given us. Though it is a Christadelphian publication, it does not disclose who was responsible for production. We possess some very old records relating to such publications, and will try and ascertain a little of the background of its issuance — Ed.).

Good Wishes!

“Hoping this finds you as well as possible, to continue in the good work of advancing the Truth. I have enclosed a cheque to assist in the work. Please continue to send me *Logos* and *Herald of the Coming Age*.” — C.K. (Can.).

(To be as well as possible needs the bestowal of immortality! We look forward in hope of this at the coming of the Lord and the great changes to occur personally, socially and internationally. Meanwhile, we continue on; and deeply appreciate your material support of these efforts. May the blessing of Yahweh rest upon them — Ed.).

Ecclesial Unity

“Truly the signs of the Lord’s return are obvious. They fulfil his own words when he predicted that the days would be like those of Noah and Lot, when wickedness and violence prevailed. From the prophets and the Book of Revelation we are able to recognise the significance of the rise of the Russian bear and the growing influence of the Roman system throughout the world. There are countless other signs, including some within the Brotherhood. Paul declared: ‘This know also, that in the last days perilous times shall come’ (2 Tim. 3:1-2). Even though his words relate primarily to the Ecclesias of that age, they are also applicable today. We have in this country, as you no doubt are aware, a *Focus on Unity*: a proposed union of two fellowships without properly solving the differences. We observe also, as Paul warned in 2 Tim. 4:3-4 and Peter in 2 Pet. 2:1-2, evidences of compromise of doctrine and lowered standards of conduct. But perhaps the most destructive, are the so-called ‘new’ interpretations of *The Apocalypse*, theories that remind one

of the description of Peter in 2 Pet. 2:17.

“I believe these signs give us great insight into Paul’s feelings in Acts 20:29-31, and I think these feelings are reflected by many brothers and sisters throughout the world who are striving to hold fast to the Faith until our Lord returns. But like the Master, when troubles confront us, we must look beyond the cross to the joy set before us. In the words of the Psalmist: ‘Weeping may endure for a night, but joy cometh in the morning’ (Ps. 30:5).” G.J.K. (USA).

(Ecclesial unity is a desirable and beautiful experience; but the greatest care and patience need to be exercised to ensure that it is based upon a sound foundations. Otherwise, the results may reveal greater problems and more deepseated heartaches than the efforts are designed to correct. True unity is “first pure then peaceable”, and as there is only “one faith”, we must make sure that there is complete agreement on all essentials to accomplish it. Otherwise, either further trouble or apathy will result to the dismay and discouragement of many. That has been the case elsewhere, including Australia — Ed.).

Eureka Vol. 1

“I am having trouble locating a copy of *Eureka vol. 1*, and am told it is out of print. I particularly need a copy for a sister who desires to complete her set of *Eureka* (Logos Publications) and would appreciate anything you can do to help. Perhaps

this may move you to speed up a reprint of this volume!" — H.M. (Vic).

(We have been able to locate a copy for you from overseas, and will forward it in due course. We are considering a reprint. Ed.).

Back to the Pioneers

"I was delighted to receive the set of *Eureka* so beautifully produced. The clear printing is good for old eyes; but more importantly, the contents of *Eureka* like those of *Elpis Israel* in value is 'above money and price'. In my opinion, Bro. Thomas was the greatest expositor of Scripture in these last days. He made clear the meaning of the Word, giving greater emphasis to particular verses that are of outstanding interest. One day those who despise his labours now will be compelled to appreciate them then, and see in the revival of the Truth in these last days a providential work of Yahweh. What wealth *The Apocalypse* has for those who study its message. I would also like to acknowledge your very kind gift of *Letters To The Elect of God in a Time of Trouble*. The warm bond of fellowship in these difficult days is encouraging. You have at least contributed to sending young and old back to the pioneer writings, and the awe-inspiring doctrine of God-manifestation in the Name above every Name soon to be apocalysped in the multitude of the redeemed. May we walk together towards the Kingdom in our remaining

days." — A.M. (NZ).

(The writer above (Bro. Milne) has closed his eyes in death; but we sorrow not as those who have no hope. He testified to the Truth during his lifetime, and died full of hope in the coming of the Lord. The days of opportunity for us still remain; let us "redeem" the time in view of the wonderful privilege that the Truth grants — Ed.).

Whom Did Cain Marry?

"In spite of your correspondence concerning Cain and his wife, I am still uncertain that he married a sister in the flesh. I was with some Christadelphians who suggested that Adam and Even may not have been the only couple made at the time. They also suggested that certain verses that do not now appear in Genesis may be merely missing, and hence the problem has arisen." — J.Z. (USA).

(There is no problem in regard to Cain's wife. To marry his sister is even more remote than Adam who married the one taken from his side. Remember, Sarah was a close relation of Abram. The problem you mention arises when flesh is not prepared to take the Bible on its face value, but must dispute with God regarding that which He has caused to be written. Forget your doubts, and ignore Christadelphians who refer to "missing verses", and concentrate instead upon the spiritually productive words in the Scriptures. Read "Elpis Israel". — Ed.).

Bible School at Guyana

"It has been a year or more since I commenced receiving *Logos*. I love the magazines, and my grandchildren love to read them too. We attend the New Amsterdam Christadelphian meeting, and sometimes visit the Christadelphian Farm at Platanka. A Bible School will be held at Kilkooy, Fynish Village. I hope to attend with my grandchildren, God willing.

I was very interested in the article concerning the visit to India by David Richards. I am of Indian ancestry, and I was moved to read of his experiences. I hope this letter reaches you safe. In this country we have sunshine throughout the day, for rain has been absent for about 5 months. It is extremely dry; we badly need water." — N.N. (Berbice, Guyana).

(Despite the drought, we trust you are able to drink deeply of the water of life to be dispensed at the Bible School. We understand that Bro. Colin Hollamby of Australia will be attending for that purpose. The lack of rainwater that many parts of the world is experiencing is punishment for its wickedness. However, we look forward to the time when all such droughts will cease, and mankind will drink liberally of the water of life. There will be no lack of rainwater then (see Isa. 35:7; 41:18; 49:10) — unless rebellion against Divine authority again rears its ugly head — see Amos. 8:11-14; Zech. 14:17 — Ed.).

The Nature & Sacrifice of Christ

A recent article in "The Christadelphian Advocate", September 1986 attempted to present the Central Fellowship's view of the nature and sacrifice of Christ similar to the old "clean flesh" theories that have plagued the Christadelphian community over the years. Normally we do not become involved in articles that appear in contemporary periodicals, but as this article has been circulated throughout many Ecclesias, and because of its bearing on the reunion situation in North America, it seems necessary to correct the misleading information it conveys regarding our position on the nature and sacrifice of Christ so there will be no misunderstanding among our own brothers and sisters

— The author.

The article defined our teaching as follows:

"The impression that has been given is that the only way in which Christ can be said to have offered for himself was that he had a command from God to go to the cross (John 10:18). Had he failed to obey this command, he would have become a personal sinner and only thus would he become alienated from God and be subjected to condemnation. Since Jesus was without personal sins, there was nothing that he inherited from Adam that required the offering of himself. His sacrifice was altruistic on behalf of personal sinners who come to God in the appointed way. The only thing standing in the way of immortality for Christ was his mortal nature. God could have bestowed upon His Son an immortal nature in His own good time without the necessity of Christ's death on the cross, had it not been in God's plan that he be the saviour of mankind."

Jesus Needed The Cross Himself

The main problem with this supposed explanation of our view is

that it claims the only reason Jesus Christ had to die on the cross was because God commanded him to be crucified for the sake of others. This would mistakenly lead someone to the terrible conclusion that God had unjustly commanded Jesus His son to go through the experience of the cross even though he did *NOT* need it for himself. The churches of Christendom have built their theories of the substitutionary death of Christ by looking at Jesus Christ this way and failing to realise the key Bible principle that God brought Jesus to the cross because it was the *only way to conquer sin in his son and save Jesus Christ himself!*

A proper understanding as to why it was right and just for God to bring His sinless son to the cross is the essential foundation upon which a correct view

of the atonement can be built. As soon as we exclude the critical fact that God commanded Jesus Christ to go to the cross first for himself, then we are left with the powerless teachings of the churches. The Scriptures are full of passages which make it clear that Jesus endured the cross for the sake of the many he could save. However, this has caused some to lose sight of the fact that he had to go through it to save himself as well. Bro. Roberts put it this way:

"The statement that he did these things 'for us' has blinded many to the fact that he did them FOR HIMSELF first — without which he could not have done them for us, for it was by doing them for himself that he did them for us. He did them for us *only* as we may become part of him by taking part in his death, and putting on his Name and sharing his life afterwards." *Law Of Moses* Pg.173.

"It was a beautiful requirement of the wisdom of God in the beginning of things that he should require an act of worship that typified the repudiation of sinful nature as the basis of divine fellowship and acceptability. Those who deny Christ's participation thereof, deny its removal by sacrifice, and therefore deny the fundamental testimony of the gospel, that he is 'the Lamb of God, taking away the sin of the world'" (*Law of Moses* p. 238).

Nearly all of Christendom teach that Jesus did not need any redemption himself, and that he endured the cross only for the sake of others. They believe Jesus died on the cross *instead of* us, as our *substitute*, and that he suffered the punishment we deserve. These doctrines of the churches are outright blasphemy! There is *no truth* in them at all. We must do our best to keep their influence from creeping into the Truth today.

The Cross Teaches Us How We Should Live

The True position of the Amended fellowship is powerful and can change our lives. It has nothing to do with any substitution taking place at the cross. Neither does it suppose that the cross was intended to illustrate the kind of violent punishment that some people

claim all sinners deserve. God was not punishing Jesus on the cross and He was not putting His Son through the punishment that anyone else deserved! The people who crucified Jesus believed they were punishing him and putting him through a criminal's death, but this is *not* the way God his Father was treating him. We must come to grips with what was really going on at the cross because it does affect our way of life and salvation. God brought Jesus to the cross *in love*, knowing it was the *only way to complete the destruction of the devil* (human nature) in His Son so that Jesus could live forever. Consider the words of Bro. Roberts:

"The release began with himself. He destroyed that hold which the devil had obtained in himself through extraction from Adam. . . The devil was not destroyed out of Christ. He was destroyed *in* him. We have to get into Christ to get the benefit. In him we obtain the deliverance accomplished in him." (*The Christadelphian*, 1975, 375).

The Truth is plain and simple. God designed the cross to teach *everyone*, including His son, *how they must live in order to be redeemed*. God never intended that anyone would take lessons about punishment from the cross. It was a positive declaration *from God* about how we must live in order to justify him!

God deeply loved His only begotten son, Jesus Christ, and really wanted to save him. Paul described Christ's own dependent situation when he told the Hebrews:

"Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to *Save Him From Death*, and was heard in that he feared; Though he were a Son, Yet learned he obedience by the things which he suffered." (Heb. 5:6-8).

God, as a concerned Father, knew that the *Only* way to conquer Sin in His son was to bring Jesus to the cross. This was the final climax of the agonizing battle that had been going on in Christ everyday. Jesus did not *deserve* the

cross as some kind of punishment because he had human nature. He *needed* the cross so he could conquer the evil desires in his nature. Throughout all his life, it was essential that Christ have the powerful lesson of crucifying the flesh in the forefront of his mind to humble him so that God could work with His son to conquer the desires of his body which could lead to sin.

God had earlier taught this same lesson to Abraham and Isaac when the two of them ascended Mt. Moriah together. Many years later at the crucifixion of Christ, it was the loving Heavenly Father who gently took the hand of His only begotten Son and walked with him to the cross, "and they went both of them together" (Gen. 22:6,8). No wonder Isaiah says "Yet it pleased the Lord to bruise him" (Isa. 53:10), since it was the only way to save Jesus from death.

So God prepared and directed His son for the greatest work of all time as He publicly condemned Sin — *IN* the flesh, and put the devil to death forever in His son. By giving his life in this appointed way, Jesus ratified God's eternal covenant so that the promises of God might really be fulfilled. Then Jesus became the first to benefit from his completed work as his Father brought him again from the dead by the blood of their everlasting covenant, never to die again (Heb. 13:20).

God's Righteousness Declared

God was right to require Jesus to go to the cross. Not because he deserved it since he was born with human nature. Nor was it *only* as an act of perfect obedience so that we sinners could be saved. Jesus Christ had inherited mortality with its bias towards evil from his mother. As an innocent man who never sinned, Jesus Christ declared to the entire race of mankind that *God was right to require him to crucify the flesh with its affections and lusts*. Jesus pub-

licly declared to all men that God's method of redemption was right for him and if it was right for a sinless man, then it must be right for us sinners. This is exactly what Paul meant when he told the Romans:

"But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference... Whom God hath set forth to be a propitiation through faith in his blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus" (Rom. 3:21-26)

On this exact point, Bro. Roberts wrote:

"The crucifixion of Christ as a 'declaration of the righteousness of God' and a 'condemnation of sin in the flesh', exhibited to the world the righteous treatment of sin (Note "sin", not "sinners"). It was as though it was proclaimed to all the world, when the body was nailed to the cross: 'This is how condemned human nature should be treated according to the righteousness of God; it is fit only for destruction'. Such a declaration of the righteousness of God could only be made in the very nature concerned; a body under the dominion of death because of sin. That is why it was necessary that Jesus should be 'made of the seed of David according to the flesh, that he might partake of the very flesh and blood of man. It was that nature that was to be operated upon and redeemed in him.'" (*The Blood of Christ*, pg. 21).

This declaration by a sinless man that even his own human nature must be conquered and destroyed, is the *Power Of The Cross*. It is the power the Apostle Paul spoke of when he told the Corinthians that "the preaching of the cross... is the power of God" to those who are being saved (1 Cor. 1:18). Paul went on to tell them that he "determined not to know any thing among you, save Jesus Christ, and him crucified" (1 Cor. 2:2). To show them how he applied this power in his own life, Paul told them "But I keep under my body, and bring it into subjection" (1 Cor. 9:26). He later wrote to them that he was "Always bearing about in

the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body" (2 Cor. 4:10-11). Paul told the Galatians "I am crucified with Christ: nevertheless I live, yet not I, but Christ liveth in me" (Gal. 2:20). And to the Philippians he said "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death" (Phil. 3:10).

This is the strength of the Truth which our pioneers established and which Amended brethren and sister have upheld through the years. It makes a critical moral difference in our lives. When correctly understood, it takes over our lives and is the only way God can draw us away from being enslaved to sin and righteously forgive our own personal sins. An understanding and appreciation of this power is what will allow us, with God's help, to actually put into practice what is spoken of in passages such as:

"How shall we, that are dead to sin, live any longer therein?... were baptised into his death... Therefore we are buried with him by baptism into death... For if we have been planted together in the likeness of his death... Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:2-6).

"If any man will come after me, let him deny himself, and take up his cross daily and follow me" (Luke 9:23).

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy acceptable to God, which is your reasonable service" (Rom. 12:1).

"That you put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts" (Eph. 4:22).

"Mortify therefore your members which are upon the earth" (Col. 3:5).

The reality of the cross is such a mighty declaration of God's righteousness, it actually can generate in us the power to conform our lives to Christ's and join him in his death to sin.

Jesus Struggled Daily To Defeat Sin

The false teachings of the churches

sometimes cloud the issues today. Ideas about Jesus being a God who took on a human body and easily defeated sin, can deceitfully effect the way we view the battle that took place in Jesus Christ as God destroyed the devil in him. For thousands of years before Jesus was born, the issue was much more simple and clear. Abraham, Isaac, Jacob, Joseph, Moses, Noah, David and all the other faithful simply looked forward to the day when God would raise up one of their race who would be morally spotless and completely defeat sin. The great mystery for these faithful saints was *how* God could ever take one of their own, with human nature and all its evil desires, and bring him through a sinless life! These people clearly understood the enormity of the spiritual war which would have to take place in their Messiah as day after day he would never give in to sin.

It has only been since the days of Jesus' resurrection to eternal life that people have been mistakenly led to believe that Jesus was a "superman"; a God who took on a body of flesh, and easily conquered sin. Within a short time of Christ's glorification in the first century, the Apostle John was already having to deal with those who did not believe that Jesus Christ had come *in the flesh*. John describes this teaching as "antichrist" because it takes away the essential motivation in the life of a believer to follow his representative Lord and crucify the evil desires of the flesh.

God's overwhelmingly conclusive proof to us that He really can conquer the strongholds of sin in our life and destroy sin in His Son. God now promises to work with us, as he did with Jesus, to overcome the evil desires of our flesh if only we will acknowledge in *both words and deeds* that He is right to require this of us.

We *must* come to acknowledge that God's redemptive plan was right for

His sinless Son Jesus, and it is right for us as well. The evil lusts and desires of our flesh must be crucified as we take up our cross daily (Lk. 9:23) and follow our representative man Jesus Christ, and join with him in his redemption.

Christ's Baptism and the Cross

When we properly look at the cross this way and see its true relationship to God's redemptive plan, it becomes easy to understand why Jesus Christ went to John to be baptized. John's initial reaction was that there was no need for Jesus to go down into the waters of baptism because Jesus had no sins to be forgiven. But Jesus knew what was in man, including himself (Jn. 2:24-25).

Jesus knew John had been quoting from Isa. 40:3-4 and surely John must have also spoken of verse 6 which crystalized his message that "all flesh is grass, and all the goodliness thereof is as the flower of the field." Jesus Christ completely understood that this included himself as well. Although he had no personal sins, Christ's baptism was essential as an act of humility for himself as he publicly declared that God alone is good and all glory belongs to Him. Through baptism, Jesus made known his promise that he would bury his old man of the flesh (the diabolos) and never let him surface in his life (Rom. 6:1-11). In this way, Jesus justified God in his heart that day and he justified God before the people who witnessed his baptism.

What Baptism Does For Us

The Amended fellowship does *not* teach that "baptism is for personal sins only" as the Unamended article mistakenly claims later in the publication. We have made it very clear over the years that we do not believe any legal Adamic condemnation is removed at the time a person is baptised. However, we do believe that there is more to baptism that just the forgiveness of

personal sins. Baptism is our promise (or covenant) to God that we agree He is right to ask us to put our old man to death and that we will make every effort possible to cooperate with God to accomplish this in our life (Rom. 6). Through baptism we become related to the promises to Abraham and the possibility of eternal life if we remain faithful to the end. We are as Bro. Roberts put it in his debate with bro. J. J. Andrew "potentially and eventually" freed from the Law of Sin and Death through baptism. So as a result of our commitment in faith and our putting it into practice, God can righteously forgive our personal sins and finally grant us eternal life with Christ, if we continue steadfast to the end. The Apostle Paul spoke of God's willingness to save us if only we will try our best to join with Christ in his death to sin, when Paul told the Philippians:

"Work out your salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." (Phil. 2:12-13).

Back To The Basics

It seems that from many directions the Truth is under attack today. If by God's grace we are going to keep it alive until the coming of our Lord Jesus Christ, we must actively pour over the pioneer writings like *Elpis Israel*, *Eureka*, *Law of Moses*, *Blood of Christ*, *The Slain Lamb* and so on, with our Bibles open, turning up the references and marking the passages. To those who patiently endure the trials of this life by faithfully doing the will of God and crucifying the evil desires of our flesh, God has promised the ultimate redemption from these bodies of humiliation when He will fashion our bodies to be like unto His resurrected Son. Until that great day, may our Heavenly Father grant us the courage to "earnestly contend for the faith which was once for all delivered unto the saints." J. Styles (Detroit, USA).

Islam: *The Pen And The Sword*

Press reports claim that in England and Australia, so-called Christianity is declining numerically whilst Mohommedism is dramatically increasing.

The Rise of Mohammed

Two years after the Lombards invaded Italy, and nearly thirty years before Augustine embarked on his mission to England, a most important event occurred in an area of the world that had formerly played very little part in history. In 570, on the coast of the vast Arabian peninsula, made up largely of high mountains and burning desert, an Arab boy was born who was soon to found one of the world's great religions.

Before Mohammed, the chief religions were Buddhism and Christianity. The first, founded late in the sixth century B.C., had spread from India to the east coast of Asia. The second, had spread to all the lands bordering the Mediterranean, and to a considerable area of central and western Europe. In the Arabian peninsula neither of the two great religions had taken hold. There the nomadic shepherds, the men who led camel caravans across the desert, and the merchants in the few west-coast towns, all held a religion which, while in some ways similar to that of the Jews, was greatly debased by idolatry.

In the coastal town of Mecca where Mohammed was born, and where he spent much of his life, idolatry was particularly rife, for there stood the great stone called Kaaba, believed to have been brought by the prophet Abraham, and there came a constant procession of Arab pilgrims, ready to buy and worship images associated with all kinds of gods.

At the age of about forty, Mohammed gave up his work as a caravan leader and a merchant, and took to living a life of prayer and fasting in a cave. There, he said, the archangel Gabriel revealed to him many truths, the main one being that there was only one God, Allah, and that Mohammed was His prophet. Thereafter Mohammed began to preach this doctrine and to rail against idolatry. His preaching made him so unpopular with his fellow townsmen that in 622 he and his few followers were forced to leave Mecca and go north to Medina. There he was far better received. Within eight years he was able to raise an army, return to Mecca and conquer it.

From then on the Moslem religion, as it came to be called, spread rapidly. In time the sayings of Mohammed, and the messages he declared that Gabriel had given him, were set down in a sacred book, called *The Koran*. Moslems even revised their calendar, to date all events from the *hegira* — the year of Mohammed's flight to Medina. Mohammed held that unbelievers (infidels) should be given every opportunity to hear and accept the new religion, but if they rejected it, his followers should make away with them, convinced that if they themselves died in battle they would find a place in Paradise. By the time Mohammed died, in 632, the whole of Arabia had been converted to his faith. Afterwards Moslems carried their religion, at the point of the sword, to many parts of the earth.

Within twenty-two years the "Caliphs", who took over the spiritual and political leadership of the Moslems after Mohammed's death, had built up large armies of mounted men and conquered Syria, Palestine and Egypt — all of which had once formed part of the Byzantine Empire. Persia, too, had fallen to them. Soon after the new Arab-Moslem Empire was to embrace the whole coast of North Africa. And from there in 711, the Moslems invaded Spain, conquering it, and causing the collapse of the Visigothic Kingdom. Then in 732 they pushed across the Pyrenees into southern France. But there were thrown back by the Frankish army of Charles Martel, father of Pepin the Short and grandfather of Charlemagne.

Arab-Moslem Civilisation.

By 661 the Caliphate became hereditary and two great dynasties emerged, first the Omayyads (661 to 750) who made Damascus their capital, then the Abbasids (750 to about 1100) who, after a time, ruled from Baghdad. Islam, as the Arab-Moslem Empire was called, had its internal quarrels. Thus, the change of dynasties was marked by a revolt in which many Omayyad princes were slaughtered. But one escaped and founded an Omayyad Kingdom in Spain. In other regions, too, powerful Emirs (princes) arose to challenge the Caliph's authority.

Even so, the sheer size of Islam allowed ideas and knowledge from earlier civilisations to spread through the known world. Indian arithmetic, Greek and Alexandrian geometry, Persian astronomy, and the optics and alchemy of the Arabs themselves, were all welded into an important body of science. Centuries later, from Arab universities in Spain, this science spread throughout Europe.

By the early years of the eighth century the Moslems had made colossal inroads into the Christian world. Only stout resistance, backed up by greater unity among Europeans, could prevent Christendom from being entirely swallowed up by Islam.

Islam Today

Today Islam is proving to be a force to be reckoned with by so-called Christian Civilizations. In the United Kingdom, Islam has experienced an unprecedented rise in popularity. Newspaper reports recently indicate a considerable decline in church attendances, and a sharp increase in the Islamic religion.

Many English are objecting to the rise of the Moslem population. One inhabitant of Bamford complained that too much priority was given by the local government to the building of apartments for elderly Moslems. All these units had to be built to strict specifications — with front room facing towards Mecca and the bathroom facing away from Mecca. Naturally all these painstaking details were resisted by the local inhabitants who complained at the Moslems receiving preferential treatment at a time when the country was experiencing an economic recession.

Recently the Anglican Archbishop of Melbourne, Archbishop Penman said in a radio interview in Adelaide: "there are many parallels between Islam and 'Orthodox' Christianity". He emphasised the common ground that Islam and "Christianity" shared, adding that in the past Islam had been "more generous" to Christianity than the latter had been to their Islamic brothers! Archbishop Penman boasts a Doctorate of Philosophy, majoring in Islamic studies, and has spent much of his early years in Islamic countries. This is the man who is considered to be a foremost religious leader of Anglicanism in Australia!

Our attention was recently drawn by a brother in the U.K. to the demand of the British government upon schools in U.K. to introduce Islamic studies into their Religious Education Curriculum. In conjunction with this development a series of thirteen free booklets from the Islamic propagation centre were promoted as aids. These booklets reveal the viper that is Islam. A selection of these books is being examined by the *Logos* Committee, and their content evaluated with a view to countering their arguments.

Of the Islamic pamphlets already considered we find no argument of any sub-

stance. For the moment, we limit our comments to the pamphlet *Christ in Islam*:

The Muslim author begins on a conciliatory and patronizing note, but this thin veil of charity is soon dropped for a harsh sarcastic tone. Bearing in mind that the arguments of these publications are directed against Orthodox Christianity one can understand their cynicism.

After praising their own humility and charitableness towards Christianity, the writer then proceeds to malign the latter. In view of the wholesale slaughter of lives by Islamic terrorists (to say nothing of the Gulf War), one wonders at the presumption that such a writer must have to expect his readers to believe such claims to charity.

A. Knowles

(To be continued)

Peace?

“By peace he shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand” — Dan. 8:25.

The angel’s prediction to Daniel is having token fulfilment today. Russia is undermining the West by her feelers for peace; for while she is proclaiming her desire to reduce armaments, and come to terms with USA and Britain, in fact her military preparations place her in the forefront of armed nations.

The lull in world events, caused by these efforts, is taking many in the Brotherhood off guard, as well as the nations at large. “By peace he shall destroy many” exactly describes the Ecclesia as well as the international environment.

The possibility of nuclear war makes it vital for nations to seek greater amity; but it will not last. “When they say peace and safety, sudden destruction shall come upon them” (1 Thess. 5). The attack in the Middle East will take place.

And how will Israel be found? “At rest” “dwelling securely” (Ezek. 38:11). Moves for peace are taking place even in the troubled Middle East. According to the *Australian/Israel Review* “a de facto armistice now exists between Syria and Israel”. This is seen as a by-product of the Iran-Iraq war and the turmoil in Lebanon.

Even more remarkable, peace feelers have been put out by Russia towards Israel. In the climate for peace thus being created, mankind is turning more and more away from restraint, mouthing greater blasphemies against the Most High. The words of Bro. Thomas concerning efforts for peace (*Elpis Israel* p.110), need to be borne in mind. True, the world is on the eve of the manifestation of the Prince of Peace (Isa. 9:6), but he comes at a time of peace the world does not deserve (Isa. 57:19-21; Rev. 16:15), and which will terminate with the invasion of Gog (Isa. 9:5).

The Goodness of Yahweh (Psalm 33)

This thoughtful Psalm is given over to expressing the benefits of praising Yahweh. The first verses express the Call to Praise (vv. 1-3); then follow the Grounds of Praise (vv. 4-11). The third section (considered in this instalment), outlines the Blessed, Privileged Status of His People (vv. 12-19); and, finally, The Confidence They Repose in Him (vv. 20-22). These notes can assist in the meditative consideration of its expressions.

The Blessed Privileges of His People — vv. 12-19

His people should praise Yahweh because of the privileges of their standing as His chosen. This includes His overshadowing care of all their ways and circumstances, and their ultimate deliverance from every problem, including death itself.

VERSE 12

“Blessed is the nation whose God is Yahweh” — The word “blessed” in the Hebrew is in the plural, and signifies the manifold “happinesses” of such. Despite the tribulations of the present such a nation (and there is only one) can reach forth to happiness for that is its destiny. Its members can therefore rejoice in Yahweh (see Ps. 144:15; Matt. 5:1-12). To such a people even tribulation can become a source of happiness, for they will recognise it as the necessary moulding of their characters to fit them for the Kingdom of God (see Acts 14:22). Paul reached that state of true happiness, though he was persecuted because of the truths he proclaimed. What a difference he revealed in character from the time he went forth “breathing out threatenings and slaughter” (Acts 9:1), to when, in prison, he wrote: “I have learned, in whatsoever state I am, therewith to be content” (Phil. 4:11).

He called upon his readers to seek the blessed state of happiness in Yahweh: “Rejoice in the Lord alway”, he wrote to his brethren, and again I say, “Rejoice” (Phil. 4:4).

Such happiness stems from recognising that “our God is Yahweh”. The word “God” in this place is *Elohim*, “Mighty Ones”, and is a term most frequently used for His angelic ministers (Heb. 1:14). They overshadow the lives of saints under His supervision (see Gen. 48:16; Matt. 18:10), and so form a link between Yahweh above and His family on earth. In that regard, they have access to tremendous help as Hezekiah reminded the nation in his day of crisis: “Be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him; with him is an arm of flesh; but with us is Yahweh our Elohim to help us, and to fight our battles” (2 Chron. 32:7-8). Surely his experience illustrates the statement of the Psalm.

“And the people whom He hath chosen for His own inheritance” — Israel, the “chosen” of Yahweh was constituted an “holy nation” (see Exod. 19:5; Deut. 7:5). So also are those “in Christ”. They are styled “the Israel of God” (Gal. 6:16); and are “blessed with spiritual blessings in the heavenlies in

Christ" (Eph. 1:3). They are described as "the called, and chosen and faithful" (Rev. 17:14). The true Israel is "the rod (i.e. measure) of Yahweh's inheritance" (cp. Jer. 10:16; Eph. 1:18; Tit. 2:14). His "possession", where He may dwell by manifestation (2 Cor. 6:16-18). How precious is that privilege; let saints give expression to it in their praise of Yahweh.

VERSE 13

"Yahweh looketh from heaven" — Though remote, invisible to human sight, and beyond the ability of human understanding (1 Tim. 6:15-16), Yahweh condescends to take heed of the needs and circumstances of His chosen. His saints are constantly under His cognisance (Ps. 11:4); therefore, He can properly supervise the interests of His own people, "showing Himself strong in the behalf of them whose heart is perfect toward Him" (2 Chr. 16:9). There is both privilege and responsibility in that fact. Note the reality of His supervision as expressed in Heb. 4:12-14.

"He beholdeth all the sons of men" — Though Yahweh has His saints particularly in view, He also heeds the ways and circumstances of all mankind, and if need be he limits their activities (see Dan. 4:17). He never loses sight of His purpose to fill the earth with His glory. See Acts 17:24-31).

VERSE 14

"From the place of His habitation He looketh" — The Hebrew word rendered "looketh" in this verse, is different from that in v. 13. There it is the word *nabat*, "to scan, look intently at" and by implication to view with pleasure. He is there depicted as searching for His own people. Here it is the word *shagach*, and signifies to glance sharply at. The expressions indicate the difference with which He views different people. His eyes rest with favour on those who faithfully try to win His approval, but sharply upon those who do not.

"Upon all the inhabitants of the earth" — The generality of mankind.

VERSE 15

"He fashioneth their hearts alike" —

The RV renders: "He that fashioned the hearts of them all". Having been given an heart, or intellect, to understand, it is the responsibility of flesh to adequately respond. See Prov. 22:2; Isa. 64:8; Jhn. 2:24-25. Some use their hearts, or God-given intellect to worship and praise Him; others do not.

"He considereth all their works" — He takes heed of their actions, and not merely to their words. See Ps. 44:21; Prov. 24:12; Jer. 32:19; 1 Cor. 4:5; James 1:22-25; 2:20-26; Rev. 2:23.

VERSE 16

"There is no king saved by the multitude of an host" — Human power and ingenuity are of limited value; particularly in the absence of the Divine blessing. God is not dependent upon numbers or fleshly strength to ensure results. See the exhortation to Gideon (Jud. 7:2,12; Elisha at Dothan (2 Kings 6:11-17) Jehoshaphat (2 Chron. 20:13-18); Hezekiah (2 Chron. 32:7-8); Ps. 44:3,6,7; Prov. 21:30-31. The Psalmist sums up with the statement: "Some trust in chariots, and some in horses, but we will remember the name of Yahweh our God" (Ps. 20:7).

"A mighty man is not delivered by much strength" — The fate of Goliath illustrates that fact (1 Sam. 17:4; 45-49).

VERSE 17

"A horse is a vain thing for safety" — The horse, in Scripture, is the symbol for Egyptian pride, arrogance and war. It was then invariably used for battle and not domestic work; but in Israel the ass was used for normal transport or labour. In that light, consider Ps. 20:7; Prov. 21:31; Ecc. 9:11; Isa. 14:7-10; 30:16; Matt. 26:53.

VERSE 18

"Behold, the eye of Yahweh is upon them that fear Him" — The exclamation, *Behold* always signifies to take heed in a special way; bear in mind what follows. The statement is cited by Peter in 1 Pet. 3:12, but what is most important is not the citation, but the lessons drawn by the Apostle from it. Peter presents a most powerful exhortation based upon

the recognition of Yahweh's oversight. He states that if we do, in fact, believe the statement of the Psalmist, it should find expression in action such as he describes in vv. 8-22. We need to acknowledge that God is on our side, and respond with such faithful action as will please Him. This verse is the key to this Psalm.

"Upon them that hope in His mercy" — It is not enough to "fear"; fear and reverence must be matched with the positive response of hope. See Ps. 31:24; 34:11-16; 147:11. The word "mercy" as used here does not denote forgiveness of faults, though it may include such. It implies the tremendous privilege of personal relationship with Yahweh. It is from the word *chesed*, and is frequently rendered as *loving-kindness*. But it apparently means more than that, and Hebraists find it difficult to properly express its meaning. A cognate word is translated "holy" in Ps. 86:2, but in the margin it is given as "one whom Thou favourest". The word is expressive of that intimate Father-child relationship that is established between Yahweh and those who embrace His truth. In normal relationships, it expresses the unique feeling that parents have towards their children, the invisible bond that unites them together, because as their children they are a manifestation and extension of the parents' love for each other. An even greater relationship is established between a believer and Yahweh when the former enters into covenant with the Latter through Christ, and changes his life accordingly. We need to acknowledge and treasure that relationship; to see in it the source of present, and hope of future benefits, and to endeavour to live worthy of it. True sonship requires that. The Hebrew term *son of* signifies "filled with". A son of God is one filled with Him through the Word; a son of Belial is one filled with worthlessness. Abraham was told to offer up "his *only* son Isaac"; but in fact Isaac was not his "only" child. He was his "only son" in that he alone manifested the worthy characteristics of his father. A Son of God will do likewise.

VERSE 19

"To deliver their soul from death"

— Yahweh has the ability and power to do this even now, through in His wisdom He does not always do so (Heb. 11:35). Ultimately, however, though the resurrection, these words will prove true. In anticipation thereof let His children express their praise of Him for this great hope of their calling.

"And to keep them alive in famine"

— The incidence of famine is not a matter of caprice, but the with-holding of Divine blessing. Men call it the law of nature; the truth sees it in a different light, and recognises the granting or with-holding of rain as the blessing or punishment of heaven. Note the language of Ruth 1:6.

Confidence vv. 20-22

Yahweh is praised for the assurance of help in time of need.

VERSE 20

"Our soul waiteth for Yahweh"

— It does so because He is the only source of true help. See Ps. 27:14; 62:1,2,5,6. Because of the failure of the people to do that, Israel suffered (Ps. 106:13).

"He is our help and our shield"

— The Hebrew for "shield" is *magen*, a small shield designed to turn the thrusts of the enemy and easy to manoeuvre to protect any vulnerable parts of the body. It is therefore a defence and a protection. To the guardianship of Yahweh will the faithful turn rather than seeking confidence in the flesh.

VERSE 21

"For our heart shall rejoice in Him"

— A believer is able to rejoice in Yahweh under any circumstances because in Him he will find the strength to surmount any problem. To "rejoice" is a true feature of worship, and of real praise. David appointed Psalms for this purpose (1 Chron. 16:7-10); Hannah rejoiced at being granted a son (1 Sam. 2:1); Mary did so when told she was appointed to be the mother of Messiah (Luke 1:47-50); the Apostles did

so in that they were accounted worthy to suffer for Christ's sake (Acts 5:41); Paul and Silas sung songs in prison (Acts 16:25); and the Apostle later wrote to the Ecclesia of the city in which he was imprisoned calling upon its members to rejoice in the Lord (Phil. 4:4). It is a good habit to cultivate, and one acceptable to Yahweh.

"Because we have trusted in His holy name" — See Ps. 5:11-12; 25:2; 125:1. The word "trust" is expressive of confidence in the name of Yahweh. The Hebrew word signifies *to seek shelter* therein. "The name of Yahweh is a strong tower: the righteous runneth into it, and is safe" (Prov. 18:10). To shelter in that name is to manifest its qualities; which is a sure way to spiritual success. It is to put oneself confidently in the way of salvation: "We have access by faith into this grace (favour) wherein we stand, and rejoice in hope of the glory of God", declared Paul (Rom. 5:2). So the

Psalm concludes with an appropriate prayer.

VERSE 22

"Let Thy mercy, O Yahweh, be upon us" — See note on v. 18. To seek the Name of Yahweh is to find entrance into His family.

"According as we hope in Thee" — See Ps. 31:1,24; 119:49-50; Matt. 9:29; Rom. 5:4-5. The Psalm concludes with an exhortation and a warning. The extent of favour recipients receive of Yahweh's mercy or *chesed* is conditional by the measure of the hope we place in Him. Praise and worship must be reciprocal. As we receive benefits from Yahweh we should respond with words and ways that are honouring to Him, cause Him pleasure, and reciprocate His goodness towards us. Then we will enjoy the fraternal communion of heaven. HPM

A Contrast

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 also wealth concentrating itself into the hands of the few — the poor growing poorer; willing workers unemployed; despairing men rising in rebellion. Alas! Alas! Is there no prospect of relief? There is. From these sad sights turn we to a picture, bright and beautiful, 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. 14:9; Rev. 11:15) — one law (Is. 2:3) — one religion (Zech. 14:16,17) — no war (Ps. 46: 8-10) — no miscarriage of justice (Jer. 23:5) — no mismanagement (Isa. 11:1-5) — no tyranny (Is. 29:20) — no complaining in the streets (Ps. 144:14) — the poor and helpless cared for (Ps. 72:4) — the earth yielding her increase (Ps. 72:6) — grateful hearts everywhere (Ps. 113: 2,3). To share in this future blessedness is the hope of the only, true Gospel — the Gospel of the Scriptures. All who come within its sound receive a message and an invitation from God. Let us not shut the door against Him.

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A Final Word...

"But you ignored my last letter", said the Bridegroom, who had just returned from a far country. His betrothed stood before him speechless. She professed her ardent love for him — she had read the letters of his friends and disciples, but had to confess her lack of real interest in the only letter which the Bridegroom himself had sent directly to her (Rev. 22:6). How, then, could this privileged woman claim the wonderful blessings that her Fiance had promised in his letter, for they were blessings strictly conditional on the epistle being read, understood and obeyed, during the bridegroom's absence? (Rev. 1:3).

If only she had paid a little more attention to her Lover's final words, or sought the help of faithful companions, her professions would not have appeared so hollow. But her last chance had gone. It was now too late to study the letter, for the heavenly work of the Bridegroom was accomplished, and she had remained ignorant of his operations.

What will our position be when the Heavenly Bridegroom returns to bestow the apocalyptic blessings? (Rev. 22:7). Have we tried to understand the meaning of our Lord's final words, or did we conclude that the message was unimportant and beyond our comprehension? (Rev. 22:19). The remarkable events in the Middle East herald the speedy return of our Lord from heaven. And he will expect to find his people watching and keeping their garments free from Laodicean pollutions.

G. Holton



The Good Samaritan

"A Certain Man Went Down —"

True friend — who saw me as I lay
Sore stricken on life's rough highway:
Into my wounds pour'd oil and wine,
Oh! thou hast drawn my heart to thine.

For some there were who saw me lay
Who came and look'd, then went away:
Oh! was it fear? or was it pride?
They pass'd by on the other side.

A Friend there is, who saw us lay
Death-stricken on life's rough highway:
Whose love was such, His *Life* he gave
That we poor outcasts He might save.

Restored to life He dwells above,
Sweet impress of the Father's love:
He still binds up the broken heart,
And nought from us His love may part.

"Ye are my friends," He says to all
Who keep His precepts, great and small,
And ye shall "shine forth as the sun"
For kindly deeds which ye have done.

E.P.

ΛΟΓΟΣ

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The Damascus Gate

The Word of Renewal

"Ye are clean," said Jesus to his disciples, "through *The Word* which I have spoken to you." This word, which is defined to be "the law and the testimony", is the great instrument of holiness and purification. It changes men's minds, loosens their attachment to earthly things; causes them to place their affection on things above; creates a new and right spirit within them; diffuses the love of God abroad in their hearts; separates them from sinners; leads them into Christ; and develops in their lives fruit characteristic of that repentance which needs not to be repented of. The Lord Jesus styled it "the word of the Kingdom", and Peter, "the incorruptible seed"; and Paul, "the word of the truth of the gospel", and John, "God's seed"; and by James it is termed, "the word of truth", with which the invariable and unvacillating Father of lights begets His children. It is by this word that an individual is renewed or renovated, so as, in an intellectual and moral sense, to become a "new man"; as appears from what the apostle says to the brethren at Colosse: "Ye have put on the new man, which is *renewed unto knowledge* after the image of Him that created him." This renewing affects the spirit of the mind, which may be known to be renovated by a man having turned from his natural subserviency to "the lust of the flesh, the lust of the eye, and the pride of life", to "righteousness and *true* holiness." When the mental disposition, called "the heart" is renewed, it becomes a mirror, as it were, in which one skilled in the word of the kingdom, can discern the spirit, or behold a reflection of the Divine Nature. This image of God in a man's character can only be created by the word of the truth of the gospel of the kingdom. A man may be very "pious" according to the standard of piety set up and approved by his fellow-men; but if he be ignorant of the renewing elements — if he neither know nor understand, and consequently, and necessarily, be faithless of the law and testimony of God, "there is no light in him." He is walking in a vain show; "in the vanity of his mind, having his understanding darkened, being alienated from the life of God *through the ignorance that is in him*, because of the blindness of his heart."

There is no such thing in the scriptures as a renewed ignorant man. The truth is the purifier to those only who understand and obey it, and there is no moral purity, or sanctification of spirit before God, without it.

There remains scope for the deliverance of those who are disposed to obey God rather than men.

J. Thomas

Wanted: Men of Strength

"...able men of strength for the service"—1 Chron. 26:8

The prosperity of Israel depended upon the quality of its worship. When that was sound, all went well for the nation: it was protected from trouble without and blessed with good within. When it was otherwise its prosperity vanished and invaders attacked its borders.

Accordingly, Yahweh legislated to protect the Temple against any who might undermine its service. They were to be excluded from its precincts. Entrance for worship was by four gates, north, south, east and west (1 Chron. 26:16-18). At these gates were placed doorkeepers under the supervision of carefully selected captains. Each of these captains (and their names are significant, forming a sentence that proclaims the redemption of Yahweh) probably had one thousand Levites to assist him in his important labours (1 Chron. 23:6). These gate-keepers were required to direct and instruct worshippers as to the required decorum and conduct; to encourage the timid; to refuse entrance to the unfit (uncircumcised strangers or unclean Israelites); and guard against any entering who may affect the purity of the house or its worship.

An example of exclusion is recorded in connection with King Uzziah. He was a ruler of high repute in Israel, recording many remarkable victories "for he was marvellously helped". But his heart being lifted up in pride, he made his way into the temple to burn incense — which only the priests were permitted to do. He was vigorously and valiantly opposed by Azariah the priest who with eighty "valiant men" of the priesthood boldly opposed the headstrong king, compelling him to retire (2 Chron. 26:15-20).

The doorkeepers, therefore, had to be faithful, resolute men. They had to be of sufficient strength to protect the Temple against pollution, and turn away from its entrance, or refuse fellowship, to any who may not be qualified to enter. Considerations of status (such as the King) or friendship, must not deter them. They were engaged in a spiritual warfare, and a military term was given to their occupation. They had to

“keep the charge” of the house. (Numb. 8:26). The word *mishmereth* signifies to watch as a sentry at his post. They had to “wait upon the service” of the congregation (v.24). The word signifies “to war the warfare” of the congregation. Their duty was an onerous one. They had to risk popularity in order to faithfully fulfil their duty. They had to have understanding as to what defiles, so as to instruct any who approach for worship; and resoluteness in turning back any not fit for that purpose. They are described as “mighty men of valour” for they were engaged in a warfare for the purity, and thereby, the prosperity of the nation. They were specially selected for this purpose, and described as “able men for strength for the service” (1 Chron. 26:6,8). The word “able” denotes strength; and the word “strength” signifies vigour, firmness, and resoluteness.

The type of men described, feared God but not man. They manifested true love inasmuch as they protected the congregation from the intrusion of those who would defile it; and even for those they showed kindness in trying to teach and dissuade from a course of evil.

When men less strong were selected for this onerous duty, they gave access into the Temple of those who polluted it and its worshippers; and the result brought tragedy upon the whole nation. Their failure in that regard was the root cause of Israel’s failure as a people.

And, significantly, Israel’s leaders are going to be reminded of this in the Age to come. Ezekiel makes this clear in his Temple prophecy. He will be given the duty of explaining to Israel the cause of their sufferings throughout the times of the Gentiles:

“Thou shalt say to the rebellious, even to the house of Israel, Thus saith the Lord Yahweh; O ye house of Israel, let it suffice you of all your abominations, in that ye have brought into My sanctuary strangers uncircumcised in heart, and uncircumcised in flesh, to be in My sanctuary, to pollute it, even My house, when ye offer My bread, the fat and the blood, and they have broken My covenant because of all your abominations. And ye have not kept the charge of Mine holy things, but ye have set keepers of My charge in My sanctuary for yourselves” (Ezek. 44:6-8).

They permitted into the Temple those whom they should have excluded; and the consequence was that the Temple was defiled and rejected of Yahweh. And Israel as a whole suffered.

This is a warning to Arranging Brethren today. There are those who would force their way into Ecclesias bringing with them wrong ways and wrong teaching. The responsibility of excluding them rests upon the individual Ecclesias, and strength and determination is necessary to do so. Proper instruction should be given, and those turned aside who refuse to accept or apply it. There are wrong doctrines being advanced today, but they will be rejected by the “able men of strength” within our ranks.

Otherwise the fate of the Temple will be experienced by the Ecclesia which, today, constitutes the "Temple of the living God".

In view of insidious and powerful pressures today, ecclesias need the guidance of strong, faithful leadership. Paul instructed Timothy:

"This charge I commit unto thee, son Timothy,... that thou mightest war a good warfare" (1 Tim. 1:18).

These are similar words used to describe the responsibilities of the Levitical doorkeepers. He further instructed him to appoint others to carry on this work:

"And the things that thou has heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Tim. 2:2).

The Greek word here, like the Hebrew word in 1 Chronicles, signifies men of firmness, determination, competence, Such men of experience, knowledge, and strength are needed to stand against the doctrinal error, general apathy, and declining standards that pressurise the Truth today. It is not a time for novices, and Paul warns against placing such in power (1 Tim. 1:4-6). A novice may have ability, but lacks the maturity and prestige necessary to command respect. There is plenty of good work for all to do in the Ecclesia of God, so he will not lack the means of using his talents; but leadership needs to be placed in the charge of those whose experience, faithfulness and determined courage qualifies them for the task.

In addressing the elders of Ephesus, Paul declared: "I ceased not to warn every one night and day with tears" (Acts 20:31). Why the tears? Because of the activity and subtlety of seducers. Paul knew that for his brethren to abandon the doctrines he had delivered to them meant their rejection at the judgment. He knew too, the willing ear which human nature has for the wrong. These matters caused the apostle continual heaviness: he ceased not to warn (Phil 3:18; 1 Thess. 5:6; 2 Cor. 2:4; 11:28). Is there less cause for sorrow, anxiety and warning today than in the first century? Are the dangers to those in the Truth less? Is man more wont to walk in wisdom's ways? By no means. Christ asked the question: "When the Son of Man cometh shall he find the faith in the earth?" He does not answer the question. He leaves it to us to do so. This requires strength and ability on the part of our leaders to give a lead in that direction. Otherwise, an apostate condition will develop that will place the eternal salvation of many in jeopardy. In view of the pressures of today, we need "able men of strength" to man the breaches, as David appointed for the Temple knowing their need if Israel were to prosper. The future of Ecclesias is the responsibility of individuals. You, reader, need to become a cell of strength in the community of which you are a member. You need to respect the decisions

of leaders of integrity and strength. You will “save yourself and those who hear you” by so doing (see 1 Tim 4:16). Men of strength are wanted today, as they have been in every age, to resist the influence that otherwise will undermine the Truth.

L. Mansfield



Graves outside the Golden Gate east of the Temple area, Jerusalem.



OUR COVER

The Gates of Jerusalem

Inscription about 10th Legion now housed below the Damascus Gate.

There are eight gate-entrances into modern Jerusalem, and each of them has an interesting history. The Golden Gate is bricked up so that it cannot be used; whilst the most attractive, and certainly the busiest Gate, is the Damascus Gate.

The Golden Gate

The Golden Gate is situated in the eastern wall of Jerusalem, directly in front and below the Temple area. It is also known as the Gate of Mercy because, it is claimed, the Lord entered Jerusalem from this direction. Previously, a gate existed that was opened once a year to provide access to the city for the religious procession that descended from the Mount of Olives. But subsequently it was bricked up to remain closed until the Lord returns to enter the city from that direction. That he will do so in the Age to come is beyond all doubt, for provision is made for such a ceremonial entrance in Ezekiel's description of the House of Prayer for all nations to be erected (see Ezek. 43:1-2). But the Golden Gate will not survive the effects of the earthquake that will split the Mount of Olives and change the contour of the land prior to the building of the Temple as predicted by Isaiah (ch. 56:4-8; 60:10).

Outside the present Gate today are numerous graves, for both Arabs and Jews alike anticipate the coming of Messiah and his entrance into the city. Many of them believe that the resurrection will take place at that time, and those close to the Gate will be raised first. The *Koran* of the Moslems teaches that the Lord Jesus, as Messiah, will do this; and Judaism, whilst rejecting that Jesus is the Messiah, does look for the coming of a son of David to rule from Jerusalem.

Accordingly, I have found it emotionally moving to stand upon the Mount of Olives overlooking the Golden Gate and Jerusalem, with a group of Christadelphians discussing the great changes due to take place in the city before us. Around us, as we talk of these matters, are Jews and Arabs; so that with our group there are three different companies that unite in looking for the coming of Messiah: Jews, Arabs and Christadelphians! But there the agreement

ceases, for to each of the three groups, he represents a different person. The Jews reject the concept of God manifestation, and look for the Messiah as a mere-man descendant from David. The Muslims recognise Jesus Christ as the Messiah to reign from Jerusalem (one of the minarets of the Mosque in Damascus is called the *Minaret of the Coming of Jesus*) but teach that he is a lesser prophet than Mahommed. The Christadelphians, alone, have the Truth. They recognise the Messiah not only as Jesus, but as the *Lord Jesus Christ* (Acts 2:36), the manifestation and Name-bearer of Yahweh. And both Jews and Arabs will be compelled to acknowledge him as such when he returns. Zechariah predicts in regard to the Jews:

"They shall look upon Me (Yahweh) whom they have pierced, and they shall mourn for him (the Lord Jesus) as one mourneth for his only son" (Zech. 12:10).

Jews will be compelled to acknowledge him not merely as Messiah, but as the manifestation of Yahweh (Zech. 14:9). For, in the sense expressed in Matt. 10:40, in crucifying the Lord Jesus, they crucified Yahweh whose Name they refuse to use.

At the Damascus Gate

The Golden Gate is permanently closed; and the main and busiest gateway of entrance is the Damascus Gate. It is, perhaps, photographed more than any other spot in Jerusalem with the exception of the Western, or Wailing Wall. Certainly, it is a most interesting part of the Old City to visit. It gives access to one of its main arteries; a narrow, busy street lined with tiny shops displaying a vast assortment of goods and souvenirs. Along that street locals and tourists jostle one another in

an endless stream. The former make their purchases of groceries or vegetables; the latter seek cheap souvenirs, or bargains of all kinds to take home and boast about! (see Prov. 20:14).

So compelling is the colourful crowd, and the excitement of purchasing it generates, that the visitor feels drawn further into its precincts. There, a medley of smells and noise envelopes him. His nostrils are assailed by the smell of spices, incense, coffee, sweets and cooking. His ears hear snatches of Arab songs, mingled with the cries of vendors, the deep resonant tones of church bells, and the babel of voices of many tongues. His eyes take in a most unusual scene: Arabs in flowing, striped gowns, young Israeli soldiers in military uniform, a bearded rabbi with glazed eyes — his mind on other matters, some priests in their black, chemarim garments (Zeph. 1:4), tourists from many lands — Japanese, French (gestulating as they talk), Americans, Europeans speaking their native tongues. And the shops — colourful and varied. A butcher shop with a side of lamb hanging outside, or the heads of goats still bloodied in a basket; a little stall on wheels, behind which an ancient purveyor of nuts invites tourists to try his wares; vegetable shops, grocery shops, clothing shops, brassware shops, souvenir shops — none of them more than about 3 metres wide — crowded with goods. And at the front a smiling salesman inviting the passers-by to purchase or bargain.

It is Saturday afternoon, but no matter — it is crowded as ever, because Friday is the Moslem holy day, and today it is business as usual. Nehemiah would not have tolerated this (Neh. 13:19-21), and the time is at hand when a greater than Nehe-

miah will cleanse the city of its merchants whether profane or religious (Rev. 18:9-11). Jerusalem will be cleansed, elevated, and made "the joy of the whole earth".

The Names of the Damascus Gate

But our interest, at this moment, is particularly with the Damascus Gate. It has several names. The Damascus Gate is the name given it by Christians, because opposite it is the street that leads out of the city to the north onwards to Damascus. Paul, it is believed, took that route when he left Jerusalem to persecute the believers in Damascus. The Jews, however, call it *Sha'ar Shechem*, The Gate of Shechem because en route to Damascus it touches Shechem, the site where Jacob renewed the covenant between Israel and Yahweh, as recorded in Josh. 24:1. But the Arabs call it *Bab al-Amud* which signifies The Gate of the Pillar.

Why "The Gate of the Pillar"? There are several explanations, but the one that we prefer is that it refers to a pillar set up at this place by the Romans proclaiming that the name of the city from henceforth is to be *Aelia Capitalina*. Under the Damascus Gate are the remains of an ancient second century wall and gate built by the Emperor Hadrian who, for defence purposes, extended the city walls more to the north. A well-cut stone carries a defaced Latin inscription, barely decipherable, mentioning the Roman name of Hadrian's city: *Colonia Ae(lia) Cap(italonia)*. Aelia stands for Hadrian. He changed the name from Jerusalem to that title, built a Temple to Jupiter, and banned Jews from the city.

The Bar-Kochba Revolt

Why did Hadrian do that? Be-

cause of the continued opposition Rome received from the Jews even after the destruction of the city and temple in AD 70.

In AD 132, Bar-Kochba raised an army and led a determined revolt against Rome. So successful was he as he pitted his fanatical Jewish forces against the well-trained legions of Rome that he almost succeeded. His name means *Son of a Star*, and many Jews aligned him with the promise of Num. 24:17: that a Star would arise to overthrow the enemies of Israel. They looked upon him as the Messiah. Christ had warned: "There shall arise false Christs" (Matt. 24:24), and Bar-Kochba was the most popular of such.

The decisive battle which crushed the revolt took place on a most significant day. It was the 9th of Ab: the saddest day of the Jewish calendar, for it commemorates the overthrow of the city by Nebuchadnezzar, and later by Titus, both of which happened on the very same day of the year. Rome's victory over Bar-Kochba was a total one that left her undisputed master of the Middle East. Judah's defeat was equally total, for it saw her last effective stronghold destroyed, her land ravaged, her people finally scattered. Jerusalem had been overthrown in AD 70, and what city had grown since that time was now, as the result of Rome's victory, completely annihilated. The site of the temple was ploughed as a field (see Micah 3:12), and Jerusalem given over to pagan worship. A new city was erected, and the wall built northwards to where the Damascus Gate stands today. It was given the name of Aelia Capitolina, and a pillar was set up commemorating the fact. That pillar remained even though the ancient gateway did not, for the

present gate was erected by Suleiman the Saracen (AD 1495-1566).

Inside the Gate

The narrow, busy roadway inside the Gate cuts its way through the centre of the city following the ancient *Cardo* road that has since been excavated. Portion of the Gateway comprises a gate-chamber with a few antiquities scattered around like a small museum — including the inscription relating to *Aelia Capitalina*. A stone staircase leads to the walls above, and ascending them we are enabled to “walk about Zion, and go round about her”, (Psa. 48:12-13). However, today there is a dearth of “towers”, “bulwarks” and “palaces”. With the rebuilding of Jerusalem in the age to come, however, these will be dominant and impressive, exciting the admiration of all visitors.

Nevertheless, even today, a significant view opens out when one “walks upon the walls” of the ancient city. Directly below us, to the left of the Gate (though not visible from on top of the walls), are Solomon’s Quarries from whence were extracted stones for the building of the Temple; straight ahead of us is the road to Shechem and Damascus, and a little to the right the area of the Garden Tomb at the north of the city where it should be. To the left of us can be seen the highrise buildings of the Israeli new Jerusalem; and everywhere there are evidences of Israel’s revival.

So who really gained the victory of AD 135: Hadrian or Bar-Kochba? Neither. It was Christ who did so. Bar-Kochba was discredited as Messiah; and Rome’s victory was short-lived. Today Hadrian is but a memory; the Empire of Rome but a dark shadow across the pages of history;

the pillar set up at the site where later the Damascus Gate was built is, like its inscription, a faded relic of the past. But Israel lives again; Jerusalem is the capital of the revived nation; and the prophecy of the Lord vindicated beyond all doubt (Luke 21:24).

As we walk along the top of the walls of Jerusalem, moving from the Damascus Gate to the Jaffa Gate, we look down into the heart of the significant city: on dwellings, school buildings, churches. These will disappear in time, to be replaced by the Temple city, the House of Prayer for all nations. Meanwhile, what a significant city lies beneath us as we look from its walls to the ancient buildings there, or outside its walls, where stretching into the distance is the modern city. The long wandering of the Jews commenced at this city, as they were led away as slaves into captivity; the significant spread of Christianity likewise began here, when it was driven into all the world by persecution (Acts 8:4); and even the fall of the Roman Empire began here, for despite its triumph over Bar-Kochba, Rome was discredited throughout the world, embarrassed by the near defeat it had almost experienced. The war had been long and bitter, and had resulted in unprecedented losses. Hadrian, when forwarding his victory report to the Senate, omitted to include the phrase he normally added in pronouncing victory: “I and my army are well”. The legions were shown to be vulnerable, a stronger wall was built around Jerusalem (or *Aelia Capitalina*), and close to the Gateway which preceded the one we visited, the headquarters of the Tenth Legion were established to guard it.

Ultimately the Roman Empire faded from history; but Israel lives on! And the Bible is vindicated. HPM

EXPOSITION

Philadelphia: The Beloved Ecclesia

Situated on the plain of Hermus, about 27 miles southwest of Sardis lay the metropolis of Philadelphia. Like Sardis, Philadelphia was destroyed by earthquake in AD 17 but was subsequently rebuilt. Although inferior in status to Sardis, the Ecclesia, like that of Smyrna received the commendation of Christ. This provides an exhortation for Ecclesias in these last days. Let them not evaluate their spiritual status according to the opinions of contemporaries whose insight is as limited as their shortness of breath: rather let them measure their Ecclesial health by the Word of Truth! The pattern illustrated in Christ's message to the seven Ecclesias of the Apocalypse.

Behold I Come Quickly

"Behold I come quickly" was the Spirit's warning to this faithful Ecclesia (Rev. 3:11); a warning needed whenever an Ecclesia must battle the things of the flesh. The "coming" for that generation would be one of swift judgment should they depart from the Apostolic foundation. A similar warning had been given to Ephesus (Rev. 2:5), Pergamos (Rev. 2:16), Thyatira (Rev. 2:25) and Sardis (Rev. 3:3).

Moreover, the warning can have application today; particularly if it is recognised that the seven letters to the Ecclesias of Asia also represent seven epochs of time leading to the advent of the Lord. The suggested epochs are as follows:

(1) **The Ephesian Epoch:** From AD 70-110 after the departure of the Apostles when the first love for the Truth was lost.

(2) **The Smyrnian Epoch:** From AD 110-312, a period noted for the persecution of believers and the

emergence of the Synagogue of Satan. This resulted in division when an apostate "Christianity" became popular and was made the state religion by Constantine.

(3) **The Pergamos Epoch:** From AD 312-606 — a period of bitter opposition towards the remnant, in which the antitypical Antipas was slain and Balaamites and Nicolaitans flourished. This culminated in the development of the Papacy.

(4) **The Thyatiran Epoch:** from AD 606-1572 — when that Woman Jezebel was in the ascendancy: the full manifestation of the Papal system in power.

(5) **The Sardinian Epoch:** From AD 1572-1847 — the period of Protestant Reformation, leading to the revival of the Truth.

(6) **The Philadelphian Epoch:** AD 1847-1947 — The period of "a little strength" and "an open door" which witnessed the revival of the Truth in its purity.

(7) **The Laodicean Epoch:** AD

1947 to the Coming of Christ — a period of affluence and worldly pressures contributing to a state of lukewarmness and self-complacency.

According to this application of the messages, the Lord's words to Philadelphia were prophetic of the era which the Truth re-discovered through the instrumentality of Bro. Thomas. How appropriate, therefore, is then the Spirit's stress on the "key of David" and "the open door". How significant is the emphasis placed upon the "name", "temple" and "Jerusalem"; all of which were enthusiastically expounded in the last century. With this in mind, "Behold I come quickly" has a far greater significance for the present generation than we may have considered. Notice that it appears again at the end of *The Apocalypse* in Ch. 22:7,12: "Behold, I come quickly; blessed is he that keepeth the sayings of the prophecy of this book." "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Such was the blessing promised to the brethren of Philadelphia who lived in anticipation of the Lord's return. The message is both a warning and an encouragement!

"Hold fast that which thou hast"

"Hold fast that which thou hast", Christ exhorted. He would have his brethren fight to maintain the standards and doctrines set forth in the word as expounded by our pioneer brethren. The Greek implies that we must use strength, force or power to hold fast that which we have, but which might be in danger of slipping from our grasp.

The Apostle Paul, mindful of a developing apostacy, likewise encouraged the Thessalonian Ecclesia by writing: "Therefore, brethren, *stand fast*, and *hold* the traditions which ye have been taught, whether by word, or our epistle" (2 Thess 2:15).

Philadelphia was commended and

promised a blessing, "Because thou hast kept the word of my patient endurance" (Rev. 3:10 Diag). The members had responded to the influence of Yahweh's Truth which induces in "he that hath an ear" a disposition to patiently endure the trials of life. Paul calls it the "patience of hope" (1 Thess. 1:3) and "the patience of Christ" (2 Thess. 3:5 mg.) Those who receive the word "keep it, and bring forth fruit *with patience*" (*Luke 8:15*). They comprise the "good ground" into which the seed is sown. This is a development that all must attempt. To such who do so the promise of Christ applies: "I will keep thee from the hour of temptation, which shall come upon all the world to try them that dwell upon the earth". Probably during the reign of the Emperor Decius (AD 248-260) when believers were severely persecuted. The statement does not infer that the Philadelphian Ecclesia was not to suffer, but rather the assurance is given that faithful members would be preserved from falling through trial. They would not succumb to the pressures and renounce their faith nor compromise their standard of conduct. Can we see a like exhortation for today? Has not "an hour of temptation" come upon the Ecclesial world in these Noahic days, testing our faith to the uttermost? The promise of preservation is only to those who have "kept the word of my patient endurance". That is, to those who have *cultivated* the word in its purity bringing forth fruit in their lives and in their Ecclesias. They comprise the "good ground" in which the word has been properly sown. They "*understand it*", so necessary for fruitful development (Matt. 13:23).

Our observation indicates that Ecclesias are succumbing under such pressures. For example, Ecclesias which once supported high standards of conduct, resisting the liberties and licence claimed by moderns are changing ground. Why? Is it because their "little strength" is wilting under con-

stant pressure? And is this due to a failure to properly feed those who have accepted Christ? Whatever the cause, there is a decline from the pioneering spirit, that once motivated Christadelphians. The challenge is whether they can re-gain the previous enthusiasm and vigour of the pioneers.

The Key of David

To Philadelphia, Christ declared that he is the one "that hath the key of David, he that openeth, and no man shutteth; and shutteth and no man openeth" (Rev. 3:7).

A key is for locking or unlocking. To have the key of David is to possess the right to David's throne (Isa. 22:22; 9:6-7), and the right to re-establish it and select those who will share it. How appropriate is this statement when the Philadelphian Epoch is identified with the epoch of our pioneers. Then such "glad tidings" were vigorously set forth. Today, we tend to take those Truths for granted, failing to appreciate the privilege of the hope we have. And how appropriate that we, the living, have witnessed the revival of Israel, and the liberation of Jerusalem "the city of the Great King". Let us remember that Christ not only can invite us to eat at his table in his Kingdom, but he can also "shut, and no man openeth".

As in times past, Yahweh through His son, has set before us "an open door" to preach the Truth that others might be sharers in this Israelitish Hope. It was a feature of last century to vigorously set before the public the elements and requirements of the Truth. The same faithful, vigorous preaching is required in these "last times".

The New Name

Philadelphia was destroyed by the same earthquake that overwhelmed Sardis. However the effects was more demoralising at Philadelphia, because tremors continued over an extended period of time. The Emperor Tiberius

financially assisted the re-building of the city for which it voluntarily changed its name to Neocaisarea (*New Caesar*). Later, during the reign of Flavius Vespasian (AD 70-79), it took the name of *Flavius*, a name which continued to be used along with Philadelphia during the second and third centuries. Now the spirit promises a "new name" to the faithful:

Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name."

We should be striving to identify ourselves with this "new name". This commences when we pass through the waters of baptism which inducts us into the Fathers name, self-styled "Yahweh" (Acts 15:14). Israel was likewise invited to embrace this name when called out of Egypt. The proclaiming of it in Exodus 3:15 when Moses stood before the burning bush was prophetic of the Father's intention to beget a family displaying his moral likeness. *Ehyeh asher Ehyeh* I will be who I will be, signified the intention of Deity to manifest Himself in flesh. It was in every respect a "new name", the Father not having hitherto revealed Himself by it. "I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of *El Shaddai*, but by name Yahweh was I not known to them" (Ex. 6:3).

The name therefore was descriptive of a community of people *separated* from Egypt and all that required. The Father-Spirit thus signified His intentions to manifest Himself in individuals of Adam's race procreated through Abraham. Because of this, he calls Himself "Yahweh Elohim of your fathers; the Elohim of Abraham, the Elohim of Jacob". By this He taught that "He will be the mighty ones of Abraham, the mighty ones of Isaac, and the mighty ones of Jacob," Jesus Christ His son being the first of this

manifestation. Saints are called upon to follow the pattern of His son in order to attain unto that perfection of nature which he now possesses.

“Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is” (1 John 3:1-2).

We are now the “sons of God” if we conform to the pattern of the Son by a moral regeneration according to his character. We will never “be like him” or “see him as he is”, if we fail in this primary development of God manifestation. Where no moral likeness can be discerned there will be no “quickening” of mortal bodies “by his spirit that dwelleth in us”.

The Apocalypse describes the sealing of the servant of God “in their foreheads” (Rev. 7:3). By this metaphor the Spirit would have us understand how the victory can be gained. To be sealed in the forehead is to make an impression, or a mark, by which the individual is identifiable. It was characteristic for slave owners to so mark their slaves by which means they could claim ownership. Are we so sealed by Christ? Are we the “servants of the living God” (Rev. 7:2)? The sealing process herein described is the impression made on the cerebral constitution of man. The “seal” must be constant in all circumstances which necessitates a like reproduction in all its recipients. The 144,000 so symbolically sealed are those who have responded to the Truth’s influence so as to be reflections of “the living God”. This subject can provoke many exhortations as to how we should

occupy our time, and with what we should strive to fill our minds. The Serpent class are mentally sealed with fleshly philosophy, which is the primary reason why they will be “bruised in the head” (Gen. 3:15). The victory of the faithful, is that they will have their Father’s immortal name inscribed upon their foreheads forever: “And I looked, and, lo, a Lamb stood on the Mount Zion, and with him an hundred forty and four thousand, having his Father’s name written in their foreheads” (Rev. 14:1). Here is a name, not only experimentally known by the Christ community, but physically adorning their righteous characters so as to complement that “inner man”. It is “new” inasmuch as it provides for bestowal of divine nature, a new experience establishing the reality of what the name of Yahweh signifies. Then “He who will be the mighty ones of Abraham, Isaac and Jacob; will complete that family which He has called out of Egypt. O how wonderful it shall be then to be part of that Divine and immortal community constituting “the Temple of my God”. To be a pillar or some other article of that Temple city (“The city of my God”) far surpasses any glory that the world can now offer. Let us echo the song of the sons of Korah, “For a day in Thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness” (Ps. 84:10).

This was the promise given to those few of Philadelphia who manifested a “little strength”, of whom it was testified “they have kept my word, and hast not denied my name” (Rev. 3:8). May it be said of us in that day by he who has “the key of David”, that we have sufficiently “overcome”.

R. McAllister (Yagoona)

Let us examine ourselves regarding our stewardship in relation to the Truth, and guard against self-deception. Let not numbers, a rush for converts, or similar motivation, be given a wrong or misleading value. The Truth must be the dominating and controlling factor with us. Should the preservation of the Truth demand it, peace, popularity, and prestige must be sacrificed.



LOGOS COMMUNICATIONS

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS NEAR AND FAR

“Heralds” Appreciated

“Thank you for the booklets you sent me, and for the time you give. I enjoy receiving them, and I read every issue. But because I am moving please note my new address enclosed”. — M.D (SA).

(This reference is to the “Herald of the Coming Age” and the writer is an interested friend. It is very encouraging to receive such correspondence. We have over 600 names on our mailing list, mostly as a result of “Project Australia”, and frequently receive most encouraging comments. Those who financially support these efforts can see that they are not unavailing. — Ed.).

Co-Operation

“Please accept the enclosed remittance for *Logos*. I have forwarded more than the amount asked in the hope that others may benefit from it. If possible use it for some who cannot afford to subscribe; particularly those in the Philippines or elsewhere in the Third World. There is a very real need in these last days for sound exposition and forthright exhortation; for standards of doctrine and

practise are being lowered. We acknowledge that Yahweh provides our daily blessings as well as spiritual ones, and therefore the money is sent but portion of that bounty. Better to use it in the Truth than to “put it into a bag with holes”. We hope that it contributes to the Work of the Truth in anticipation of the Day that is drawing nearer”. — G.M. (NSW).

(Your contribution and the spirit in which it is given are deeply appreciated. We continue to receive letters from brethren and sisters of the Third World who in turn are helped by the literature sent them which your contribution assists to produce. — Ed.).

Logos Tour Of Bible Lands

“I received the last issue of *Logos* this morning, and have spent a very interesting hour in reading some of it. We live in isolation, and both derive pleasant and profit from the contents of the Magazine. It would be wonderful to be with you on one of your tours. Perhaps one day we will be blessed to travel with you. In the meantime we travel with you on paper. Before

long we may be blessed to be with all those of like precious faith in the Land. What a glorious time that will be. With our subscription, we have enclosed a little extra to help the work along.” K.B. (Old).

(Christ, the “Logos” made flesh, will take his multitudinous bride on a tour of the Land of Promise, as is predicted in Song of Solomon. See his invitation in Song 4:8. That will, indeed, be a wonderful occasion. Let us so labour that he will issue us with passports that qualify to participate! Ed.).

Exposition of Daniel

“We find *Christadelphian Expositor* a very good ‘reference book’ for it covers the verses comprehensively. Daniel is a most interesting book to study; and so helpful in resisting the pressures of this evil generation. The example that the prophet gave as he stood apart from the world is stimulating, providing a powerful example for us to follow. We appreciate your labours.” P.C. (NSW).

(It is a delight to share an understanding of the book with others. We, too, find it most motivating — Ed.).

Training Children

"May I comment on one aspect of the article *Dangerous Pressures* (May 87) in respect to infant feeding. I have no wish to detract from the principles emphasised, nor from the warnings we need in the present evil generation; but I do feel that the references to infant feeding could be misleading to any parents who accept and apply the advice given.

"There is no doubt that demand feeding taken to excess could, and very often does, produce a child that has learned to cry or whine until its demands are satisfied. However 'disciplined feeding at regular hours' carried to the same excess has other just as unsatisfactory consequences. I hope that I can speak with experience as a father, grandfather, pharmacist and part-time farmer. In this last capacity the observation of young lambs and calves and their relationship with the mother demonstrates that hunger does need to be satisfied regardless of the time. The Truby-King method administered by Plunket Nurses with a rigid system of feeding would not work in the paddock. A hungry lamb makes its needs known and the mother patiently obliges; but as it grows older and eats more grass the mother institutes a discipline by simply sitting down, thereby denying access to the source of food. In this respect there is a lesson to be learned from the animal kingdom. In early infancy a baby generally cries for one of

three reasons; either the child is wet, has a colic pain with wind, or is hungry; and these three causes should be investigated and remedied as soon as possible. It does not take too much time for a regular pattern of feeding to be established, but there are circumstances which necessitate a flexible attitude to the feeding time. A rigid observance of time interval between feeds ignores several factors having a bearing on feeding time such as the mother's supply, her state of mind, i.e. stress, and the child itself. Today it is easy, with almost everyone having their own transport, to take infants out to ecclesial functions, and this has an effect on feeding habits. Who is to say that every child needs to be fed every four hours? Experience has shown that the interval between feeds can vary in individual cases. Demand feeding does have another undesirable feature, beside forming bad habits, and that is the natural processes of digestion are being constantly called into use, and the stomach is never empty of food.

"The happy medium is somewhere between 'rigid discipline' and the demand feeding, and this is illustrated in the way our heavenly Father nurtures and cares for us. He has taught us in the proclamation of His Name that He is both gracious and merciful while at the same time not willing to clear the guilty. We ought to use these principles in all aspects of our life in the Truth.

"My object in writing

this letter is to caution against a too rigid discipline of feeding, especially of newborn infants. In my experience as a pharmacist over the past 40 years, I have known a number of Plunket nurses. They have not always succeeded with the Truby-King method, and often the cause of this failure has been a too rigid discipline of feeding.

"One final thought to those entrusted with the care in infants. Nature has provided mothers with a vastly superior input food and every endeavour should be made to avoid artificial milk as this is largely a contributory factor in infant feeding problems." — D.T. (NZ).

(I, too, write as a father, a grandfather, and a great-grandfather! In addition to that, I write also as a part-time farmer — so we have much in common. I am not a pharmacist, but I have had experience of retail trade — including the sale of artificial milk formulas, and I thoroughly agree with your criticism of such. In addition, I have had experience in other forms of employment, that has brought me into very close relationship with other people. Throughout this long and varied experience, I have learned the value of regularity in habit forming processes.

This includes feeding at all ages, and of all kinds — including that of the milk and meat of the Word!

Why is it that tourists frequently suffer from digestive troubles? Because their pattern of feeding has been suddenly changed. So also in the spiritual realm. We are creatures of habit, and if we set out a regular

time for study, and discipline our lives to carry it out properly, we will discover that we better "grow in knowledge and understanding". We are inclined to question your statement as to the three causes of a child crying. In a well-trained child your observation is correct. But have you never known of a child crying to gain attention, to howl for a dummy, or to whine to be nursed? In our early married life we learned the value of proper feeding through difficult experience. We nearly lost one of our children through impulse feeding introduced by the Maternity Hospital. In seeking medical help the doctor prescribed for the child, and put it in a hospital conducted by a Truby-King Sister. With my agreement, she ignored the doctor's medicine, and commenced retraining the child in regular feeding. She saw the need of amending the four hourly feeding and reduced it to three hourly periods. Her methods were criticised by a children's specialist in Adelaide to whom I was directed by my deeply concerned parents. I had to make a decision between the specialist and the sister; and after a thorough investigation I made the onerous decision in favour of the latter. I was very young, and inexperienced, but with the blessing of God, it worked out well. Since then, I have experienced the value of habitual feeding whether literal or spiritual (after all the Memorial meeting establishes a pattern of life) as well as other habits that should be encouraged. Therefore, I find it passing

strange that young children are unable to sit through a meeting today without looking at a picture book, or leaving the room for a call of nature! Why is that now the case when it was not in previous decades? Obviously, the habit forming process, the discipline of life is not imposed. I agree with you that a too rigid discipline can create more problems that it solves, but as a part-time farmer I also find the feeding of lambs a little different to the feeding of children. A child eats to live; a lamb lives to eat; Like the sheep or the cow, it must be constantly eating or chewing to fulfil its function in life. We are better to avoid that! Nevertheless I appreciate your comments, and I think we are in general agreement. Let me add this for the benefit of young parents; the Bible teaches the need of proper training and disciplining of children (see for example Prov. 22:6; 23:13). It is irritating and distracting to have troublesome children in a meeting; it reflects adversely on the parents who have failed to train the child aright. The most difficult of all problems today are family troubles manifested in "disobedience to parents". Why is this so prevalent today? Because parents heed the advice of child guidance counsellors (mostly unmarried) rather than the principles set forth in the Word. Children are an "heritage of Yahweh" and should be brought up as He who provided for them originally, has set forth in His word. Thank you for an interesting letter — Ed.).

Youth Aliyah

"I am enclosing a cheque to be put towards Youth Aliyah" A.L. — (Canada).

(Thank you. Your donation, together with numerous others will be handed personally to the Youth Aliyah Organisation in Jerusalem; and at the same time we will take opportunity of expressing the Scriptural reason for our interest in the revival of the nation. Acknowledgment of such moneys has been listed in Ecclesial Calendar from time to time. Unfortunately, pressure of work does not permit us to do this personally to all who have contributed. — Ed.).

Privileged

"Thank you for sending me the book on Joshua which looks interesting. Would you please forward me *Nahum The Comforter* by D. Baird. I look forward each month to receiving *Logos*, and also *Expositor*. I am eagerly awaiting the next copy on Daniel.

"We are privileged to live in the last days, and to comprehend the significance of signs concerning our Lord's return. May the vision shine more clearly each day" — M.E. (U.K.).

(Copy for the next instalment of our exposition of Daniel's prophecy is now being printed, and we hope to forward it to you by air. It is a marvellous book to study in these days. We are certainly privileged to have an understanding of such prophecies. See Dan. 12:10 — Ed.).

Excitement

"Excitement is running high here, as Jeffrey is making final preparations to join the *Logos Tour of Bible Lands*. It is to Eretz Israel and her people, and the glorious hope in her promised Messiah, our beloved Master, that our eyes are fixed. On 22nd Sep. 1983 a great company of Jews and Gentiles were given a welcome just north of Jerusalem by T. Kollek; and what impressed me was his reference to the coming of the Messiah. He declared: 'We Jews believe he is coming soon, and you Gentiles believe he is coming back soon. He is coming 'in power and great glory' with the holy angels to raise the dead, and judge the quick and the dead at his appearing.'

"God speed the day when all families shall go up from year to year to keep the Feast of Tabernacles, as predicted (Zech 14:16)" R.M. — (NZ).

(Jeffrey is back now having enjoyed — we hope — his association with us in the Land, and the marvellous vindication of the Bible in archaeology and fulfilling prophecy he saw. We trust you enjoy his photos — Ed.).

From Nigeria

"It is with much delight that we inform you of the arrival of the *Herald Of The Coming Age*, including the issue on *The Papacy in Prophecy*. We are also grateful for *Logos*. Both Magazines are helpful to us. We must not forget to mention that we are pleased to receive

Signs of the Times

I look around this evil world,
And see a world gone mad.
A world that's falling all apart,
Indifferent to the bad.

Pollution of the earth and sky
The rivers now impure;
Insecticides that kill our foods,
Solutions far from sure.

Medical knowledge increased by bounds,
Dentistry as well.
Nuclear warfare beyond control,
Everything pell-mell.

The moral calibre is gone,
The family unit broken,
Doing right in their own eyes,
Truer words were never spoken.

Young boys with guns in their small hands,
Trained to kill with hate-filled hearts,
Weak nations striving to be great,
Bloodshed in many parts.

Corruption in all the high places,
Leaders that none can trust,
A world so complex, so frightening,
There must be an answer; there must!

How glad we've been called out of darkness
Into His marvellous light,
To see coming true what is promised,
We surely are living by sight.

For as in the days of Noah,
So cometh the Son of Man,
To fulfil God's plan of the ages,
Promised since the world began. J.S.S (U.S.A)

(Thank you for your expressive poem — Ed.).

requests for further information from friends who receive the *Herald*. We follow up these people, and hope that in due course some will accept the Truth. It has been reported in *Logos* that Vol. 2 of *Story of the Bible*

is available. Please forward us a copy. Vol. 1 was a real gem." É.E. (Nig.).

(Through the generosity of our readers we are able to forward you this literature, and will forward a copy of "Story of the Bible" — Ed.).

EXHORTATION

Diary of Life's Journeying

An exhortation given in Hongkong on the conclusion of a Logos Tour of Bible lands. Based on Ecclesiastes 6.

Scenes of Travel

As a group of fellow-travellers through strange lands, we meet for the last time on this tour around the Table of our Lord. We do so at a most significant time, and in a most significant place. We have been together for over four weeks. During that time we have visited five countries that are diverse in customs, culture and religion. In India we saw evidence of fabulous wealth and abject poverty; we observed a people dominated by superstition; with many bowed down by frightful sicknesses, and herded together in makeshift shanties: a land of darkness and the shadow of death.

In Egypt we found a nation living on its past. Its bygone glory contrasted with the "baseness" of its present state. Even the Nile, that magnificent river, the life-stream of Egypt, was polluted, so we must not drink of its water. Here the people were steeped in another form of superstition, subsisting in ignorance of the truth. If India was a land of darkness, this was a land of poverty.

We left it along the route taken by Israel, traversing the green fertility of the land of Goshen, and moving down the eastern coast of the Red Sea in the footsteps of Moses, up the Valley of Rephidim to Sinai.

And after climbing Sinai we travelled through the desert to

Israel. What a contrast. Israel pulsed with life! We were in the land of fulfilling prophecy: the national miracle of these modern days. Our experience was summed up by the caption on the plaque on the heights of Carmel: *Israel lives, and is a living witness that God's word is Yea and Amen!* We traversed this land from the deserts of the south to the bubbling, swift-moving streams of the north. The land throbbed with life. Yet even with the evident hand of Providence among the people, causing them to return, they remain spiritually blind: unable to understand, or come to grips with the reality of the Messiahship of Jesus Christ our Lord, and the redemption offered through him.

Then we crossed the River Jordan, reversing the approach of Joshua, with the heights of Nebo to our right. Upon the eminences of the mountain range there once stood two men: the false and the true prophets: Balaam and Moses. And from Nebo's heights we also over-looked the scene before us. In Jordan we saw much of desert. We travelled down the Desert Highway, and up the Kings Highway. We breathed in the dust of the land. The Desert Highway (the main artery north and south) was thronged with thousands of trucks and transports moving provisions and munitions to

battle-scarred Iraq. Jordan is a land of blindness. It refuses to acknowledge the existence of Israel. Across the Bridge that moved over the Jordan the customs official took exception to any books or maps of Israel we were carrying. How stupid to claim that Israel does not exist! It is there! They can view it, as did Moses, from afar. "Blindness in part" has happened to Israel, but not as completely as that manifested in Jordan. It epitomised a land of hypocrisy and folly.

And from Jordan, we flew mighty distances to land in Hongkong: a concrete jungle of mercenary traders, who delight in the music of their cash registers. But there was a little light here, shed by the few members of the local Ecclesia whom we are delighted to have in this meeting today. Nevertheless, this last of the places we visit on our tour epitomises the 20th century curse of humanity — *Materialism*.

What a wealth of experience we should have gained in these four weeks. We have seen, talked, walked and bought. We return home with minds filled with explanations and expositions; and our cases filled with souvenirs. To what purpose is it all? As we are on the eve of completing our tour, we savour again some of the experiences we have enjoyed with one another. What is our destiny in life?

Solomon's Tour

In *Ecclesiastes* Solomon describes a tour. It was a tour of life. He wanted to discover for himself (that he might record it for all humanity) the chiefest good; the greatest satisfaction in human endeavour:

"I gave my heart to seek and search out by wisdom concerning all things that are done under heaven: this sore travail hath God given to the sons of men to be

exercised therewith. I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit. That which is crooked cannot be made straight: and that which is wanting cannot be numbered. I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem: yea, my heart had great experience of wisdom and knowledge" (ch. 1:13-16).

"I gave my heart", he says, "to seek and to search out by wisdom all these things". The king armed himself with all the necessities of his quest. He went forward on his journey with all the requirements that he needed as he says in v.16: "I have come to great estate, I have gotten more wisdom".

Solomon visited many areas of life, viewed many changing scenes. He built buildings and established beautiful gardens. He set his mind to wisdom, mirth, laughter and folly. He studied music, he considered wonderful words of poetry, he gave himself to learning. He used that vast wealth of ability and understanding that God had given him that he might discover the most profitable objectives of life, the most satisfying paths for his people to follow.

Solomon's Diary

At the end of his life he sat down and wrote his diary. He desired to record therein all his experiences. We have his diary, in the book of *Ecclesiastes*. Through its pages we journey with Solomon on his great quest of life.

In Ch. 1:17, we find him traversing the streets of wisdom, then madness, and folly: "I gave my heart to know wisdom, and to know madness and folly". He photographed his experiences in his mind. What was the end of that journey? "I perceived

that this also is vexation of spirit." When it was all over he was left with a feeling of emptiness. There was no lasting good in that part of his journey. It left him dissatisfied. He recorded his impressions: "For in much wisdom is much grief." The more wisdom he had the more it emphasised only the grief that faced humanity. His wisdom emphasised the emptiness of life. The wiser he became, the more places he visited, the more grief he felt, as he saw the hopelessness of life about him.

The City of Pleasure

Solomon decided to visit another place. Perhaps in one of relaxing mirth and pleasure he would find that for which his soul craved. He says in ch 2:1:

"I said in mine heart, Go to now, I will prove thee with mirth; therefore enjoy pleasure."

Put your heart to pleasure, grasp every opportunity of enjoyment! But as he wandered through that city he was compelled to exclaim, "Behold, this also is vanity". The pleasure dimmed, the joy turned sour.

He said of laughter, "It is mad", and of mirth, "what doeth it?".

To what end does it all tend?

"I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven."

But nothing was lasting. Inevitably the experience palled leaving only a vacuum of sadness.

So then Solomon tried the other extreme. He gave himself to toil, occupying himself in labour and to building projects, where he should find what he is looking for.

"I made me great works, I builded me houses; I planted me vineyards; I made me gardens and orchards, and I planted

trees in them of all kind of fruits; I made me pools of water, to water therewith the wood that bringeth forth trees." (ch. 2:4-6).

Today they are in ruins. We have seen them; the pools of Solomon; the vast building blocks of the Temple; the quarries from where he extracted portion of his materials. But the glory has gone, the toil has ended. The busy activity to which he gave himself in those centuries past, did not of itself provide any lasting happiness. Only ruins remain.

The City of Business and Music

In v7 He decided to give himself to business and trading.

"I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me."

He gave himself over to what we see in this city of Hong-Kong — business and trading. Moreover (in v.8) he gave himself to listening to the best orchestras and choirs in the land.

"I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts."

There was no limit to the capacity that Solomon could call upon.

At the end of this chapter he considered the sum of it all. Whatever sphere of life one faces, whatever achievement and progress we seek, there is no true happiness that fills the soul with lasting goodness, and contentment. The greatness of the past is today's ruins. The ancient glory of Pharaoh's court has faded into the silent temples of Egypt. Even the achievements of Israel with their inventions of drip irrigation and medicine, and all the other things to which Jewish ingenuity can adapt itself, cannot solve its prob-

lems of economy and security in the land to which they have returned. And in the bustling buying of Hong Kong, the joy of the bargain soon passes in the daily round of toil that faces us next day. Why is this the common experience of all mankind? Why is life but vanity, vexation, and emptiness of spirit? The reason for this emerges as we read through this Diary before us, this tour of life that Solomon has recorded for us.

Lessons From the Diary

Chapter 6 of this Diary emphasises that all we receive in life, whether good or bad, whether blessings or not, are unable to completely satisfy the inward feelings of the human soul.

Consider the case of a person without a family (v.2), or (in v.3) one who has many children. The childless has none to share with him his life's goods, whereas those with a family often experience argument and contention, by children moved by avarice and greed. And this can continue after the parents are gone.

"If a man beget an hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good, and also that he have no burial; I say that an untimely (stillborn) birth is better than he"

That is how Solomon, who had everything, thought of it. We have not his wealth or his ability; but we are compelled to acknowledge the truth of his words.

Perhaps long life, perhaps experience will provide the answer to the quest? Solomon suggests in v.6. But no!

"Yea, though he live a thousand years twice told, yet hath he seen no good: do not all go to one place?"

That is the end of it all. Rich or poor, wise or foolish, inevitably this is their end.

The wise man claims that men work for personal satisfaction; "all the labour of man is for his mouth" (v.7). So he puts forth his hand only to bring it to his mouth. He wants everything for himself. The more we have the more we want. Such men as Howard Hughes, Rupert Murdoch and others who have set themselves to accumulate wealth. They find no true satisfaction, and have too much; yet they still drive on. The appetite is never filled. Man works for personal satisfaction but it constantly eludes him. That's not the greatest good for which Solomon was seeking.

Even position and status can't provide it. In v.8 he says:

"What hath the wise more than the fool? What hath the poor, that knoweth to walk before the living?"

It doesn't matter what our status, our wealth, our abilities, or our achievements might be. All of us are faced with similar problems. Materialism is not the answer to what we need in our innermost soul. The wise, the fool, the prudent, the waster, the rich and the poor all experience the same feelings of dissatisfaction with life, when God is left out of consideration.

Rules for Daily Living

So now Solomon gives one of a number of cardinal rules for better living that are found throughout his diary. He declares (v.9):

"Better is the sight of the eyes than the wandering of the desire".

Better to enjoy what we have than manifest restlessness for that which we have not. Better to enjoy that which God is His grace and mercy has given us, accepting it with thanksgiving and contentment.

So this page in the diary of Solomon (Ch.6), concludes with a reminder of the limitations of life

due to the nature we bear:

"Whatever he be, whether he be rich or poor, or wise or a fool, whatever he be, his name has been given him long ago, and it is known that he is man (Adam)".

Whatever our condition in life, let us ever bear in mind our relationship to Adam: our life is limited, our nature is weak, and susceptible to the sicknesses and ills of life. We are subject to vanity. Solomon states: "Neither may he be content with Him that is mightier than he". That is with Almighty God. The tendency of flesh is to blame God for conditions it brings upon itself. We need to avoid doing so, and recognise our responsibility to live our lives wisely.

Solomon poses three questions in vv. 11-12:

"Seeing there be many things that increase vanity, what is man the better?"

In other words, the more we have, the more vanity we experience. Possessions do not make man "the better". But submission to God's way will do so:

"For who knoweth what is good for man in this life, all the days of his vain life which he spendeth as a shadow?"

Present life is vain: a mere shadow. There is no real substance in it. About us people are wearing themselves out in a vain show that will end shortly. Their existence is largely purposeless. We have observed them like that in Egypt, Jordan, the East, even in Israel. What eternal objective have they? Vanity! We, however, have the opportunity of writing something purposeful and eternal in our diary of life.

The chapter ends with a pertinent question: "Who can tell a man what shall be after him under the sun?" (Ecc. 6:12).

We do not know what is around the corner, what even the morrow will bring forth. But we can, and

must, look to the vision beyond: that which God has set before us.

The Wiser Than Solomon

The Lord sums it up in his parable in Luke 12. He taught: "Take heed, and beware of covetousness" (the great sin of this age), "for a man's life consisteth not in the abundance of the things which he possesseth.

How true. Solomon had them all. But writing from the depths of his experience, he declared: "All is vanity and vexation of spirit".

The fool in Christ's parable did not recognise that. He saw the accumulation of material possessions as the great objective in life. He was rich, and to protect his riches, he pulled down his barns and built greater. He saw one thing in life: Himself! Notice the emphasis on "I" and "my" in the words he spake: "**I** will pull down **my** barns; **I** will bestow **my** fruits and **my** goods. **I** will say to **my** soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry."

But his plans turned out to be the last page in his diary! God declared: "Thou fool, this night thy soul shall be required of thee!"

What use his accumulations then! Only material for his successors to quarrel over! So Solomon observes: "Neither may he contend with He that is mightier than he". The fool in the parable argued with God. Not consciously. But when he said, "Soul, take thine ease: eat, drink and be merry" he did so. For God decreed otherwise. All his life, all his achievements ended in a night. Like shadows they had no enduring substance. So Christ observed: "So is he that layeth up treasure for himself, and is not rich towards God".

The Diary Lengthens

Back in *Ecclesiastes*, the words of

the exciting experiences of a young king on a throne, with wealth and wisdom beyond the knowledge of others. It concludes with a picture of an old man on the eve of death (Ch. 12). He has gone through life's experiences; and now views himself in a mirror that is dulled. He no longer is able to enjoy the vitality of life. Desire itself fails. In the mirror he sees a man with the marks of age, seeking a rest that only the sleep of death can provide.

He notes that "the keepers of the house tremble, and the strong men bow themselves". This man cannot properly control his actions. His hands tremble; his arms are weakened; he tires quickly; his back is bent with age and infirmity.

His "grinders cease"; his teeth decay and fall out. Those that "look out of the windows be darkened" for his sight becomes dim. This man who once had everything now finds that life itself is denying him real pleasure: "The doors are shut in the streets when the sound of the grinding is low". He experiences the problems of insomnia: "He rises up at the voice of the bird." His voice lacks the note of command and resolute: "All the daughters of music are brought low". One time fearless, he now is worried and concerned with problems: "afraid of that which is high, with fears in the way". External evidence of age is there: "The almond tree is flourishing" (his hair turns white), and "the grasshopper is a burden" (he feels weakness of the flesh). He no longer has a keen interest in matters that once dominated his attention: "desire fails". Finally: "Man goeth to his long home, and the mourners go about the streets".

That is life. The early enthusiasm, vitality and excitement of youth

gradually fades, and our period of probation and pilgrimage draws to an end.

The Summary

What value now is the building of houses, planting of vineyards, setting out of gardens and orchards, or digging pools. What use the pleasures of life that once appealed, or the long hours of labour for riches that corrupt or corrode? As an old, bent man, his labour ends in silence: "The dust returns to the earth as it was; and the spirit returns unto God who gave it."

Remember our visit to Egypt, and the wealth and glory of the Pharaohs? Remember the mighty statues of Rameses with the left foot forward to emphasise the vitality, strength and action of the man in life? Where is that man now? His mummy has been taken to France because the worms are consuming it. Even the statues are corrupting, as we saw. All the glory of the Pharaohs, all the past grandeur of Egypt are gone. This reflects the truth of Ecclesiastes 12:3-6. So with all the ruins and antiquities we have viewed in our travels. One time kings, and captains, and statesmen dwelt in the palaces; today are ruins and their inhabitants only shadows. Consider the 14,000,000 people in Cairo today, plus the many more millions throughout the world. "Like sheep they are laid in the grave; death shall feed upon them". They lie there without hope. But that is not our destiny! Of them it can be said in the terms by which Solomon summed up life without God: "Vanity of vanities, all is vanity". But we can see beyond the epoch of vanity.

Before he completed his diary, Solomon, as an aged man, saw more clearly than ever before the real

issues of life. His God-given wisdom pondered all its aspects, causing him to comprehend with crystal-clear clarity that fleshly wealth, and power, and might, and dominion end, but God's way reveals a pathway that "shines more and more unto the perfect day". As an old man he felt the weakness of flesh, but as a wise man he discerned the value of truth and righteousness. It revealed a wealth greater than gold, a diamond of truth that sparkled more brightly than any gem:

"Let us hear the conclusion of the whole matter: Fear God, and keep His commandments; for this is the whole duty of man" (Ecc. 12:13).

The word "duty" should be omitted from the text. "This," declared Solomon in a wisdom made greater through experience, "is the **whole man**". A man is not *whole* without this. But with it he becomes mature, complete, properly balanced. The man that attains unto that wisdom achieves everything in life. Those who "fear God and keep His commandments" are no longer found in the classification of vv. 3-6: they become uplifted in hope; whole, complete, strong, virile. The grave cannot hold such forever; eternal life awaits them after a short and restful sleep.

Concluding the Diary

On that note Solomon's diary closes. Yet he can anticipate the future: "For God shall bring every work into judgment with every secret thing 'whether it be good or whether it be evil'. The Judgment Seat will reveal two classes: one who shall be but "dust returning to the earth as it was" (v.7); the other who have implanted in animated dust, something of the Divine, which will attain unto eternity. The latter will be "whole" people, complete and immortal.

We on this tour, are writing diaries. We know what that means. We have travelled from place to place. We have made notes for our diary to be completed at home. Whether we finish it depends upon our determination. But there is another, more important diary we are writing; which will be read by others, whether we like it or not. That diary will reveal many mistakes, as do those of Solomon, David, Abraham, Jacob and other worthies, apart from the Lord. But those mistakes can be removed by the eraser of God's grace and forgiveness. When that is sought only worthwhile records will remain. It then will become the diary of a "whole" son or daughter of God.

One day we shall again find ourselves at Sinai where those rugged, silent, naked, awe-inspiring mountains overshadowed us; mountains that typed some of the harshness of life under Law. Remember the agony and effort of Sinai as we climbed it? There remain figurative mountains for us to climb which we will only succeed in doing through faith. What will our diaries reveal in that day? "I took me films? I gat me souvenirs? I made me purchases? I wrote me notes?..." Will that be all they will disclose? Or will our diaries show that we have profited by our journeying; that as we walked together along the paths of Joseph, or of Abraham, Paul, the Prophets and the Lord, we pondered the lessons their lives reveal and profited by the exercise? Will our excursions into these Bible lands we have viewed together change our lives in measure?

They are designed to that end.

Paul completed his diary on a very high note:

"I have fought a good fight: I have finished my course; I have kept the

faith", he wrote (2 Tim. 4:7). Here was a "whole" man. Therefore "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."

They are "whole" men and women who love the appearing of the Lord. The last lines of their diaries will be like those of Paul; revealing that they have run their courses acceptably before God.

But of all the diaries that are opened in that day, only one will need no erasure. It records a journey of life that lasted 33 years of perfection. It reveals descriptions of divine glory. We have opportunity to read of that diary in the Law, the Psalms, the Prophets, and the writings of the Apostles. How lovely it is! Whether it be the sad moment when the people of Magdala (which we visited) turned their backs upon him; or the lovely moment in Bethany when Mary bowed before her Lord to anoint his feet with her valuable ointment! There is beauty in every scene. Whether we consider the sepulchre (as we viewed one at Gordon's Calvary), and pondered the folly of a people who rejected their Messiah; or the terrible scene of the wilderness of temptation where he successfully resisted the devil in anticipation of his final victory! There is beauty and victory in it all. There is so in the thrilling picture of two Pharisees, Nicodemus and Joseph of Arimathaea, who were drawn out of darkness into light by his death. They turned their backs on their companions of error and wickedness, because they recognised the significance of his sacrifice. It is all in his diary which is perfect and complete.

A further page of that diary is already recorded. It is the description given by John in Patmos:

"I looked, and, lo, a Lamb stood upon Mt. Zion, and with him a hundred and forty-four thousand, with their Father's name written in their foreheads" (Rev. 14:1).

That symbolic number comprises the elect, all made perfect, all complete. Their name is not "Adam" but "Yahweh". They have recorded a diary that reveals that they have risen above the flesh, above the weakness of humanity, above the power of mortality, and death, and the grave. John declared:

"I heard a voice from heaven as the voice of many waters and the voice of harpers harping with their harps, they sang a new song which no man knew, and no man could learn but the hundred and forty-four thousand which were redeemed from the earth. These are they that were not defiled with women for they are virgins. They follow the Lamb whithersoever he goeth."

That was the pathway of life for them; the street through which they walked as they "followed the Lamb whithersoever he goeth". "I am the way, the truth and the life," he declared. We follow him as our guide, through testing and trial now, but to glory and life in the age to come. In that day our tour will be completed; we will come to our eternal home. Upon the table before us, in the bread and wine are seen the golden threads of restraint and dedication that must show through in our diary of life. It will lead us to a greater than Solomon, clothed in a glory far transcending his, with a wealth such as he never attained unto, and a majesty that will bring all the world to his feet. The bread represents the flesh crucified; the wine, the dedication of a new life. We recognise our need to imitate the things for which they stand. If we do that in faith, when we are gathered to Sinai, and the diaries of our lives are opened and read, upon every page there will be inscribed: Glory to God in the highest.

Let that ever be our conscious aim.
G.E.M. (Woodville)

The Doomed World in the Light of Prophecy

What Effect Is Television Having Upon Your Family?

It may come as a surprise to realise that television has now been established in Australia for thirty years, having been first introduced in 1956. National and Commercial stations opened in Melbourne and Sydney in time for the Olympic Games which were held in Melbourne that year.

Always extremely popular with Australians, T.V. received an added boost with the commencement of colour transmissions in 1975.

However, what have the effects been — on family life, and upon the social fabric of society-at-large?

Initially, to the majority, television appeared to be mostly good clear fun. It was a modern-day wonder, with many humorous family shows, programs of drama, the telecasting of major sporting events, and the remarkable phenomena of being able to sit comfortably in one's living-room and see the coverage of important news events.

The quality of T.V. production has developed astonishingly since those early days. But what of the quality of material presented? And what of the effects upon the Citizens of Australia?

A recent enquiry, set up as an International Year of Peace Project, found that Australian children are exposed to disastrous amounts of violence on T.V. screens. It was concluded that violent television

programs were "desensitising" children to real violence.

No less than 650 groups or individuals made submissions to the enquiry.

One man associated with the enquiry stated:

"We saw that by the age of 18 most children will have spent more time watching television than in school. And by 18, those children will have witnessed more than 18,000 murders as presented on television, and countless acts of violence".

This, it was stated, was having an unhealthy effect upon children's development.

The enquiry's report said that children who regularly viewed television violence tended to become insensitive to the suffering of others, and sometimes more aggressive toward others.

Worse: "These misconceptions do not vanish into thin air once the child is grown", the report claimed.

The facts are startling. One Hobart school found that children were more aggressive on Mondays, because they had watched more violent television during the weekend than on weekdays. "It

became necessary to run relaxation classes early in the week to release some of the pent-up aggression, before creative work in the classroom could begin", the report said.

One researcher "followed the development of people from age 8 to 30" and found that "those who watched violent television programs as children were more likely to be arrested for violent crimes as adults."

Have we got something better to offer our children? Are we responsibly concerned that our children should develop soundly, with wise guidance, to safeguard their eventual passage into the real adult world?

The God Who created us, and gave us life and breath, has placed on record in His Word — the Bible — wise counsel for men and women to follow; with further advice to the effect that an understanding of God's Word should be taught to our children. "Train up a child in the way he should go: and when he is old he will not depart from it", is the sure and encouraging advice of Almighty God (Proverbs 22:6).

Needless to say, unless parents are themselves able to "discern both good and evil" and have developed a sound "knowledge" concerning the Gospel of salvation, they will not be in a position to obey the wise counsel of Paul: "Do not provoke your children to anger, but bring them up in the *discipline* and *instruction* of the Lord..." (Heb. 5:14; 2 Peter 3:18; Eph 6:4).

A united, loving and stable family life provides a durable basis for facing the challenges and pressures which the modern environment exercises against the unity and solidity

of the family circle. But such a favourable accord can only prove to be of real and lasting value if soundly based upon the wise teaching of God's Word. A family who learns to rejoice together in a mutual respect for the things of God, with a clear understanding of His Word and the wonderful details it reveals concerning the future, has no need to become involved in the destructive influences the world would endeavour to press upon us. The apostle Paul counselled: "Rejoice in Christ Jesus, and have no confidence in the flesh"! (Phil. 3:3).

Such a way of life may seem difficult to develop. Such is not the case. It is simply a matter of understanding the correct priorities in life. And giving first place to the most important things. Christ will come with a glorious inheritance for all who serve him, in the true spirit of God's Truth: "Well done, good and faithful servant... I will make thee Ruler over many things. Enter thou into the joy of thy Lord..." (Matt. 25:23).

The ways of the world offer little other than unhappiness, discontentment, and a bewildering lack of worthwhile direction. Seek God's way. For yourself. For your family. If this disposition is developed, we have a firm promise from God: "I will never leave thee nor forsake thee..." (Heb. 13:5).

Learn to seek God, and to trust Him, as have the faithful throughout the ages. "Lead me in thy *truth*, and *teach* me: for thou art the God of my salvation; on thee do I wait all the day..." (Psalm 25:5).

Peace of mind for the present, and hope for the future, can be found by no other means and from no other source. J.Ullman (W.A)

"That righteous man dwelling among them, in **seeing and hearing** vexed his righteous soul from day to day with their unlawful deeds" (2 Pet. 2:8).

QUESTION ANSWERED

Justification by Faith

“When is a believer’s faith counted to him for righteousness? Paul teaches that circumcision is related to baptism in that the ‘body of sin’ is ‘put off’ (Col. 2:11; Rom. 6:6). He also states concerning Abraham that circumcision was a seal of the righteousness of faith (Rom. 4:11), thus indicating that he was justified by faith prior to circumcision. Bro. Thomas writes: ‘That the immersion of a man of the same faith and disposition of Abraham is connected with circumcision I have shown; to such a man, immersion into the glorious name is the token of his justification by faith, as circumcision of the flesh was to Abraham (Elpis Israel p.250). However, I cannot really see how that we can be justified by faith before immersion. Bro. Thomas continues: ‘A man’s faith in the Gospel is counted to him for righteousness in the act of being baptised into his name. There is no other way than this, and even a believer of the Truth will die in his sins unless he submit to it’ (Elpis Israel p.260). — W.W. (Vic).

Answer: Your question is answered in the statement of Bro. Thomas that you quote, namely, that justification, or righteousness, by faith, takes place at baptism. That is because baptism is an act of faith by which a believer shows that he has been convicted of the Truth. It is not to be confused with circumcision. Paul taught concerning baptism:

“Ye were servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered unto you. Being then made free from sin (i.e. by justification or forgiveness) ye became the servants of righteousness” (Rom. 6:17-18).

As a “servant of righteousness” or justification you are expected to obey its requirements. Circumcision and baptism are not the same, though they are related. Circumcision of the heart (Rom. 2:29) is the

repudiation of the flesh. It is described as being related to baptism by Paul to the Colossians (Ch. 2:11), only because baptism is the first act of obedience. Baptism, however, is not the whole of obedience; it will not of itself assure a place in the Kingdom, but circumcision of the heart will. This is the “putting off of the body of the sins of the flesh”, and it commences with baptism, but needs the daily repudiation of the flesh, and manifestation of the character of Christ.

Abraham typed this. He was justified by both faith and works. That is the teaching of both Paul and James. Paul wrote:

“For not the hearers of the law are just before God, but the doers of the law shall be justified” (Rom. 2:13).

This teaching, James confirmed:

“Ye see then how that by works a man is justified, and not by faith only” (James 2:24).

As Abraham was justified by both faith and works, so must all who would walk in his steps.

It is true that “Abraham believed God and it was accounted unto him for righteousness” (Gen. 15:6; Rom 4:3). Before that commendation was pronounced upon him, however, he had demonstrated his faith by leaving Ur then Haran, and crossing over the river into the Promised Land. These were acts that vindicated his faith. But the justification, or righteousness (the words are related) was provisional only, and conveyed no guarantee that the Kingdom would be granted him. Nevertheless, it demonstrated his faith. The word “believed” signifies more than merely to “know”; it signifies to have faith and conviction that which is known.

Abram had shown that by his action in separating himself from his home, friends and family, and obeying God by moving down into the Promised Land. His passing over the river was equivalent to baptism, but continued obedience was necessary, and so he submitted to the rule of circumcision. Subsequently, by his supreme and superb act of faith in offering up Isaac, he was justified by works, and given the assurance of the promise by God confirming it by the divine oath. This is the teaching of James (see Gen 22:15-16; James 2:21-24).

All who would gain the Kingdom must follow the same process. Their

comprehension and conviction of the Truth must be allowed to generate faith. This leads of baptism and justification in that act. But that is only the beginning of the process. Having publicly testified by baptism that they have repudiated the flesh, they must demonstrate it by action. This requires the setting aside of the lusts of the flesh and the rendering of obedience to God. That is true circumcision of the heart. It will be only to the extent that believers build into our lives the qualities of Christ, rejecting the way of the flesh, that will result in the granting of eternal life.

The *Apocalypse* states:

“His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for linen is the righteousness of saints” (Rev. 19:7-8).

As Bro. Thomas shows in *Eureka*, and as *The Diaglott* and other versions render it: “fine linen is the righteous actions of saints”. Such actions or “works” will demonstrate that “faith has wrought with works, and by works is faith made perfect” (James 2:22).

The preposition in the statement: “faith was accounted unto him for righteousness” is *eis* which signifies the action of moving unto or into a position. Baptism constitutes justification by faith, circumcision of the heart will result in justification by works. The latter is necessary for salvation.

You may find some help in the study notes put out by us on James in the book *From James to Jude*.

Logos Committee

The Coming of the Lord Draweth Nigh

What wait we for? For the arrival of the Lord from heaven. Nothing short of this will satisfy. The signs of the times draw all their interest from this. But for this there would be no signs of the times to us, but the fearful omen of hopeless evil, creeping like a great nightmare over the world.

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A Final Word...

With but a few exceptions, the human race has rejected the mercy of God, and has claimed that man can and must find his own way in the darkness. "He repudiates all lordship over him" (*Elpis Israel*, p.1). One of the dominant characteristics of the flesh is human pride. It was first manifested by Eve as she gazed longingly at the forbidden tree, and perceived that it would "make one wise". Cain manifested the same attitude. He refused to present the offering which was required of him, and when the angel sought to correct him he spurned the instruction and indulged in brooding self-justification which ended in murder and his subsequent alienation from God. Such is flesh, and the arrangement of things that comes into being through its thinking. "The whole world lieth in wickedness."

Two things cause mankind to be alienated from God: ignorance and wicked works (Eph. 4:18; Colos. 1:21). Both have been preeminent in human thought and action throughout the ages.

"What shall we say to these things?" asked brother Thomas.

Let him provide the answer: "To the Bible, then, all must come at last, if they would be truly wise in spiritual things" (*Elpis Israel*, p.3). With these words, the author set down a thesis which remained the guiding principle throughout the several hundred pages which occupied his exposition on "spiritual things", to which he gave the title: "*Elpis Israel*".

Logos Committee



In The Darkness

*"Who is among
you that
feareth
Yahweh, that
obeyeth the
voice of His
servant, that
walketh in
darkness, and
hath no light?
Let him trust in
the name of
Yahweh, and
stay upon his
God."
Isaiah 50: 10*

The clouds hang heavy 'round my way,
I cannot see;
But through the darkness I believe
Yahweh leadeth me.

'Tis sweet to keep my hand in His
While all is dim;
To close my weary, aching eyes,
And follow Him.

Through many a thorny path He leads,
My tired feet;
Through many a path of tears I go;
But it is sweet.

To know that He is close to me,
Yahweh, my guide,
He leadeth me, and so I walk
Quite satisfied.

To my blind eyes He may reveal
No light at all;
But while I lean on His strong arm,
I cannot fall.

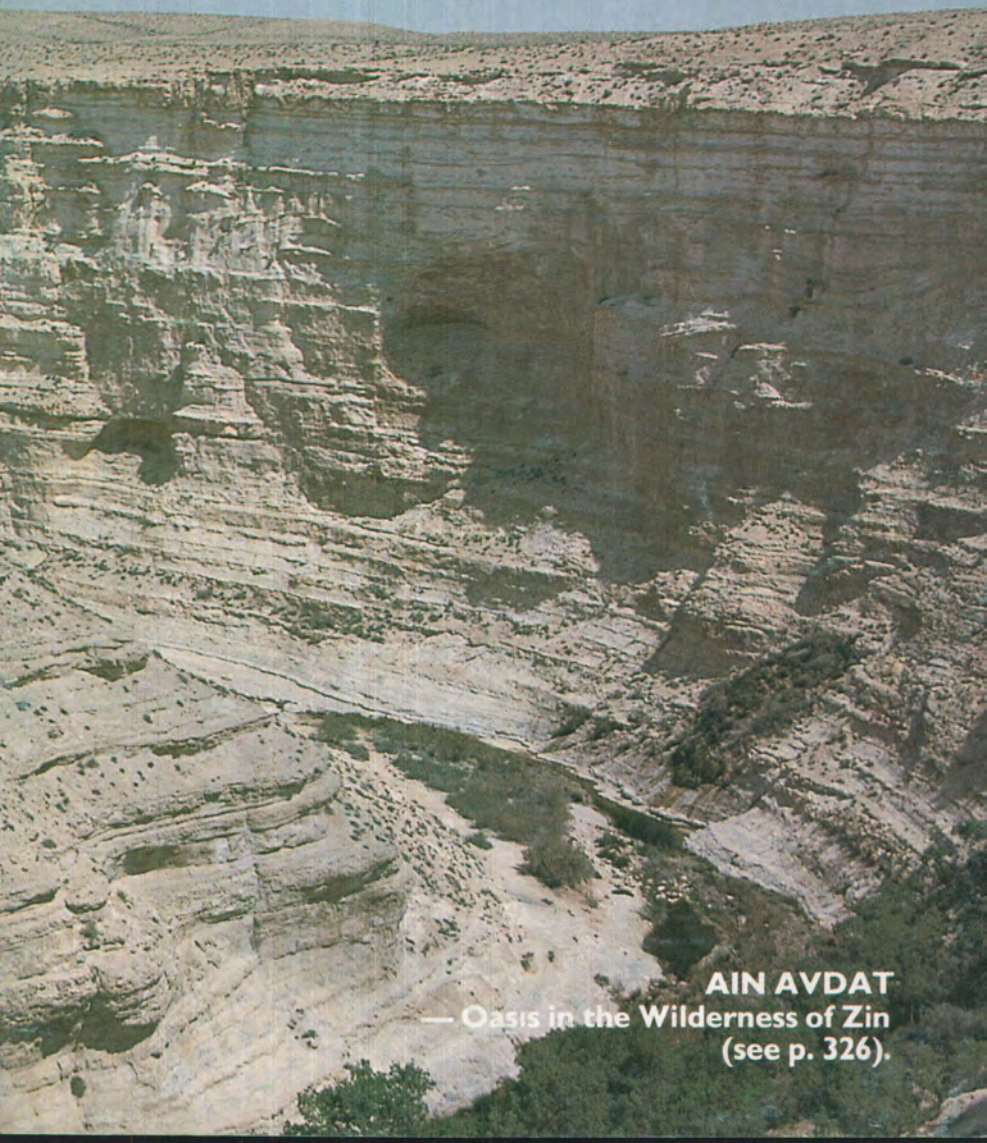
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August, 1987



AIN AVDAT
— Oasis in the Wilderness of Zin
(see p. 326).

Faith Unfeigned

What is a good conscience?

That state of mind which causes a man to do things that are right because they are right, and not because they are pleasurable in themselves.

Right things are sometimes pleasurable, but they are by no means always so.

The difference between the man of good conscience and the man of indifferent conscience is that the former does right, sunshine or rain, pleasure or pain; whilst the latter does right when it happens to be agreeable, and swerves to the wrong if the right interferes with his interests.

None will enter the Kingdom but those who carry about with them a thorough love of righteousness, and put their love so far into practice that they will not allow themselves to be drawn into wrong doctrine, even if it is to save their lives. Many people do right so long as there is no detriment from that course; but the moment it works out against their interests they do not scruple to do a little wrong, and sometimes even a great wrong. This is fatal to spiritual prospects. "Know ye not that the unrighteous shall not inherit the Kingdom of God?" "Without holiness, no man shall see the Lord." Therefore, let us all observe this exhortation carefully.

We ought to be scrupulously honourable — men and women of good faith, whose word is sacred; who consider a promise binding, even if fulfilment is detrimental.

There is a difference between real faith and sham faith. Faith is the conviction or belief of what God has promised; and if our profession of faith is real, our faith will influence all other thoughts and actions.

Real faith is a treasure, a companion of delight, a spring of living water, a fountain of purity. Those who shall enter into the Kingdom of God are men of unfeigned faith, which enables them to do what others will not do. It is no wonder that a man of sham faith will not sacrifice anything for the sake of it — because in reality he does not see the good of it. The man who possesses real faith — faith unfeigned — will sacrifice anything for it. He will be like the apostle Paul, who counted all things but dung that he might win Christ. Others may not take so strong a view meantime; but we may rest assured they will rue their weak views in that day when Christ appears once more on the earth, and sends his summons to all the kings of the earth to make way for God's kingdom. When that time comes, people who do not now agree with Paul will then see what they have lost! — R. Roberts.

Abraham's Faith

"Get thee out..." (Genesis 12:1)

The significant charge given to Abram as recorded in Genesis 12:1 commands: "Get thee out of thy kindred..."

In the Hebrew, the directive is expressed in two words *LH LH*. The consonants are identical (and Biblical Hebrew is expressed only in consonants; the vowel points were not added until much later), but the vowel points in the second word give the command as *Lech Lecha*. The phrase literally translated signifies *Go you!!*

A recent issue of *Bible Review* has some interesting statements to make on this.

First, it points out that these two words occur in conjunction only twice in the Bible: In the related commands of Gen. 12:1-3 and 22:2.

The commands are stated in the imperative mood, a form of expression denoting urgency, and implying that it is to the benefit of the one addressed to act in accordance with the instructions given.

In answer to the first, Abraham, motivated by faith, obeyed; and moved down into the Land of Promise. By so acting he was justified by faith as Paul declared (Rom. 4:3-5).

The second is recorded in Genesis 22:2, and in the amazing response of obedience to the difficult command requiring Abraham to offer up his son, he was, declared James, "justified by works" (James 2:21). So his faith was perfected by his actions (v.22).

There is a remarkable and appropriate symmetry in the commands issued as described in Genesis 12 and 22.

Genesis 12

Go thou!
Out of thy country,
From thy kindred,
From thy father's house
Unto a land
That I shall shew thee

Genesis 22

Go thou!
Take thy son
Thine only son
Whom thou lovest
Into the land of Moriah
Even Isaac

In the English version the latter order is not so clearly expressed as it is in the Hebrew; for in the former, Isaac is mentioned in the second line, but in the Hebrew his name is placed last, as set out above.

According to Jewish tradition, these statements comprise dialogues between Abraham and the angel who conveyed the command, in the following manner:

Angel: Take your son.

Abraham: I have two sons.

Angel: Your only son.

Abraham: I have two only sons: Ishmael is the only son of Hagar, and Isaac the only son of Sarah.

Angel: The son whom you love.

Abraham: I love both sons (see Gen. 17:18).

Angel: Even Isaac!

To this there was no response but obedience.

The command of Genesis 12 can be similarly divided into request and reply; for like that of Gen. 22 it is completive in construction, one statement adding to the original thought and command: *Go you!*

These two short Hebrew words thus connect two pivotal episodes in Abraham's life. They are taken up by Paul and James as expressive of Abram being justified first by faith, and Abraham (his name was changed) finally by works. The summary is stated:

"Faith wrought with his (energised) works; and by works was faith made perfect".

Notice, too, the challenge inherent in the two directives.

The first cut Abram off from his past; the second, threatened his future by requiring him to sacrifice his son.

On both occasions, the faith of Abraham was equal to the test.

Motivated by faith he "believed God and it was accounted him for righteousness" (or justification). His faith was in God. He "believed that God is (*esti*, exists) and that He is (*ginomai*, becomes) a rewarder of them that diligently seek Him" (Heb. 11:6).

Believing in the reality of God, he reasoned logically that in view of that fact, it is obvious that He is a Rewarder of those who seek Him, even though Abram did not, at that time, comprehend what the reward would be.

In the second incident, he was motivated by a faith that had been strengthened by experience and knowledge. In addition to his recognition of the reality of God his knowledge had developed into an absorbing vision of the future. That is obvious from the narrative of Genesis 22. The angel spoke to him twice on that occasion. The first statement (vv. 11-13), in its antitypical application relates to the first advent of the Lord. The "second" statement (see v. 15) sweeps on to the future when "all nations of the earth will be blessed" (vv. 16-18).

He therefore anticipated the two advents of the Lord. Abraham's

faith made a reality of the future. Like Paul “he looked not at the things that are seen”, recognising them as but temporary, “but at the unseen things” (discerned only by the eye of faith), realising that “they are eternal” (2 Cor. 4:18).

So Abraham called the name of the place Yahweh Yireh: *He who will be will provide*. In explanation of this he declared: “In the mount of Yahweh shall it be seen” (Gen. 22:14).

Upon this, Christ commented: “Abraham rejoiced to see my day: and he saw it and was glad” (John 8:56). He saw the triumph over sin and death of his greater son, the Lord Jesus Christ; he saw him in eternal glory reigning as King of kings and Lord of lords in the very place where the notable test was so wonderfully answered.

Abraham’s faith, motivated by increasing knowledge, enabled him to match up to the difficult test imposed on him. He had the gratification of hearing the angel declare: “By myself have I sworn, saith Yahweh,... that in blessing I will bless thee...”

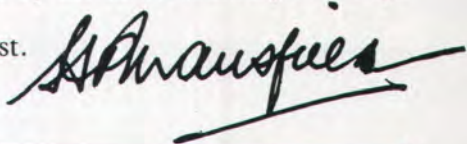
Paul comments concerning these things:

“He staggered not at the promise of God through unbelief; but was strong in faith giving glory to God; and being fully persuaded that, what He had promised, He was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also to whom it shall be imputed, if we believe (have faith) on Him that raised up Jesus our Lord from the dead” (Rom. 4:20-24).

Abraham saw this in type, and recognised its significance. He “accounted that God was able to raise him (Isaac) up, even from the dead, from whence also he received him in a figure” (Heb. 11:19).

His wonderful example, in obedience to the twice uttered command: “Go thou” is the measure of faith to which we must aim. It was accomplished, not by the Son of God “strengthened” by Divine begetting, but by a man of faith motivated by his understanding of things divine.

To follow him now becomes our test.



Christ warned his hearers that discipleship involved sacrifice, and we should do no less. Father, mother, husband, wife, children — all must take a second place to him. Christ did not encourage a mere intellectual assent to the first principles. With him it was a call to give him our affection; and this will be manifest in the application of his principles. By such development faith is transmitted into action.

R.R.



OUR COVER

Ain Avdat

Ain Avdat is an oasis situated in the arid desert frequently referred to in the Scriptures as the Wilderness of Zin. It is given the name of Avdat because of its proximity to the ruin of the ancient Nabatean fortress city of Avdat which commemorates the name of one of the kings that in ancient times ruled there.

Water In The Wildeness

Ain Avdat is an amazing natural reservoir fed by a spring whose waters are captured and retained in a deep canyon. The sheer sides of this precipice suddenly and unexpectedly open before the gaze of astonished unsuspecting tourists, to reveal the locked waters some hundred, or so metres (over 300 ft) below.

It is situated in the northern sector of the Wilderness of Zin through which the Children of Israel moved some 3500 years ago. That Wilderness occupies a vast stretch of country on the western side of the Arabah, the deep depression that extends from the Sea of Galilee to the Gulf of Eilat in the south. It merges with the Wilderness of Paran, though the border between one and the other is vague. The Wilderness of Paran is equally harsh

and barren desert with but a reluctant, scanty rainfall. In recording the experiences of the Israelites through the area, Moses declared:

“When we departed from Horeb, we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as Yahweh our God commanded us; and we came to Kadesh-barnea” (Deut. 1:19).

So terrible was the area, that Jeremiah, some 800 years later, recalled it:

“Yahweh brought us out of the land of Egypt, led us through the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt” (Jer. 2:6).

Yahweh led them through that howling wilderness, the cloud by day directing the route for them to follow. And such guidance was needed.

**The Wilderness of Zin —
where Israel murmured.
How would we react
to such conditions?
See Deuteronomy 8:3**



Consider Ain Avdat for example. There is no hint of plenteous water in the area until one stumbles upon it. One must walk to the very edge of the precipice before any reservoir appears. Oases such as this were used by the Israelites throughout their wanderings in this part. When they failed, as sometimes they did, Yahweh supplemented the need by rain, heavy dew, and, in the cases of Rephidim and of Kadesh, by miracles, "water from the rock".

But there was never an over-abundance of water, reminding Israelites of the preciousness of that commodity. For considerable distances, from oasis to oasis, the Israelites had to carry meagre supplies with them. The limitations of it added to their problems and trials. Strict conservation of life-giving water was necessary. For not only was it scarce, but the extremely dry climate presents the risk of body dehydration when supplies are inadequate. In areas of the Negev today, and particularly in its southern portions, employers are compelled by Law to see that their workers drink a defined amount of water each day. It is not sufficient to provide the means to assuage their thirst, they are required to supervise that they do so. The lesson in relation to the water of life is obvious.

Conquering Through Faith

Unless one has personally moved through these wildernesses, he does not appreciate the extent of the trials the Israelites had to endure. They could not turn on a tap whenever they wanted to drink; they could not enjoy the luxury of a daily bath, or even a shower to be refreshed. They had to use as least water as possible. Though the dirt and grime of a sandy wilderness, or the agony of effort in parts where the surface is so soft that the feet sink into it at every step,

moving through they could not relieve their weariness by a super use of water as we do. In comparison with them, we enjoy lives of luxury. We drive to the meeting in a motorcar, we are thoughtlessly prodigal in our use of natural resources including water; we deem it essential to the comfort of life to shower each day, washing away precious oils from the body in an exaggerated demand for cleanliness and relaxation. We become soft through luxury and affluence. We should think of Israel in the wilderness, and exercising restraint in condemning the people for murmuring under trials such as they endured whilst we complain at much lesser ones.

Israel failed because they murmured. And they murmured through lack of faith. Will Yahweh, Who is just in all His ways condemn them, and exonerate us if we are found guilty of undue moaning through lack of faith because of limitations that the separateness of the truth demands of us? Or because of the trials that the goodness of God imposes on us in order to fit us for the Kingdom? We need to exercise care.

Consider the illustration on p. 327. How would we respond to living in a tent in such conditions? How would we endure such rigours of life imposed on us and our children? Faith is needed to conquer: a faith that looks ahead and recognises the future prospect as being worth any present sacrifice. Our Spiritual vision needs to concentrate on the future in order to overcome the adversities of the present. Paul, who manifested such faith declared:

"I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the man-

ifestation of the sons of God" (Rom. 8:18-19).

Again:

"For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4:17-19).

Notice, carefully, that Paul declared that afflictions are lightened only when one looks to the unseen things ahead; when, like Moses, that man of faith "sees the invisible" and has "respect unto the recompense of the reward" (Heb. 11:26-27).

Faith is required to be able to do that: a faith that the Israelites lacked. But before we condemn them, let us compare our conditions and our reaction to them with theirs, and consider how we fare in comparison. Have we the faith to surmount such difficulties as faced them? There is sober need to exercise reflection upon such a question.

The Wadi Zin

The Wilderness of Paran and the Wilderness of Zin (the word signifies *to prick* as by a thorn) merge into one another; the boundary is difficult to define. Both reveal equally difficult terrain. From the Wilderness of Zin, to the west of Ain Avdat, the spies were sent out (Num. 13:21); there, also, when the oasis of Kadesh became exhausted, Moses smote the rock in frustration at the attitude of the people; there as well, the generation that came out of Egypt, and sang the song of victory on the eastern shore of the Red Sea, was condemned to wander hopelessly in the wilderness for the term of its natural life (Numbers 14:26-29); and there, also, Miriam died (Numbers 20:1).

Not far from Ain Avdat is the Wadi Zin. It is a dry river bed that is spectacular in its bitter harshness: a deep ravine torn out of the desert by flash-floods that ruthlessly tear their way through the desert to disappear in the lower Arabah to the east. It passes close to Sede-Boker, the kibbutz where the late Ben-Gurion lived out his days in retirement. Today his grave, and that of his wife, overlooks this Wadi and wilderness that he loved so much in life.

The Kibbutz itself is a splash of green in the midst of the grey aridness of the wilderness. This has been developed by cultivation and careful conservation of available natural resources. The rainfall is very sparse, but the fall of dew is heavy, and by careful conservation of such, ample growth has been obtained. Indeed, in a nearby experimental agricultural area, plantations of vines and fruit trees have been established by the painstaking capturing of sparse rain and dew such as the Nabateans of ancient Avdat practiced. It shows what can be done by economy and care. This is a lesson that modern generations need to learn in this age of shameful waste.

Similar wadis are found throughout the Wildernesses of Paran and Zin. A Wadi is a dry watercourse which sometimes suddenly, without warning, flows with the water of flash floods. The soil of the area is of such a nature that rain or moisture will so harden the surface that it will not readily absorb the water, which combines to form a river, then a torrent, gathering volume and strength as it sweeps along. On one occasion, the *Logos Tour* had to forgo a visit to Mount Sinai because of a flash flood that suddenly swamped the area, and yet no rain had fallen within one hundred miles! On another occasion, we were in Petra when a minor

flood occurred, and the *siq* (a crevice between two sheer mountain cliffs) was soon running with water in depth causing the normally dry river-bed in the town itself to flood over and make it most difficult and dangerous to cross. On one occasion a flash flood in that area of little rain rose suddenly, and turned the dry floor of the *siq* into a raging torrent so deep that some 30 unsuspecting tourists (not members of a *Logos Tour*) were drowned. There was no warning and no rain at that particular spot. The water just suddenly appeared, and swept all before it. Such a flood is used as a simile in the Psalmist's prayer beseeching Yahweh to turn again the captivity of His people, that is, suddenly, unexpectedly and overwhelmingly. The petition is recorded in Psalm 133:4:

"Turn again our captivity, O Yahweh, as the streams of the desert" (Negev Psalm 133:4).

This prayer is beautifully expressive of the revival of Israel. The term "streams in the Negev" relates to the flash floods that fill its Wadis with water. They appear unexpectedly, from afar, sweeping all before them.

In answer to that prayer, so it has happened. The revival of Israel in modern times has been as sudden; unexpected and irresistible as a flash flood of the Negev! The people have swarmed back to the land from distant parts, obstacles have been swept aside, and the nation formed by the political flood that has taken hold of history, irresistibly sweeping all before it in its God directed course. So, Yahweh's purpose has been illustrated by nature. The flood of Israel's revival has taken hold of history, causing destiny to conform to the Divine will. Thoughts such as this took hold of us as we gazed on the water of Ain Avdad HPM

The Root & Offspring of David

"I am the root and offspring of David, and the bright and morning star"
(Revelation 22:16).

Respecting the meaning of Christ's apocalyptic declaration that he is "the root and offspring of David," we know of no better explanation than that which is furnished in *Eureka*, vol. 1, p.350. The Spirit apart from Jesus could not say it; neither could Jesus apart from the Spirit say it. The Spirit was not the offspring of David, neither was the flesh the root of David. The saying is to be interpreted in the light of the fact that the Spirit-root of David became flesh of David's line. It is apparently the same idea that Christ desired to impress upon his hearers when he put the question: "What think ye of Christ? whose son is he?" And when they answered, "The son of David," he rejoined: "How then doth David in Spirit call him Lord?" If David call him Lord, how is he then his son? A knotty question for all who fail to see that Jesus is the Spirit-Word made flesh. This can only be understood in the terms of God manifestation. "God was in Christ" (2 Cor. 5:19). How was this? By the Spirit, God's power, that descended from heaven to accomplish it (John 6:33). "For the bread of life is it (not *he* as in the A.V.) which cometh down from heaven, and giveth life unto the world". "The Holy Spirit shall come upon thee (Mary), and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35).

EXHORTATION

At the Well

“Jesus being wearied with his journey, sat thus on the well: and it was about the sixth hour” — John 4:6.

As the Lord travelled through the Land it must have opened up to him as a living history book. Every town and village, every hill and valley had their own special significance and their own lessons, and of these the Lord was keenly conscious.

At Shechem

He had left Jerusalem and was now on his way to Galilee through Samaria. He neared a place called Sychar and rested on a well while his disciples went into the city to buy food. What thoughts must have passed through his mind as he waited.

This place was steeped in the most significant history. It was in the shadow of Mt. Ebal and Mt. Gerazim, and identified with Shechem. And Shechem had been a place of decision for Israel throughout its history.

Abraham had paused there and built an altar (Gen. 12:6). It was for him a place of resolution. He had forsaken the gods which he worshipped on the other side of the flood, to walk with and serve the living God.



Jacob visited this place also. In fact, he had dug the well upon which the Lord now sat, having purchased from the children of Hamor the parcel of ground which he bequeathed to Joseph. (John 4:5-6).

But the patriarch had more to do with this place than even that. In fact, he had sad dealings with the town's name-sake, Shechem the son of Hamor (Gen 33:34). Dinah, Jacob's only recorded daughter, was defiled by Shechem who subsequently was slain by Levi and Simeon (Gen. 34:25-27).

It was in the aftermath of this incident that Jacob was told to go up to Bethel (Gen. 35:1). But before doing so he followed the example of Abraham. He forsook the strange gods found within his family's possessions and buried them under the oak near Shechem. This was the same oak by which Abraham had encamped years before (Gen. 12:6 the word "plain" in this verse should be rendered "oak". So once again, the act of forsaking strange gods to follow the only true God, is seen in context with the vicinity of Shechem.

Of special significance is that the Israelites were brought into this place to renew their covenant with Yahweh. Twice in the Book of Joshua it became a place of decision for them. Under the specific instructions of Moses, Joshua assembled the nation here before Ebal and Gerazim, and the blessings and cursings of the Law were proclaimed in the hearing of the people (Josh. 8:30-35). The alternative was sharply defined. Worship of strange gods would result in cursings; whereas hearkening diligently unto the voice of Yahweh their God, and obeying His commandments would result in great blessings (Deut. 28:11).

Israel was brought a second time to Shechem in the lifetime of Joshua. "And Joshua gathered all the tribes of Israel to Shechem" (Josh. 24:1). From the previous record of what had happened there it is almost predictable as to what the message would consist of. Yahweh reminds them that Abraham had served "other gods" on the other side of the flood (Josh. 24:4); how He had delivered them out of the hand of the Egyptians; and had helped them to conquer the Land. With these words reminding them of the past, Joshua proceeded to set before them their responsibilities toward their Deliverer and God.

"Now, therefore, fear Yahweh and serve Him with sincerity and in truth and put away the gods which your fathers served on the other side of the flood and in Egypt; and serve ye Yahweh" (v.14).

The issues are clear. There is a choice to be made. A decision. Strange gods or Yahweh.

The Woman of Samaria

Now the Lord reclined on Jacob's well, and foreshadowing merged into reality as he conversed with the

woman of Samaria. She had come to draw water, and returned quenched with the water of life.

Stress is placed in John's record upon the woman. Why a woman? Certainly it was a woman's chore to visit the well, but there is more meaning to it than that. Remember Jacob's daughter, Dinah? Well, here she is again, in figure of course. She claims to be a daughter of Jacob (John 4:12). The only known daughter of Jacob was Dinah (Gen. 34:1). We find her defiled by Shechem. Here, in John 4, is her counterpart, defiled by the false worship of her own province of Samaria.

Another link between these two women is discovered in the name Dinah and the Samaritans. Dinah herself is not heard of after the record in Gen. 34, but a "people" bearing the same name appear in Ezra 4:9, "the Dinaites". They were one of the Gentile tribes installed in Samaria by the Assyrians (2 Kings 17:24). Perhaps the woman of Samaria was a descendant from the original Dinaite tribe.

In the ensuing interview between Christ and the woman, her attitude changed from one of sarcasm to a genuine inquisitiveness. Like all of Christ's interviews, this one revealed her personal motivation and thoughts. He opened up her secret life by asking her to call her husband to share in the water of life which he had to offer, though the woman still failed to grasp its meaning. This request for her husband produced a hasty answer, "I have no husband". It was here that Christ revealed that he knew her life. She was a defiled woman, a Dinah. On perceiving him to be a prophet, she enquired of him the controversial

question: "Where are we to worship?" Christ brushes aside the question of where, and turns her attention to who, and how, she must worship. It is of no doubt whatsoever that at this point the Lord's mind was turned to Joshua 24. This may have been sparked off by the woman's statement, "Our fathers worshipped in this mountain", which is similar to John 24:2, "Your fathers... served other gods." The certainty of the Lord's mind is found in vv. 23,24. "God is a spirit, and they that worship Him must worship Him in spirit and truth." An obvious allusion to Josh 24:14. "Serve Him in sincerity and truth; and put away the gods which your fathers served on the other side of the flood".

How To Worship

The Lord substituted the word "sincerity" with "spirit", but they have the same idea in God's eyes. To worship in "spirit" has nothing to do with the spirit gifts. It rather has the meaning of manifesting the fruit of the spirit in one's life (see Gal. 5:22); in other words, developing Divine characteristics. So the Lord in this simple statement, outlines the essentials if one would acceptably approach God. Firstly, the right attitude which must be revealed in daily living and truth as regards to knowledge. These essentials remain the same today. Joshua 24 is still further alluded to in John 4:35-38. The words to the children of Israel were these: "And I have given you a land for which ye did not labour, and cities which ye built not and ye dwell in them; and of the vineyards and oliveyards which ye planted not, do ye eat (v.13)."

Now compare John 4:37-38:

"And herein is that saying true: One soweth and another reapeth, I sent you to reap that whereon ye bestowed no

labour: other men laboured and ye are entered into their labours."

Israel conquered and inherited a land prepared with both vineyards, oliveyards, and cities. The disciples were later to conquer the hearts and minds of the Gentiles including the Samaritans (Acts. 8:5-12).

Conversions

The Labourers were the Lord Jesus Christ who had laboured whilst the disciples were away buying meat, and very probably John the Baptist, as is implied by the woman's comment in v.25. She was expectant of the Messiah; no doubt stirred by the message of John.

The woman's response after the Lord revealed himself to her in v.26 was indeed a signal victory of the coming conversion of the Gentiles. No miracle is recorded in this incident at Samaria, yet the result was truly incredible. The woman left her water-pot behind, as she excitedly ran into the city. The empty vessel on the side of the well signified two things: Firstly the woman had lost her pre-occupation with the cares of this life, and had indeed been quenched with yet a small sip of the water of life. Secondly, a decision had been made.

How many decisions had been made at this place! Abraham, Jacob, and many of the children of Israel had made resolutions here. Now the woman realised that there was no hope in the way of worship which she as a Samaritain had been accustomed to walk. It led indeed to the "pit wherein is no water" (Zech 9:11). The word "pit" is significant in relation to the context of John 4. The woman refers to the well as a "hole in the ground" or "a pit" as the Greek signifies. But Christ uses a

different word in his conversation, one that has the meaning of a "spring", or running water. An obvious contrast between life and death, or truth and error.

The woman's zeal and belief were contagious and had the effect of convincing others in that city that Jesus was indeed the Christ. The response of the Samaritans was typical of their attitude later on (eg. Luke 17:16). Only one of the ten lepers who were healed by Christ, returned to thank him. He was a Samaritan. The Disciples had a good response from them as recorded in Acts 8, and Christ even used a Samaritan as an illustration in one of his best-known parables: that of the "Good Samaritan" (Luke 10:33).

The Samaritans put the Jews to shame in the manner they accepted Christ. They needed no miracle, whereas the Jews constantly demanded miracles from him (cp. John 4:41-42 with v.45).

Jesus despaired of them when he exclaimed: "Except ye see signs and wonders ye will not believe." Such was the attitude of the Jews.

Jesus would not commit his trust to those who were infatuated with miracles (cp. John 2:23-25). He was only interested in those whose hearts

were responsive to the word of God for to this class, the power of the word is all-sufficient. That word will change the minds and lives of believers, which miracles will never do.

In a place so remote, to us, and a time long past, what significance has the incident of the woman of Samaria today?

The Samaritans were known as those who "feared Yahweh but served other gods" (2 Kings 17:33,41). This is not a difficult attitude to adopt; in fact, it is easier than we may imagine. We all claim allegiance to Yahweh, but what about strange gods? How shall we define them? Houses, land, business as well as the cares of this life. When such things blind us to the reality of God, they become gods. To what extent are we caught up in these things? To what degree have we become slaves to our environment? These are the things which are choking the truth in some parts (Luke 8:14). Christ warned against becoming involved (Luke 21: 34-36). He taught that we cannot serve God and Mammon; though it seems sometimes that we try awfully hard to do so! Perhaps we have something in common with the Samaritan.

Religious liberty is a good thing in an age when its absence would mean the denial of liberty to believe and obey God. It would mean this when authority is in the hands of man. It is better therefore that everyone should be at liberty to think and do as he likes than that no one should be at liberty to do wisely. But it is only a compromise, with many bitter consequences. It fills the earth with legalised unbelief and disobedience. This will end with the end of human government. When Christ reigns, there will be no religious liberty — Deut 29:18-19. R.R.



LOGOS COMMUNICATIONS

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS NEAR AND FAR

Thank You!

"Thank you so much for the letter acknowledging my baptism, and the words of encouragement received. I also appreciate receiving *Logos*. My parents have been receiving it for as long as I can remember, and as I have got older, I really have enjoyed reading the copies, and delving into past history. I am now looking forward to beginning my own collection. I will be commencing college in September, God willing, and it will be great to have something handy for carrying around, and helpful to read when time permits." — J.A. (Canada).

(You have espoused a wonderful hope, and in the Bible you have a wonderful book. As you grow older and face new experiences and feel different pressures, you will find that it is a wonderful companion in times of doubt, depression and need. You will learn how true are the words of Prov. 6:22 — Ed.)

You Never Know!

Dear Publisher,
"Approximately in 1968 I received from a good friend a copy of the book

The Key To The Understanding of the Scriptures by H.P. Mansfield.

"During the last twenty years I have lived in South Africa, and then finally returned to Australia. In spite of my travels I have always kept the Scriptures in my mind and my heart, and *The Key to The Understanding of the Scriptures* on hand.

"Recently I started to read the above book thoroughly again, because the Scriptures, as well as the understanding thereof never lose their true value.

"However, since my copy is about twenty years old, I was wondering whether this book has been revised. If this book has been reprinted, I would be extremely grateful if you could send me a copy, and also let me know how much I owe you.

"Thanking you very much in anticipation." — F.R. (NSW).

(One never knows the results of seed sown: the above letter being a case in point. We have sent the enquirer a new copy of the book in question as well as a copy of "The Declaration" and "Christendom Astray from The Bible" — Ed.)

Support

"Please accept the enclosed remittance to *Logos*. I have forwarded more than the normal rate in the hope that someone else may benefit from it. If possible could you use the balance to finance those who cannot subscribe to *Logos*: particularly those in the Philippines or elsewhere as you may find opportunity.

"There is a very real need for forthright exposition and exhortation in these last days, as we see decline in teaching and standards within the brotherhood, and we hope the money forwarded assists. Yahweh has blessed us greatly, even though our wages seem to go 'into a bag with holes' (Hag. 1).

"Therefore, we ought to give back to God in some measure that with which we have been blessed. We await the day, when, if Yahweh wills, we will no longer have need of such temporal blessings, nor helps!" — G.M. (NSW).

(Your practical assistance helps us to assist others. We forward the Magazine to a number of brethren in the Third World countries where readers are unable to reci-

procate with a subscription, and your gesture is greatly appreciated. What marvellous changes will be brought about when the Lord establishes the Divine way of life on earth, and the things relating to His purpose are given first priority by man — Ed.).

Chronological Confusion

“Would you please help me with a couple of verses that do not appear to agree. 1 Kings 15:33 states that Baasha began to reign in Asa's 3rd year, and he reigned for 24 years, dying in Asa's 27th year, but 2 Chron. 16:1 records that Baasha came up against Asa in his 36th year. According to the book *The Kings of Israel and Judah*, vol. 1, p.43, the discrepancy appears to arise from 2 Chronicles, but no reason is given for this assumption. Have you any suggestion?” — J.C. (Old)

(The term “reign” in 2 Chron. 16:1 is not translated from “mahlach”, reign as in 1 Chr. 3:4, but from “malkooth” which can signify “a kingdom” as in Num. 24:7. If you transpose “kingdom” for “reign”, you will have an answer to your problem. The “kingdom of Asa” was Judah, and the attack took place in the 36th year of the Kingdom of Judah, that is, from the beginning of the disruption of the tribes. Rehoboam reigned 17 years, Abijam reigned 3 years, and Asa reigned 41 years. Baasha, therefore, came against Asa about the 16th year of Asa's reign which was about the 36th year of the Kingdom over which he ruled — Ed.).

Joshua

And The Apocalypse

“I was delighted to receive your volume in the *Christadelphian Expositor* series on Joshua. It is interesting that the manner by which Jericho fell has a parallel in the out-working of the seven sealed scroll of The Apocalypse. We long to hear the seven thunders proclaiming judgments on the Gentiles (Rev. 10:3): Such will be anxiously awaited by all who love the Word, especially those who, like John, desire to know the meaning of *The Apocalypse*, that they might sing the Song of Moses and the Redeemer. May that wonderful time be soon.” — C.L. (NSW).

(“The more evil the world becomes, the more we desire to witness the judgments of God poured out thereupon, that it might be purified from its wickedness. In this we are like Joel who saw in vision the decline we witness in fact, and as he saw the nations converging upon Jerusalem, prayed: “Thither cause Thy mighty ones to come down, O Yahweh” (Joel 3:11). This was for the purpose of judgment on the nations (Ps. 149: 5-9). Those “mighty ones” are Christ and the glorified saints (Zech. 14:1-5). Ed.).

A Sad Sign of the Times

“I find the Magazine of a high standard, and believe that all Christadelphians will do well to read it, particularly in regard to the need to maintain our standards of doctrine and practice. We often consider the international Signs of the Times

as indicative of the near return of Christ our King; but may we also consider the “Signs” within our community, one of which is the decline of standards. For nearly 150 years our community has been organised, proclaiming to the world that we are ‘sons of God’. Yet the influence of the world is pressing more and more of our number into its mould. We need to exercise care, and scrutinise our own way of life, our lifestyles, and consider whether it is patterned on the standards set by our forefathers in the faith, or according to the world. Are we a people who stand aside from the world, and are marked out as ‘peculiar’ because of our high standards, or do we mix in very well with those of the world and its lowering standards? I was once very much part of the world and its ways, and I know how easy it is to fall back into its trap. We need constant exhortation and encouragement. We receive this from articles in *Logos*. They serve to remind us of our high calling in Christ, and what such a calling demands. I commend your Committee for its stand in the Truth, and pray Yahweh's blessing on its continued efforts.” — F.L. (USA).

(Christ did not predict in vain that conditions at his coming will match those of Noah's day. It is significant that the crisis of the Flood was brought upon the world of that day because of declining standards among the sons of God. Lack of separateness with the world, and increasing marriage problems pre-

capitated the Flood (see Gen. 6:1-3). We see a parallel today. As a sign it heralds the coming of the Lord. But though we can rejoice in other signs indicative of this grand, impending event, the manifestation of this sign makes us sad. — Ed.).

Suggestion

"Please send me immediately some copies of *Christmas! Its strange Origin*. I am sorry to send you N.Z. money, but I live 20 miles from a post office where I could change it into Australian, and the need for these books has become rather important.

"Logos looks extremely attractive however, permit me to say that although the poetry on the back cover is of high standard could some eye-catching prophetic phrases be used? In rural delivery a number of Gentiles glimpse the book, and perhaps such statements might arouse their interest.

"Keep up the great work *Logos*, of witnessing to the Truth without compromise. Often, as I read it, I feel that a finger is pointing from its pages to me. This causes me to re-examine my motives. But I love it because of that. 'Spare the rod and spoil the child' applies to adults in the Brotherhood as well as children. We need to give plenty of self-examination in these last days, particularly in view of the deceitful enticements presented by the world" — R.S. (NZ).

"We can negotiate NZ currency, so do not hesitate to forward it. As for poetry, I am very fond of

it, and delight to browse through such verses, particularly when they are based on the Word. However, we will consider your suggestion, along with a number of others we have received. — Ed.).

Bearded Brethren

"I am writing to object to the idea prevalent within Ecclesais I have had contact with, that a brother who is bearded is doing something 'worldly' or is 'lowering Christadelphian standards'.

"Some years ago, the Arranging Brethren of the Ecclesia of which I am a member, barred all brethren wearing beards from Ecclesial duties. The result was an exit of such brethren. The manifestation of spiritual love and purity surely is not dependent upon whether a brother shaves or not. Your comments would be appreciated". T.W. (Qld).

"Certainly not; spiritual love and purity of conduct are not established by a shave, for if they were it would constitute an indictment of our pioneers. But circumstances and fashions differ as we know, and whereas in previous times, a beard was the symbol of manliness, in recent years that has not been the case: the wearing of long hair and beards have been indicative of a trend, and the trend that of rebelliousness against convention, and authority. It is doubtless because of that reason that your Ecclesia legislated against the use of such. We regret that the result has been the exit of involved brethren. Would not spiritual love and purity

cause such to submit to those who have been appointed to rule over them? The "Ecclesial Guide" requires that members submit to the decisions of the majority in matters that do not affect personal salvation, or doctrinal integrity, and such conduct would surely demonstrate a measure of manliness and of love such as the wearing of a beard in defiance thereof does not. The custom among us is to shave, whereas the wearing of a beard is today the exception, and tends to single out an individual. We urge that sisters do not follow fashions, and brethren should give a lead in that regard. What a pity that those involved should withdraw from the Ecclesia. What an opportunity they had of winning an argument and demonstrating a principle if they had submitted to the requirements of the Ecclesia. See I Cor. 16:15-16; Eph. 5:21; Heb. 13:17; I Pet. 2:13; 5:5. I would appreciate hearing from you further in regard to the above, and apologise for the delay in answering your letter, due to absence from home — Ed.).

Angels In The Kingdom

"What role will today's angels play in the Kingdom? Will they still be manipulating behind the scenes while the immortal saints are openly teaching, administrating and healing? — A.B. (Vic).

"Paul answers your question in Heb. 2:5. The work of the angels as far as this earth is concerned will be completely taken over by the saints in that day. On the ascension of the

Lord into heaven, the angels were made subject unto him (1 Pet. 3:22), and their manipulation of world events, then became governed by his directions. Hence one was sent by him to John in Patmos to supervise the giving of the Apocalypse (Rev. 1:1), and others have been used by him to guide the destinies of nations (Rev. 16:1). When the Lord returns, it will be in company with the angels who will assist in the judgment of the household (Matt. 25:31), but with the immortalisation of the saints, the angels will withdraw from the labour on earth, and it will be completely taken over by the saints (Luke 19:17; Zech. 14:5). Ed).

A Pathetic Letter

"I am writing to inform you we (my husband and I) are no longer living together because of a marriage break-up. I am no longer at my previous address. I now live at the address above. I am considering leaving the faith, and therefore I don't think I should take *Logos* anymore. Thank you for sending it to me, for I have been enjoying it. —(NZ).

(Unfortunately this pathetic letter is only one of many we receive speaking of marital problems. There is something missing in our understanding of the Truth that this sort of thing should be occurring withing the Brotherhood so frequently. The letter speaks of human suffering, but the solution suggested will not alleviate this. Only an attitude of faith to face up to the problems will pro-

vide any relief. A responsibility rests upon Ecclesias to do their part to stamp out this problem. It should commence with education of young people about to be married; but it also should be manifested by a refusal to condone it in any way. Every case of this kind in the brotherhood has a bad impact on others, and unless Ecclesias deal with these matters firmly they must be held responsible for the increase of the problem. The book published by us entitled "Preparing for Marriage" can assist in this regard. Some Ecclesias have seen fit to distribute copies to all their members. We are prepared to subsidise the cost for Ecclesias who are willing to do this — Ed.).

Request

"I had proposed writing to you, but not as soon as this. However, I am desirous to talk about something that has been on my mind for a very long time, and to ask for a copy of *Key To The Understanding Of The Scriptures* to be sent to a Mr. W. Roberts of Moriah, Tobago. I met him about a year ago, and commenced explaining about the life in Christ. He was not interested then, but now he is convinced that he must seek truth, and has been asking me questions about the Bible. He claims that I am feeding him with 'meat', when he feels only able to partake of 'milk' at the moment. I do not believe that the book I have asked you to send is meat, but that it contains the basic truths that lead to wisdom in the Word of God. So

please oblige me by sending him a copy. My other point is the matter of Job's testing..." — L.W. (Tobago, W.E).

("We have been pleased to forward a copy of the book requested, and trust that it may assist your friend to a better understanding of the Truth. Your question regarding Job will be considered later, and published in "Logos", God willing. Ed.).

Why Worry?

"If I am behind in my payments for *Expositor* could you please advise me? I will then forward my subscription by return mail.

"World events are very exciting; proclaiming the nearness of Christ's return. When that grand event takes place, we will not need to worry about subscriptions falling due or getting behind. In the meantime, so much is happening so quickly, I do not seem to be able to keep up. I appreciate the work that your voluntary helpers do to get the Magazines out. May our Father watch over these efforts, and hold you tightly in His loving arms, so giving you peace." — T.W. (Vic).

("We do look with anticipation and pleasure to the coming of the Lord when all present worries — even payment of subscriptions — will cease. Meanwhile, with eyes centred upon the future, world events that would otherwise be disturbing, fall into their own place. How privileged we are to be able to see beyond present worries to future peace. Thank you for a very nice and encouraging letter. Ed.).

A Hymn of Thanksgiving and Praise (Psalm 34)

The life of a man of God, bounded by the weakness of flesh, is one of peaks and shadows. Sometimes he figuratively finds himself on the heights in close communion with Yahweh, basking in the light and warmth of truth; at other times, inconsistently plunged into gloom and depression with the consciousness of sins committed, moved by circumstances to act out of character with his convictions and calling. But even in those circumstances, when the fault is of his own making, the hand of Yahweh is ever ready to be extended to assist him if he seeks His aid and care. Then, faith lifts him out of the depths, and above the evils that surround him. By experience he learns once again the fact that he does not put his trust in Yahweh in vain. So it was with David when circumstances drew from him the expressions of gratitude, thanksgiving and praise that are found in Psalm 34.

Background to the Psalm

We are left in no doubt as to the circumstances that drew forth this beautiful hymn of thanksgiving and praise. They are epitomised in the superscription appended to it: *A Psalm of David, when he changed his behaviour before Abimelech, who drove him away, and he departed.*

The only problem about this title is that the King's name was Achish as the margin states, and not Abimelech; and this is sometimes advanced as a Biblical error.

But not so. *Abimelech* (*my father-king*) was apparently used as a title by kings of Gath, as an appellative added to their own names (see Gen. 20:2; 26:1). Perhaps it is incorporated in the title to the Psalm to emphasise the temporary fears of David, reminding him that as Yahweh was his Father-king; he need not seek a substitute on earth.

This occasion in the life of David reminds us once again that the most courageous men of faith were some-

times encompassed with fears and weaknesses common to all humanity, and had to battle with these as we all must do. The historical record is outlined in 1 Samuel 21:20-15.

David's Fear

David with Jonathan his friend, had received incontrovertible evidence that Saul was determined to slay him. Safety lay in flight. In haste David made his way to Nob to the north east of Jerusalem where the Tabernacle had been set up, seeking the assistance of Ahimelech the priest. On the pretext that he was engaged in the King's service, David sought food and weapons from the priest, and was granted some of the shewbread and the sword of Goliath.

But this had tragic repercussions as David learned later (1 Sam. 22:22). Present at Nob that day was the godless Doeg, an Edomite in the service of Saul, and one prepared to do the bidding of his master in order to curry his favour. This presented an ominous threat to David.

He realised that Doeg would apprise Saul of his presence, and that the deranged king would exert every effort to find and destroy him.

David was very young; perhaps about 20 years of age. His fear of Saul was increased by the presence of Doeg. Lonely and despondent, seemingly surrounded by enemies, depression got the better of him. He sought for a place beyond the scope of Saul to harm him.

But where? A sure refuge would be with the Philistines, the bitter enemies of Saul. David decided on that course of action. It was a desperate strategem to make, and one fraught with the greatest peril, for the Philistines recognised David as the intrepid antagonist who had slain their champion, encompassed their defeat, and won many a skirmish against them. Nevertheless, disbanding the few retainers with him (1 Sam. 21:5), David made his solitary way into the heart of Philistine territory.

David Among The Philistines

His arrival at Gath was viewed with astonishment by the Philistines. It aroused their doubts and fears. On the other hand, Achish seems to have received David with confidence. Perhaps he saw in him an opportunity to defeat Saul by fomenting civil war in Israel through Saul's most skilful commander and hated rival. He welcomed David to Gath, though the inhabitants viewed him with suspicion:

"Is not this David, the king of the land? Did they not sing one to another of him in dances, saying, Saul hath slain his thousands, and David his ten thousands?" (1 Sam. 21:11).

These words reveal how much the Philistines knew of the internal affairs of Israel. They saw in David the successor to the throne. They had doubtless learned that he had already been anointed to that end.

This placed him in gravest peril. Hearing the Philistines speaking in that way, David "laid up these words in his heart, and was sore afraid of Achish the king of Gath" (1 Sam. 21:12).

The Proverbs declare: "the fear of man bringeth a snare, but whoso putteth his trust in Yahweh shall be safe" (Prov.

29:25).

Though a man of faith, the circumstances which David had himself created, made him "afraid", and this natural weakness of the flesh caused him to adopt a stratagem designed to take Achish off guard. At the same time, he did not overlook the real Source of help: Yahweh. The superscription to Psalm 56, composed in relation to the same incident, reveals his innermost thoughts at this time: the reliance he put in Yahweh:

Mine enemies would daily swallow me up;

**For they be many that fight against me,
O Thou most High.**

What time I am afraid, I will trust in Thee;

In God I will praise His word,

In God I have put my trust;

I will not fear what flesh can do unto me.

(Psalm 56:2-4)

In the same Psalm, David describes the way in which the Philistines among whom he moved spied upon him:

**Every day they wrest my words,
All their thoughts are against me for
evil,**

They gather themselves together

They hide themselves,

They mark my steps,

When they wait for my soul (vv. 5-7).

Meanwhile Achish placed David under arrest.

David, fearing for his life, feigned himself to be mad. Probably his very presence in Gath was considered as an act of a madman, and he played on this. "He changed his behaviour before the Philistines, and feigned himself mad in their hands, scrabbling on the doors of the gate, and letting his spittle fall down upon his beard".

This statement implies that David was imprisoned ("in their hands"), and scrabbled, scratched or struck, upon the door that shut him in. When the warders came to him, he spoke incoherently, with spittle dribbling down his beard.

Achish was completely deluded by David's action. A madman was useless for the schemes he had in mind! At the same time, he was too valuable to be put to death, for he represented a counterforce to Saul. Best to drive him away:

"Lo, ye see the man is mad; wherefore then have ye brought him to me? Have I need of mad men, that ye have brought this fellow to play the mad man in my presence? Shall this fellow come into my house?" (1 Sam. 21:14-15).

So David escaped from his predicament:

"David therefore departed thence, and escaped to the cave Adullam" (1 Sam. 22:1).

The very terms in which this is stated suggest that his escape was encompassed with difficulty, and only with the help of Yahweh.

David's Hymn of Thanksgiving

As a response, David composed the *Hymn of Thanksgiving* that is listed as Psalm 34.

Added significance is given to its contents when its background is kept in mind. Consider the following expressions:

**I sought Yahweh, and He heard me,
And delivered me from all my fears (v.4).**

This poor man cried, and Yahweh heard him,

And saved him out of all his troubles.

The angel of Yahweh encampeth round about them that fear Him,

And delivereth them (vv.6,7).

These are key verses in the Psalm.

Its Connection With Other Psalms

We have mentioned Ps. 56 in connection with this incident, and the superscription identifies it with such. In fact, three Psalms are devoted to this occasion.

Psalm 56 is a Prayer, seeking divine help in the face of David's predicament.

Psalm 142 is another Prayer acknowledging the help of Yahweh. It was composed when David was "in the cave"

(see superscription), and therefore is aligned with his retreat to the cave of Adullam as recorded in 1 Sam. 22:1.

Psalm 34 expresses Praise because of the deliverance granted.

The trilogy represents Appeal (Ps. 56), Protection (Ps. 142), and Praise (Ps. 34).

Prophetic of Christ

Psalm 34, therefore, primarily is a Prayer or Hymn of Thanksgiving to Yahweh for the manner in which He rescued David in his extremity. Similar overshadowing care was taken of the Lord Jesus Christ whom David foreshadowed. David declared:

**Many are the afflictions of the righteous;
But Yahweh delivereth him out of them all.**

**He keepeth all his bones;
Not one of them is broken (vv. 19-20).**

In the final analysis, when these lines are considered in their figurative application, they can only apply to the Lord. For "broken bones" are figurative of sins committed (see Ps. 51:8). But of Christ it is recorded:

"They brake not his legs... For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken" (John 19:33-36).

This is a citation of the Psalm before us. The Lord alone is the sinless one; of all others, like the thieves on the cross, it must be admitted that they have "broken bones" or are actual sinners (see Ps. 51:8).

These background notes on the Psalm will assist to better comprehend the significance of its words, and apply the principles expressed thereby to our own walk in Christ. HPM

What a fine spirit of Godly contentment did David manifest. In all circumstances of life he was pliable to the Divine will, and even when overtaken by weakness was ever ready to submit to Yahweh's requirements when they were revealed. This contentment is what Paul also exemplified. "I have learned", said he, "In whatsoever state I am, therewith to be content". And his further comment for our instruction is: "Godliness with contentment is great gain". It was an attitude of life he had "to learn"; and he did so through the lessons of weakness and evil. To learn and remember this will counter-act our natural tendency to grumble and go about with sour looks at what we may be inclined to regard as weary drudgery and a hard lot, quite out of harmony with the calling of a saint.

— C.J.

Concerning The Soul

Uniformity of Apostate Teaching

The question as to what is a soul appears on the face of it so simple, that anyone professing to belong to any religious body would readily volunteer an answer.

While most of the sects differ upon almost every other point of Bible doctrine, upon this soul question they are all agreed (with, perhaps, one or two exceptions).

Suppose it can be proved beyond contradiction, from clear Bible testimony, which cannot be twisted to mean anything else, that the "sects" are wrong upon this point, and that their teaching is not according to the Scriptures of truth? Why then the whole structure of the so-called Orthodox religion must be built upon a false foundation; for this immortal-soul theory is the basis of what is commonly known as orthodox religion; and yet there is not a single passage of Scripture which speaks of the soul as being immortal, or never-dying, while, on the other hand, there are a very large number of passages which speak of the soul being subject to death.

The great mistake people make in searching the Scriptures to ascertain the "truth" is going to the Bible with pre-conceived ideas and trying to harmonise the Bible with their ideas, instead of trying to harmonise their ideas with the Bible. It is a fact that if a person who had never seen the Bible before were to read it for the first time without pre-conceived notions, he would not find this immortality of the soul theory upon any of its pages.

Meaning of Nephesh

The Hebrew word *Nephesh* of the Old Testament occurs about 700 times, and is rendered soul 471 times, and the same word is also rendered man, person, self, they, me, anyone, breath, heart, mind, appetite, body (dead or alive), lust, creature, and even beast; for it is 28 times applied to beasts and to creeping things. The Greek word *Psuche* of the New Testament corresponds with *Nephesh* of the Old; it occurs 105 times, and is rendered soul 50 times, and life 40 times; the same word is also rendered mind, us, you, heart, heartily, and is twice applied to the beasts that perish.

Perhaps it may be worthy of notice that in all the 700 times in which *Nephesh* occurs, and the 105 times of *Psuche*, not once is the word *immortal*, or *immortality*, or *deathless* or *never dying*, found in connection as qualifying the terms.

Again, the word "immortal," does not occur once in the original, and only once in the common version (1 Tim. 1:17). "Now unto the King eternal, *immortal*, invisible, the only wise God, be honour and glory for ever and ever, Amen." Here it applies to God and ought to be rendered incorruptible.

It may be worthy of notice, also, that the word *immortality* is mentioned but 5 times in the scriptures: once, that God only hath it (1 Tim. 6:16); once, that we should seek for it (Rom. 2:7); once, that it is brought to light through the Gospel (2 Tim. 1:10); and twice, that it is not to be put on until the resurrection (1 Cor. 15:52,54).

Samples of Bible Teaching

It is very clear that the Scriptures nowhere speak of man as having an immortal soul; but, that the soul is a *natural body*— in other words, the soul is the body, and the body the soul.

Numb. 31:28. — Levy a tribute unto the Lord, of the men of war, which went out to battle, *one soul of five hundred, both of the persons, and of the beeves, and of the asses and of the sheep.*

Prov. 19:15. — Selfishness casteth into a deep sleep, *and an idle soul shall suffer hunger.*

Jer. 2:34. — In thy skirts is found *the blood of the souls of the poor innocents.* I have not found it by secret search, but upon all these.

Lam. 1:11,19 — All her people sigh, they seek bread; *they have given their pleasant things for meat to relieve the soul.* I called my lovers, but they deceived me, my priests and mine elders gave up the ghost in the city, *while they sought their meat to relieve their souls.*

Lev. 5:2,4 — *If a soul touch any unclean thing, whether it be a carcase of an unclean beast, or a carcase of unclean cattle, or the carcass of unclean creeping things, and if it be hidden from him he also shall be unclean and guilty, or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him, when he knoweth of it, then he shall be guilty in one of these.*

Job. 33:22,28 — *His soul draweth near unto the grave, and his life to the destroyers, he will deliver his soul from going into the pit, and his life shall see the light.*

Psa. 30:3 — O Lord *Thou hast brought up my soul from the grave, Thou hast kept me alive, that I should not go down to the pit.*

Proverbs 6:30 — Men do not despise a thief *if he steal to satisfy his soul when he is hungry.*

It will be seen from the testimonies quoted, that both persons, beeves, asses, and sheep are souls, and that the *soul can be idle, and that souls have*

blood in them, and that souls can be hungry, and that souls can touch something, and that souls can swear, pronouncing with their lips, and that souls can go into the grave, and that souls can come out of the grave.

Can a Soul Die?

Very many more testimonies could be added, but perhaps these are sufficient to shew that *the soul is a natural body.*

It will be seen by this time, how simple a matter it will be, to answer the second question, Can a soul die? since we have such clear Scriptural ideas before us on the first question; but in order to show how very explicit the Scriptures are upon this point, let us see a few of them in answer to the question.

Clearly the Scriptures declare the mortality of the soul.

Josh. 11:11 — *And they smote all the souls that were therein with the edge of the sword, utterly destroying them; there was not any left to breathe.*

Psa. 78:50 — He made a way to his anger; *he spared not their soul from death; but gave their life over to the pestilence.*

Acts 3:23 — And it shall come to pass, that *every soul which will not hear that prophet, shall be destroyed from among the people.*

Psa. 22:29 — All they that be fat upon earth shall eat and worship. All they that go down to the dust shall bow down before him, *and none can keep alive his own soul.*

Rev. 16:3 — And the second angel poured out his vial upon the sea, and it became as the blood of a dead man, *and every living soul died in the sea.*

Psa. 33:19 — *To deliver their soul from death, and to keep them alive in famine.*

Josh. 10:28 — And that day Joshua took Makkedah and smote it with the edge of the sword, and the King thereof *he utterly destroyed, them, and all the souls that were therein.* (See also verses 30,35,37,39,40.)

Ezekiel 22:27 — Her princes in the midst thereof are like wolves ravening the prey, to shed blood *and to destroy souls to get dishonest gain.*

Ezekiel 13:19 — And will ye pollute

me among my people, for handfuls of barley and for pieces of bread, *to slay the souls that should not die, and to save alive the souls that should not live?*

Ezekiel 18:4,20 — Behold all souls are Mine, as the soul of the father, so also the soul of the son is Mine; *the soul that sinneth, it shall die.*

Many other passages might be produced to show that the soul not only can die, but that it *must* die.

On the principle that the soul is immortal, all the passages referred to, and all belonging to that class, have no meaning; in fact, by this doctrine, a large portion of the Bible becomes meaningless.

The Hope of Resurrection

The mortality of man is clearly implied by the statement of Paul

when expounding the truth concerning the physical resurrection of believers. He states that "if the dead rise not... then they also which are fallen asleep in Christ are perished" (1 Cor. 15:16,18). How is it possible for such to "perish" apart from a physical resurrection if their souls are immortal? Paul's hope was in "the resurrection of the dead" (Acts 23:6). With this in mind there is a future, a glorious reality.

Immortality or eternal life is a thing to be sought for (Rom. 2:7), for of God it is said, that He "will render to every man according to his deeds: to them who by patient continuance in well-doing seek for glory, honour, and immortality, eternal life."

"Prove all things: hold fast that which is good."

Who Were The Scribes?

A Scribe means a *writer*, and it comes from the Latin word *scribo*, which means *I write*. In the Greek the Scribe was called *grammateus*, and in Hebrew *Saphar*. In Psalm 45 David says, "My tongue is as the pen of a ready *Scribe*" (*saphar*). In Ezekiel 4:2-3, we read of a man with a Scribe's inkhorn by his side. In former times, when the art of printing was unknown, and the only method of publishing a book was that of having copies written out, Scribes were important men; and as the art of writing was itself not generally acquired by the people, the office of Scribe was one of some dignity. In all countries Scribes were supposed to be learned men — men who had a knowledge of books, and possessed information far beyond that of the common people. They were classed among the wise and learned men of their day, as appears from the following passage: — "Where is the wise? where is the Scribe? where is the disputer of this world?" Scribes not only copied books for circulation, they were secretaries, recorders, notaries, town clerks, and lawyers. In the New Testament, the same man is called a Scribe in one passage, and a lawyer in another, which shows that these offices were sometimes united and identical. The Scribes were often found among the enemies of our Saviour, questioning, cavilling, and lying in wait to catch him in his words.

EXPOSITION

The Beauties of Christ

*The chieftest among ten thousand...
altogether lovely" Song 5:10,16.*

The love of Christ hath perfumed the world for 1950 years. The equal of it was never seen on earth before or since. The story of it hath melted millions into tears. The celebration of it will never cease while the world stands. The contemplation of it in all its sublime details is today the most constraining influence under the sun. Its study is an everlasting joy, both to men and angels.

The Precepts of Christ — They have changed the face of the world. They are a never-failing source of perfect delight to the people; they are the foundation of the highest attainable excellence. They glow with pure light and truth; they are radiant with every possible virtue; they are undiluted wisdom; unadulterated righteousness; and resplendent as the noon-day sun with every moral perfection, and every conceivable grace.

The Faith Of Christ — Was as immovable as the heavens. Neither the lapse of friends nor the crushing wrath of foes could quench his sublime confidence in the joy set before him. He had the faith which removes mountains; the faith which works by love; the faith which regards it as easier for heaven and earth to pass away, than for one jot of the Divine purpose to fail.

The Obedience of Christ — Is something challenging our highest

admiration. From 12 years old, accustomed to be about his Father's business; he ever regarded it as his meat and drink. His love of his glorious Father was like an unquenchable fire. In him we have the noblest son that ever was placed upon record. His whole case is unique; there never was nor never can be again such a perfect and loving surrender of the whole man to the Divine claims in the utmost particular. His faith was like a wall of fire, and his self-control like the walls of a fortified city. A perfect beauty he is, and a joy for ever.

The Sympathy of Christ — Was something to melt the heart of stone. Although by reason of his being the incarnation of the Spirit of God, he counted it no robbery to be the fellow and equal of Deity, yet he took upon him the position of a servant to his humblest disciples. He wept notably over the grave of Lazarus, and over the doomed city, and his whole

life was one unremitting work of faith and labour of love. He ministered bread to the hungry, health to the sick, and sweet words of comfort assuaging grief to those who needed it. In a word, he suffered for us as the preliminary to his exaltation as our tender-hearted and sympathetic High Priest.

The Patience of Christ — Is enough to strike one dumb with amazement. His non-resisting endurance of the contradiction of sinners, and their cruel handling of his person, is unparalleled in the annals of history. But this won't appear except we take all the facts into account, particularly the stupendous fact that he was the Son of God. He had spent his life in the best interests of the nation. He had travelled hundreds of miles in the execution of his shepherdly work preaching to the nation and instructing his disciples with the long-suffering of a mother; finishing his loving labours with a prayer for his undiscerning murderers.

The Zeal of Christ — Was equal to every other admirable feature of his character. It was strong and ardent towards all Divine things to the extent of consuming him. It consisted in a pure burning affection for all pertaining to the Father's house on earth. It led him to spend himself from day to day in the laborious execution of a mission bringing weariness, reproach, ignominy, shame, and spitting; yielding anxieties sufficiently intense to produce bloody sweat. What unconquerable effort possessed him; what uncompromising fidelity; what wonderful zest characterised every step of his shining track! Lovely to behold! a moral paradise in a dry parched desert!

The Grace of Christ — What a gracious man, what gracious words; how lovely the picture of his whole life in this respect! What a Divine courtesy pervaded his manners! What true nobility we have in the wonderful attention he paid to every lowly suppliant of his help! What an entire absence of airs and self-consequence; how approachable he was at every point; no need for studying to take him on the right side, or at the right time — he had no wrong sides or wrong times; his whole soul was lit up with a sweet chastened meekness, and a beaming benevolence that said on every hand, "He that cometh unto me I will in no wise cast out."

Christ: No Mere Man — The *amazing* attributes of Christ and his *astounding claims* would have involved him in universal derision, centuries ago, if it had not been felt that Christ was no mere man, but in some way a supernatural being in the world. See what position it is he assumes. Associating himself with the Deity, he declares that he and the Father "are one" — that Deity resides "in him". He declares himself to be "the light of the world." Referring to himself he says, "behold a greater than Solomon is here." Stepping out in front of mankind he beseeches men to come to him and he will give them rest. He tells the Jews that they "are from beneath, he himself is from above."

Indeed, from beginning to end of Christ's recorded sayings there is one uniform and exalted tone of assumption, which forbids the thought that he is simply a great and good man, and which makes the "human" explanation ridiculous. For imagine, if you can, any *man* assuming this dignity and posing before the world in a style like this.

The best specimens humanity has ever produced, would simply cover themselves with the scorn of their kind who should apply to themselves words which Jesus uses of himself without offence to any.

Indeed, Christ was no mere man. He was "God manifest in the flesh" (1 Tim. 3:16). Of him it is testified: "God was in Christ reconciling the world unto Himself" (2 Cor. 5:19). These words cannot be said of mere man: only of one whom "God made strong for Himself" (Ps. 80:17). And this stemmed from his Divine begetting, for John declared of him: "We beheld his glory, the glory of the

only begotten of the Father, full of grace and truth" (John 1:14).

He is set forth as an example for his followers to follow. They are not "begotten" as he was, as described in Luke 1:35, but they must seek a Divine motivation in their lives which will only come through the Truth understood and applied. Christ describes this as being "begotten from above" (see John 3:3). This is preliminary to the "birth of water (at baptism) and spirit" (in the bestowal of life eternal). Without that Divine motivation in life developed through the Word, none will succeed.

A.B. (U.K.)

Two and Two

Mankind are divided into Jews and Gentiles. The nation of Israel was divided into "the children of the flesh, and the children of promise," or Jews inwardly and Jews outwardly. The animals under the law were divided into clean and unclean. The prophets were divided into false and true. The temple was divided into an inner and outer court. Jerusalem is divided into Jerusalem in bondage and Jerusalem free. The gospel is divided into "the things concerning the Kingdom of God, and the name of Jesus Christ." The resurrected are divided into wheat and tares, sheep and goats, wise and foolish virgins, good and bad fish. Men in relation to the gospel are divided into believers and unbelievers. The resurrection is divided into the first fruits and the harvest. The headship of the human race is divided between the first Adam and the second Adam. Prophecy is divided into fulfilled and unfulfilled. The covenants are divided into old and new. The Kingdom of God is divided into the Kingdom of the past and the Kingdom of the future. The son of the redeemed is divided between Moses and the Lamb. The earth is divided into the land of Israel and the lands of the heathen. The empires of Nebuchadnezzar's vision are divided into the Kingdoms of men and the Kingdom of God. The natures to which believers stand related are divided into mortal and immortal, corruptible and incorruptible. The deaths to which the responsible wicked stand related are divided into the first and second death. The preaching of the gospel is divided into "the Jew first, and also to the Greek (or Gentile)." History is divided into sacred and profane. Life is divided into "the life which now is and that which is to come." The gospel service is divided into faith and works. The memorials of Christ's death are divided into bread and wine. The whole mission of Christ comprehends the word of his first and "second time" appearing. Lambs under the Law, were offered morning and evening. The blowing of the silver trumpets, under the Law, was divided into the call for the princes and heads, and the call for assembly. The mental conditions of mankind are divided into light and darkness. The whole day is divided into day and night. The whole year is principally divided into summer and winter. The universe itself is divided into heavens and earth. And God's character is divided into "goodness" and "severity."

— Selected.

PROPHECY

The Locality of Armageddon

This question is of interest and importance. Brother Thomas's mind, after deep and mature study, considerably firmed upon it. This does not seem to be generally known.

The evidence for Bro. Thomas's view is weighty, and brethren are recommended to consider it side by side with the clerical interpretation which has of late years been making headway in the brotherhood to the detriment we think, of a right dividing of the Word.

Citation From Eureka

In Vol. 3, he expounded as follows:

“He (Gog) now pours in upon the land of Israel like a flood, or as Ezekiel expresses it, ‘he ascends and comes like a storm, like a cloud to cover the land’; with the exception of Edom, Moab and the chief of Ammon, which escape the storm. The headquarters of this storm invasion from the north are between the Sea of Sodom and the Jordan on the east side, and the Mediterranean on the west; and surrounding Jerusalem; as indicated in Dan. 11: 45, to wit, ‘he shall pitch the tents of his entrenched camp between the seas in the mountain of the glory of the Holy.’ In other words he shall besiege Jerusalem; and to do this, he must occupy the Valley of Jehoshaphat, a narrow glen which runs from north to south, between the Mount of Olives, which is before Jerusalem on the east, and Mount Moriah, and through which flows the Kidron. Of this valley, it is said in Joel 3:2, ‘Yahweh will gather all the nations (that is the forces of the nations) into the valley of Jehoshaphat and will plead with them there.’ *Yehoshaphat*, in Hebrew signifies *the judgment of Yah*. Joel also styles the glen the Valley of Threshing: ‘Multitudes, multitudes,’ says he, ‘in the valley of threshing: for the Day of Yahweh is near in the valley of threshing.’ Apocalyptically, the same locality is styled ARMAGEDDON — ‘And he gathered them together in a place called Hebraistically, Armageddon. Yahweh gathered them together without their perceiving the hand that led them on to the slaughter — ‘I will’, saith He, ‘gather all the nations against Jerusalem to battle.’ Various derivations have been given of this mystical name; for such it is, inasmuch as there is no such name of a place in the land of Israel. Micah says, ‘Yahweh shall gather many nations as sheaves into the floor, that the Daughter of Zion may arise and thresh them’ (ch. 4: 11-13). The floor of threshing of which they are to be made

the chaff (Dan. 2:35) is this valley of Jehoshaphat. Under this aspect of things, they are a *heap of sheaves upon the threshing floor*; and this idea is represented by the word *Aremah* the first two syllables of the name: the third indicates where this *heap* is to be, namely, in the valley; and the last syllable, for what purpose the heap is there, namely, for *dun* — *judgment* — *Arma-gai-don*, which in the Greek dress, is *Armageddon*. The reason why the text states, that the place, or valley is ‘Hebraistically’ so called, is to give us to understand in what country that place is situated — in the country, to wit, the native language of which is the Hebrew tongue.”

Comment in “The Christadelphian”

In the Revised Version of the Bible, published in the 1880’s the term appears as *Harmagedon*. The Hebrew word signifies “mountain” and not “valley”. On this, the following comment appeared in *The Christadelphian* for 1881, pp. 402-403:

“The Revisers have adopted the form *Har* against the weight of evidence, and simply in the exercise of their judgment. The reason is not far to seek. The common belief is that the word stands for mountain of Megiddo; and in Hebrew, mountain is expressed by *Har*. Geography, however, is silent about a mountain of the name of Megiddo. In several places in the Old Testament, we have references to a valley so named, but never to a mountain. The Revisers then, following comparatively modern manuscripts have given us the word with an initial aspirate; on the other hand, following the ancient and reliable authorities, they have given us the word with one “d” instead of two. In this latter particular, the Revisers have done right. There is, however, strong evidence against that interpretation of the same which gave rise to the spelling with an initial “h”; and the same evidence also shows that there should be one “d” and not two in the word. The true interpretation of the word requires but one “d”; and the oldest manuscripts have only one. The true interpretation provides no initial aspirate; and the most ancient manuscripts cannot be cited in favour of that spelling which adopts the aspirate. Again, wherever in the Septuagint translation of the Old Testament the word Megiddo is written, it has the two d’s. But, as we have intimated, the oldest documents have only one “d”. Rejecting, then, the letter “h” at the beginning of the word, and following the Revisers in the exclusion of one “d”, we read Armagedon, and, finding that the great conflict will take place on the mountains of Israel and not in the locality of Megiddo, we must agree with Bro. Thomas that the name is a mystical one, and does not stand for any place which has as yet been so called. In *Eureka* 111. Dr. Thomas shows that “Arma” stands for the Hebrew noun *arema*, a heap of sheaves; “ge” for *gai* a valley; and “don” for *don* (or *dun*) judgment: so that the name sets forth facts that, in the *Valley of Decision*, Yahweh will *sit in judgment* upon the nations, gathered as *sheaves* into the floor, when the Daughter of Zion shall *arise and thresh* (Micah 4:11, 12, 13; Joel 3:2, 12, 14). Armagedon sets forth in brief, that a heap of sheaves (*arema*) will be gathered together into the valley (*gai*) for judgment (*don*). While, then, leaving out of one “d” is favourable to a proper dissection and understanding of the name, the adoption of the initial letter “H” is, to say, the least unfortunate.”

Why Refer to the Hebrew?

It is significant that attention in regard to *Armagedon* is directed to “the Hebrew tongue”, for it is a remarkable development in these latter days that Heb-

rew has revived as a living language. For centuries, until the modern restoration of the Jewish people to their ancient homeland, it remained a dead language; but that is not the case today. Like the nation of Israel, Hebrew has revived and today is a "modern language", a remarkable fulfilment of Bible prophecy.

Zephaniah predicts that the time will come when "a pure language" will be universally understood.

"Therefore wait ye upon Me", saith Yahweh, "Until the day that I rise up to prey: for My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them Mine indignation, even all My fierce anger: for all the earth shall be devoured with the fire of My jealousy. For then will I turn to the people a pure language, that they may call upon the name of Yahweh, to serve Him with one consent" (Zeph. 3:8-9).

From this we learn that Hebrew is to become a universal language. Whatever may be the fate of the diverse languages of the nations, whether they will be retained for local use, is not revealed; but the language of worship will be Hebrew; and this will aid in a common use of the name of Deity with complete understanding of its significance.

Meanwhile, the language has revived for use in the Land, a remarkable partial fulfilment of the words of the Prophet, and a significant sign of the times indicative of the approaching end of the age. The reference to "the Hebrew tongue" in Rev. 16:16 is remarkably appropriate today seeing that it is the official language of Israel; a further confirmation of Bible prophecy.

H.J.

Faithful Contention

Neutrality, in regard to a definitely revealed and important Bible doctrine, is an attitude which a faithful brother will not countenance for a single moment. How could he, resting as he does under the sacred obligation to contend earnestly, as did Paul, for the whole counsel of God: "I have not shunned to declare unto you all the counsel of God" (Acts 20:28); "Charge some that they teach no other doctrine..." (1 Tim. 1:3); "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers... whose mouths must be stopped" (Titus 1:9-10).

Neutrality is not consistent with dutiful stewardship. It often savours of supineness, laxity, cowardice. God's witnesses must show themselves fearless and outspoken advocates of whatever He has been pleased to reveal — yes, and fighters, too, when the Truth is in jeopardy. But why this talk of neutrality? Is it because some cannot make up their minds in regard to a particular item of the faith? This is not a justifiable reason for brethren who are enlightened to gag their own mouths. It is because a certain few think that the doctrine preached has not been distinctly revealed? That is not sufficient reason for silence on the part of brethren who know to the contrary. The class of doubter who advances the cry of "Be neutral" has ever existed, and been the cause of worry to the brethren, and a clog to the dissemination of the Truth. "Not revealed" is a cry that must be unheeded by those who have eyes to see, and are determined that, so far as they are concerned, the Truth shall flourish and not die. But there is oftentimes much that is fallacious about the plea for neutrality. It is often raised as a treacherous white flag to deceive the side that is making headway. It comes frequently from those who have very pronounced views on the side of error — from men who cannot bear to hear the Truth without a vigorous protest against it, and who cannot refrain from sowing the seeds of heresy when the opportunity occurs.

A.J.

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A Final Word...

Paul referred to a "faith that work-eth..." The Greek word is *energeo*, which refers to something which is active and displays energy. The faith to which Paul refers is not mere passive belief, but an active and working conviction. It is a faith that is en-er-gised through the channel of love, or *agape*. This word can be defined as "a profound respect, based upon know-ledge and manifested through self-sacrifice." This quality of reverence was the intent of the first and greatest commandment: we are to love Yahweh with all our strength, and life, and being.

"This is life eternal, to know Thee, the only true God..." While this demands an accurate doctrinal understanding, the significance of the word "know" goes far deeper than that. We "know" Yahweh when we have reached close, intimate com-munion with Him. It is when we make Yahweh our counsellor and guide, our support and strength, and submit to His over-shadowing provi-dence in our lives, that we develop a profound respect and love for Him who we come to know as a loving and compassionate Father. This rever-ence for Yahweh must become the altar upon which self must be sac-rificed. In order for *agape* to be culti-vated, self must be dethroned from the heart, and Yahweh enthroned there instead. That will only be accomplished when "faith is en-er-gised by love", and a new creature comes into being. Then we are able to apply "the first and greatest com-mandment."
— A. Hayles

Do It Now!

**If you have a kind word, say it —
Throbbing hearts soon sink to rest;
If you owe a kindness, pay it —
Life's sun hurries to the west.**

**Can you do a kind deed? Do it —
From despair a soul to save;
Bless each day as you pass through it,
Marching onwards to the grave.**

**If some grand thing for tomorrow
You are dreaming, do it now;
From the future do not borrow,
Frost soon gathers on the brow.**

**Speak thy word, perform thy duty —
Night is coming deep with rest.
Stars will gleam in fadeless beauty,
Grasses whisper o'er thy breast.**

**Days for deeds are few, my brother,
Then today fulfil thy vow;
If you mean to help another
Do not dream it — do it now!**

NO'GOS

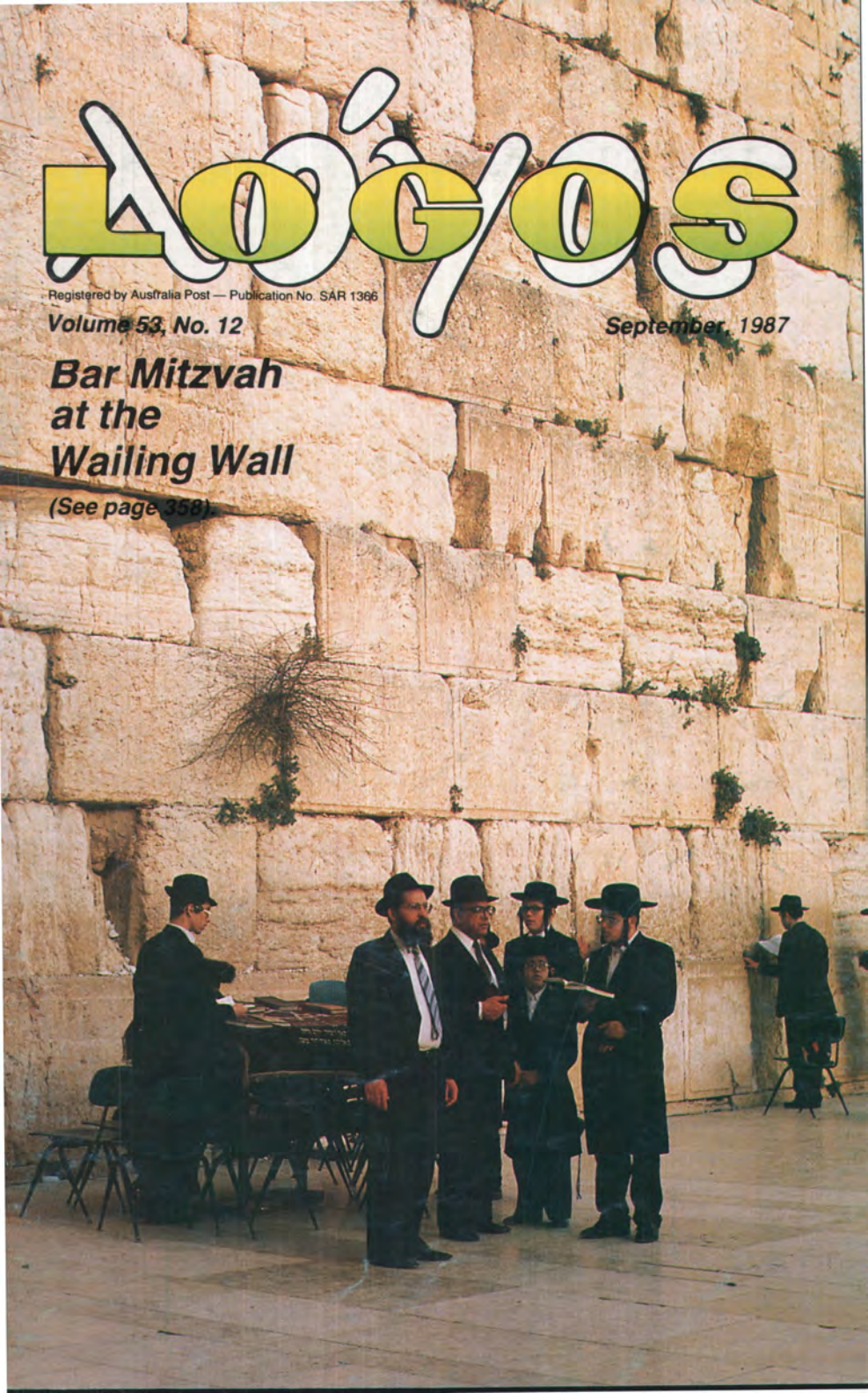
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September, 1987

Bar Mitzvah at the Wailing Wall

(See page 358)



THE PEN OF THE PIONEERS

God's Sovereign Word

The kingdom of sin is among the living upon the earth. It is a kingdom teeming with religion, or rather forms of superstition, all of which have sprung from the thinking of sinful flesh. This is the reason why men hate, or neglect, or disparage, the Bible. If the leaders of the people were to speak honestly they would confess that they do not understand it. Their systems of divinity are the untoward thinking of sinful flesh.

From the nature of things, it is obvious that the sinner cannot cure himself; though superstition has taught him to attempt it by fastings, and penances, and all "the voluntary humiliation and vain deceit" inculcated by "the blind".

Adam and Eve vainly imagined they could *cover their own sin*, and efface it from divine scrutiny; but the very clumsy device they contrived betrayed the defilement of their consciences. Their posterity have not learned wisdom by the failure of their endeavour; but to this day they are industriously engaged in inventing cloaks for their evil consciences, as were their first parents when stitching fig-leaves together to cover their shame.

Men have not yet learned the lesson that all they are called upon by God to do is to believe His word and obey His laws. He requires nothing more at their hands than this. He asks men for actions, not words; for He will judge them "according to their works" in the light of His law, and not according to their suppositious feelings and traditions. The reason why He will not permit men to prescribe for their own moral evils is because He is the physician, they the lepers; He the sovereign, they the rebels against His law. It is His prerogative, and His alone, to dictate the terms of reconciliation. Man has offended God. It becomes him, therefore, to surrender unconditionally; and with the humility and teachableness of a child, to receive with open heart and grateful feelings, whatever in the wisdom and justice and benevolence of God, He may condescend to prescribe.

Until they do this, all is reducible to mere fig-leaf inventions as a substitute for "the righteousness of God." "Blessed are they whose iniquities are forgiven, and whose *sins are covered*." The Lord's covering for sin is "a change of raiment," even "white raiment," which He counsels men to buy "that they may be clothed, and that the shame of their nakedness do not appear." He alone can furnish it. His price is that men should believe, and put it on.

J. Thomas

Essential Teaching *Compared With* Important Requirements

The Basis of Faith is one thing, and Ecclesial rules are another. They must not be confounded. The former is (or should be) a summary of Apostolic teaching concerning the Kingdom of God and the Name of Jesus Christ. It sets forth the principles of "the faith which was once for all delivered unto the saints" (Jude 3). It comes before Ecclesial rules. The latter stands on an entirely different plane, and may vary from place to place according to circumstances. Ecclesial rules are fallible decisions as to what is deemed expedient for the performance of activities and duties imposed upon members. Whilst great care should be exercised in formulating them, they should not be considered as inspired. If they are found to be impracticable they should be amended or rescinded. When they are adopted, they should be loyally kept, even though we may not always be prepared to endorse them. Paul advocated the orderly working of an ecclesia, and censured strife and contention (Phil. 2:3; 1 Cor. 1:10; 1 Tim. 3:3; Tit. 3:2; 1 Cor. 14:33; Col. 2:5). If we feel strongly as to the unwisdom of an ecclesial resolution, we should seek to repeal it in a constitutional way. However, unless it is important to do otherwise, it is best to submit to such limitations.

The Statement of Faith is in a different category. The doctrines enumerated therein comprise the foundations of our faith. As such it is not sufficient to endorse the Statement of Faith as a matter of policy; its doctrines should be comprehended, studied and endorsed. Indeed, they should be implemented as a way of life; so that they find expression in action. If a doctrine does not have some impact upon practice, it is not essential to salvation. For example, we teach as fundamental that God is one and unique. In doing so we should acknowledge the unique unity of the Father by the respect and love that is due to His position. Our knowledge of God should

find its influence in the building of Divine characteristics in our lives.

Likewise, the doctrine of the mortality of man should not be proclaimed merely as a fact, but revealed also in action. We should show by our attitude to life that we recognise the transient nature of human existence.

Unfortunately, this is not always so. Even worse than that, doctrinal corruption is at work in the brotherhood. It has always been so. The Apostles had to warn against it continually. In addition, we live in "perilous times" (2 Tim. 3:1) that demand the most robust and clear-sighted faith to counter. False doctrine, can be followed by a lowering of standards with regard to principles. As Paul remarked (1 Cor. 15): "Evil communications (false teaching) corrupt good manners" (or proper conduct).

We do not need to endorse a heresy to undermine the truth; that can be done effectively by weakening the point of a doctrine; by attempting to make the unpalatable truth palatable to the flesh, or by trying to explain away teaching that emphasises the need of separation from the world.

That was the way in which the Truth was corrupted in the ages following Apostolic times. Gibbon in *Decline And Fall Of The Roman Empire* makes this abundantly plain. With regard to the doctrine of the Kingdom of God, for instance, he points out that this was first endorsed as a truth without question, then it was called into doubt, afterwards treated as allegory, and finally dismissed as erroneous.

Some of the doctrines of the Statement of Faith are being treated in similar fashion today. This may not be done deliberately in an attempt to discredit them, but merely to make them more palatable to the flesh to accept.

In some quarters the New Testament is being advanced as of more importance than the Old, whereas in faith they are one; the Israelitish nature of the hope is being played down, and the foundation of belief based on the covenants of promise not brought clearly into prominence as was once the case. The present possession of the gifts of the Holy Spirit is being advocated by others, and the power of the Word to transform lives in accordance with Christ's prayer (John 17:17), is weakened by urging the need of the Spirit as an effluence from heaven to teach and to guide.

So there is a blurring of the point of doctrine. And this is dangerous to the future of the Body, or to the future of individuals within the Body. The antidote? A closer familiarity with the Word itself;

a greater understanding of doctrine, and greater determination to implement it as a way of life. In this, the writings of the pioneers can help. Books such as *Elpis Israel*, *Christendom Astray*, and so forth are a great help. Let us use them as aids to the better understanding of the Word. There is a tremendous responsibility resting upon teachers in that regard. Paul exhorted Timothy: "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee" (1 Tim.4:16). We can personally play a strong part in rescuing Ecclesias from apathy and apostasy by heeding this advice. It is our responsibility to humbly do so.

S. S. Strauss

The Taking of Jerusalem

A Rabbi, surrounded by Israeli warriors, sounding the SHOFAR at the wall after the re-capture of the Temple Mount.



Yahweh is the accepted King of Israel (1 Sam. 12:12; Isa. 32:15), and Israel, therefore His nation (Exod. 19:6; Isa. 51:4). He formed it for Himself, that through it He might show forth His praise (Isa. 43:21). The prophet saith of Israel, "We are Thine; Thou never barest rule over them; they are not called by Thy name" (Isa. 63:19). The

Kingdom of God is His dominion over this nation. It is, therefore, a JEWISH Kingdom. Yahweh never owned any other Kingdom upon earth. He acquired the Jewish Kingdom by creation; and purposes to obtain possession of all other Kingdoms by conquest, because they are mere usurpations, and adversaries of His name. J. Thomas.

One of the most significant events in fulfilling Bible prophecy in recent years was the occupation of Jerusalem by Israeli forces in 1967. This not only fulfilled Bible Prophecy, but also the time period of Dan. 8. Reference to this incident is made in the following article entitled *Bar Mitzvah at the Wailing Wall*.



OUR COVER

Bar-Mitzvah at the Wailing Wall

A special ceremony is held at the Western Wall when a boy reaches the age of 13 years, for at that time he becomes "bar-mitzvah" — a son of the commandment. Having reached the age of responsibility, he is required, on his own account, without supervision of parents, to keep the enactments of the Law.

A Visit To The Wall

I have visited the Western Wall on numerous occasions. The first time I toured the Land, I saw it from afar. It was over thirty years ago, and the Old City of Jerusalem was in the control of Jordan, having been annexed by that country from the UNO during the Arab-Israeli war of 1948 (it was previously proclaimed an international city).

In order to see it then, I had to ascend a building situated on what the Israelis incorrectly call Mt. Zion, on the south-west portion of the city, and look to the east. There was only one other person there: an aged Jewess, clothed in mourning. She displayed every mark of deep emotional distress. Her eyes streamed with tears as she looked towards the Wailing Wall, and she audibly lamented, with loud cries, the emptiness of Mt. Moriah destitute of its

Temple and dominated by a Moslem Mosque. But most of all she sorrowed because she was cut off from access to the Wall, the most sacred site for Jews in all the world.

On another occasion, before the Six Day's War, I visited Jordan and was able to enter the Old City, and actually touch the stones of the Wall. There was nothing prepossessing about it. Its environs were nothing like that which visitors over the past twenty years see. They were then narrow, drab and dirty, closed in by decrepid, slum buildings. To view the wall, one walked down a narrow lane leading off David Street, and then turned sharply to the right. There was the wall, the pavement before it being a narrow enclosure not more than 11 feet (less than 2 m.) wide, at which point the slum buildings of the Moghrabi (Moroccan) Quarter took over. In this narrow,

and dirty enclave, open to the sky, there played about half-a-dozen Arab boys. There were no Jews because the city was in the control of Jordan, and Jews were denied access thereto: they had to worship from afar like the old lady I had seen of the so-called Mt. Zion on an earlier visit.

Ha-Kotel Ha'aravi

The Wailing Wall is called *Ha-Kotel Ha'aravi*, or the Western Wall, by Jews, because it forms the remains of the western enclosure of the Temple area. The actual site of the Temple is dominated by the Moslem Dome of the Rock. Look closely at the Wall and you will notice that it is constructed of different size stones. These indicate the different epochs of building. At the top are those of Turkish construction; below them are Crusader stones; and below are those of the Herodian epoch, clearly identifiable by their straight oblong shapes framed around the edges; the design constantly used by Herod in his extensive building operations as found throughout the Land.

The Western Wall has a dramatic and interesting history, but space will not permit us to outline it here. Those who have visited it in recent years, will recall the wide plaza before it, capable of holding many thousands of people, and devoid of any obstruction. To the east of this is portion of the Wall. The full length of the entire wall, which bounded the western side of the Temple Mount is 1,580 ft (about 500m.) long, running from north to south; but most of it is hidden by structures that have been built against it through the centuries. The exposed section, that which tourists see, is the southern part, lying near the south-western corner of the Temple Mount. It is only about 30m. (Less than 100 ft) in length. During the two

thousand years since the epoch of the Second Temple, the Tyropean valley outside the wall has filled up with debris and rubbish to such an extent that the foundations are about 20m. (70 ft) below the present surface, comprising some nineteen courses of huge stone blocks. In fact, only five courses (about 58ft., or 19m.) of the Herodian structure is visible above the ground at the Wall. Of course, no Jews were permitted at the Wall during the Jordanian occupation, but before that, during the Mandatory era, it was treated by the Arabs with complete contempt. Offal was flung thereon; and Jews praying were constantly harassed and disturbed. The neglect of the British to control the Arabs in that regard led to a number of ugly incidents that resulted in loss of life.

Changes To The Site

The Six Day's War was a dramatic incident in Israeli history; and it was marked by dramatic incidents at the Wall. The Israeli paratroopers entered the Old City via the Lions' Gate, though it would have been easier for them to do so through the Dung Gate. However, they chose the Lions' Gate, because they deemed it more becoming to the honour of the City they revered. The Lions' Gate is close to the Temple area, and entering thereby, they made their victorious way to the most venerated part of the City: the Western Wall. At the sight of that place, sacred to them, soldiers, whose courage and determination were outstanding, burst into tears. So emotionally moved were they at the occasion that they paused in fighting to express their thanks to their God for the victory won. And with the troops came the rabbis, bearing copies of the Torah, and sounding the shofar at the Wall.



The Narrow Pavement in Front of the Wall before 1967

In *Historical Sites In Israel*, M. Pearman writes:

"It was on the third day of the Six Day's War, the morning of Wednesday the 7th of June, that Israel's Army Central Command received the electrifying message from the commander of the paratroop brigade which had broken into the Old City: 'The Temple Mount is ours. Repeat. The Temple Mount is ours'. Jerusalem was again the united city.

"...The lower courses of the wall visible today were cleared and exposed shortly after the June 1967 battle. The large plaza in front of this wall was cleared at the same time. The Jewish pilgrim festival of Shavuot, the Feast of Weeks, occurred that year on the 14th of June. On that day, while the city still bore signs of the fighting, a quarter of a million Jews from all parts of the country, and many from overseas lands, came to the capital on a mass pilgrimage, entered through the Dung Gate in the southern wall, past notices *Danger Mines!* and paid homage at the Western Wall. It was the largest pilgrimage to the relic of the Second Temple since the great dispersion nineteen centuries before."

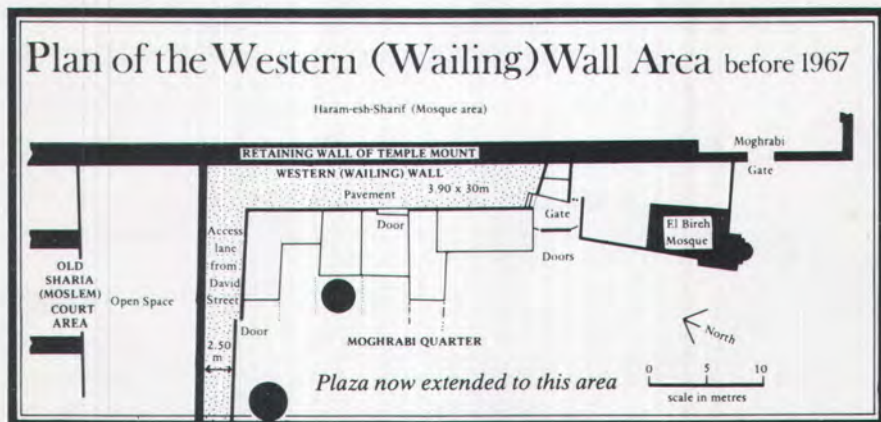
With the occupation of Jerusalem by the Israelis in 1967, the Moghrabi Quarter was promptly demolished, and the square widened to receive the huge crowds that were expected, and which have continued to assem-

ble there for worship and celebration on auspicious days.

Bar Mitzvah

At the age of 13, a Jewish boy, brought up in a religious household, is given the title of *Bar Mitzvah*, or Son of the Commandment, as it signifies. At that age, he is deemed personally responsible to understand and apply the principles of the Law. Previously, the responsibility of his instruction and conduct rested with his father. Now, in measure, they are assumed by the son. The attainment of *Bar Mitzvah* is often celebrated with great rejoicing at the Wall. The young boy is permitted to wear the tefillin (prayer shawl) and to publicly read from the Torah. Our cover illustration shows a family group rejoicing at the ceremony. The boy will be conducted into the covered area under Wilson's Arch which has been set out as a synagogue; and there the ceremony will be completed.

It was about that age, that the boy Jesus, subject unto his foster-father and mother (Luke 2:51) was taken to the Temple, and entered into discussion with the teachers found in it



courts. They were amazed at his understanding and answers.

Paul likens this custom of liberation to the greater liberty (not licence!) found in Christ's covenant of Grace. He wrote:

"The heir, as long as he is a child, differeth nothing from a servant though he be lord of all; but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world; but when the fulness of time was come (for the liberty of grace as manifested in Christ Jesus), God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:1-5).

The term "adoption of sons" has nothing to do with the modern legal adoption of children but denotes the status of sonship as attained by a true son of the family, and the responsibilities associated therewith. When a believer comes to understanding, he, too, is required to keep the commandments. In Christ he becomes a Son of the Commandment, attaining unto a liberty that he never had previously (Gal. 5:1)

Liberty, or full status of Sonship comes gradually to the Jewish child, according to the traditions laid down. At 13, he is called a "Son of the Commandment" and is bound to observe the Law. At 14, he is permitted to choose his own tutors, and act legally in the disposal of property. At 15, he is taught to dispute on

questions in the Gemara. At 16, he can marry. At 20, his emancipation is complete: he is his own master.

But no matter how proficient he may become in his development, he still cannot escape the curse of the Law, because "it is not in man that walketh to direct his path aright". The Law continues to make manifest the reality of sin, and should cause him to seek a way of emancipation therefrom. This can only come through grace in Christ Jesus. To this day, the Jew who depends upon his Judaism remains "a debtor to do the whole law" (Gal. 5:3). He needs the covering of Christ, and the covenant of grace, to escape therefrom; and this despite his tefallin and his public reading of the Torah! True liberty from sin is a privilege enjoyed in Christ alone; and the vain attempts to render to Yahweh His due in absence of this becomes mere ritual without hope. That is the unfortunate condition of a Jewish Bar Mitzvah. We look forward to the time when the Lord will return, and "a new covenant with the house of Israel, and with the house of Judah" shall be made, and the Divine law will be written in their hearts (Jer. 31:31-34). This will then be extended to Gentiles as well. How desperately Israel and the whole world, — and ourselves — need the presence of the King of peace, and the Divine grace which shall then be revealed to all mankind.

GODLINESS IN YOUNG AND OLD

Godliness sanctifies all relations, and makes our domestic nature minister to its ends. Childhood is not without its opportunity of growing in the grace of Godliness, for, in a parent, it sees God's faint reflection, and love for a mother and a father is not a bad preparation and exercise for the love of God Himself. But nothing should be left in the instincts of nature, and a child's love grows fuller as it is learning reverence and obedience "in the Lord". Neither childhood's or manhood's duty is fully done which is not done "in the Lord". It is the recognition of His will in everything that constitutes true Godliness.

EXHORTATION

The Lord Jesus Christ: God Manifest in the Flesh

There is a tendency in resisting the false doctrine of the Trinity to go to the other extreme and view the Lord Jesus Christ as merely flesh. He was more than that. He was, as proclaimed by Paul: "God manifest in the flesh", and such a description cannot be applied to any other person of Adam's race before or since. What that involved and what that revealed are beautifully expressed in the following article.

Christ was more than man. We may overlook this in the efforts which have rid us of the false conceptions derived from "the vain traditions of our forefathers". He was a man, but a man who was the vehicle of a *manifestation of God*, and that God, the eternal God even the Father. The manifestation was a progressive one, but real at every stage — fainter at the beginning than at the end, but as real at the beginning as at the end.

"Unto Us A Child Is Born"

The babe who received the adorations of the wise men of the East, and whose birth was that same night angelically signalled on the plains of Bethlehem, was really the manifestation of the name of the Father as the glorified man who felled Saul of Tarsus to the earth with his brightness. The difference was a difference of degree.

The Holy Spirit overshadowing Mary gave the impress, which laid the foundation of the manifestation to be made. But for this impress there never would have appeared in Israel such a man as Jesus of Nazareth. There never would have come the Lamb of God without spot. Poor Adamic flesh in which dwelleth no good thing, never could have

yielded such a perfect character as that of Jesus, unless the Father had taken hold of it and wrought it for us into such a pattern. It is "of God that he (Christ) is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:30).

This in no way excludes the fact that the perfect man so made for us was of the same physical nature, and put to the proof, and in "all points tempted like as we are." Without temptation, the perfection of the result would not have been manifest. The best of characters, even among men, are not pronounced or seen to be the best till they have come through the fire. And it was needful for the perfection of this most glorious of the works of God upon the earth, that in suffering, its excellencies should be tested and made manifest. But though put to the proof, it was in itself the excellent thing God made it — a pattern of His own character, the exhibition of His own excellence, the interposition of His own power and kindness for the salvation of His people from their sins.

"Unto Us A Son Is Given"

At thirty years of age, with the maturity of developed manhood and the anointing of the Holy Spirit in abiding

fulness, the manifestation entered upon a fuller phase; but it was the same manifestation: the manifestation of God among men: the exhibition of the Word made flesh — a man who was one with the Father — sanctified and sent forth into the world by the Father, for the manifestation of the Father's name and the accomplishment of the Father's work.

When his work in the flesh was accomplished — when having, through the Eternal Spirit, offered himself on the cross, without spot unto God (Heb. 9:14), he was raised from the dead and glorified, and transformed into luminous and powerful Spirit-substance — the manifestation of the Father's name was complete, with the result of giving to mankind such a head as their every need calls for, a head that appeals to every sympathy and strikes the chord of our deepest admiration, and evokes our highest praise.

The Mighty God — El-Gibbor Isaiah 9:6

Talk of "heroes"! They are mostly figments of the imagination. The Gentile gods are stucco when you come close to them. The excellencies of Christ are such as grow in brightness in proportion to our contact and acquaintance with them. They cannot be exhausted: they cannot be exaggerated.

The fulness of the God-head bodily is the only description that at all approaches an accurate description.

The Divine origin of Christ supplies an explanation of every phrase in which the Gospel narratives exhibit the Lord Jesus Christ, and every utterance that came out of his mouth. It gives the key that is beyond the reach alike of those who consider him to have been a mere man, and those whose theology compels them to describe him as eternal God. It accounts to us for what appear otherwise to be contradictions. It explains to us why in a man, the deportment of God is visible; why in sinful flesh, a sinless character was evolved; why in the impotent seed of Abraham, the power of Abraham's God should be shown; why a man born as a babe in Bethlehem should

speaking as having come down from heaven; why a man not forty years of age should speak as if he had been contemporary with Abraham; why a man should at once be David's son and David's Lord; why a man of our own flesh and blood should assume the authority that belongs to God only, saying "Ye call me Master and Lord, and ye say well for so I am"; why of a man it should be said that the world was made by him: that he dwelt in the bosom of the Father, and that he was the "image of the invisible God", by whom and for whom all things had been created.

It explains to us at the same time why such a man should say "of mine own self I can do nothing: my Father is greater than I". "I have kept my Father's commandments and abide in His love." "My God, why hast Thou forsaken me?" It shows us that there is only one God, even the Father of our Lord Jesus Christ, and that whatever in Christ's sayings seemed to indicate another God, was referable to the Father in him, whose Son and medium and power he was, and in no way was consistent with the fact that Jesus was but His Son, in loving submission to all His commandments.

Thy Throne, O Elohim Psalm 45

Christ is glorious to us in the converging of all these elements. He is not only our brother, he is our God, as Thomas greeted him (John 20:28). He is not only the first-born among many brethren, but he is their head, their Redeemer, their saviour, their Lord. He is not only a son of Abraham saved, but the God of Abraham incarnate in such a Son. Not a forgiven sinner himself, he has power to forgive sins. Without sin himself, we are washed in his blood, though it was blood drawn from our poor sin-cursed stock. Clothed with strength, crowned with glory and honour, he has known the weakness of human exhaustion, and the bitterness of ridicule and insult. Anointed with joy and gladness, he has a history of sorrow and grief as a perpetual background to his everlasting glory. A loving friend and powerful God, compassionate Saviour and sinless

example, saved man and embodied Godhead, a sympathetic high priest and devourer of the adversary — there is no element of wanting to the charm of his name.

Not only in power and legal status, but in the intrinsic attributes of his character and nature, Christ stands in that relation to man which justifies the ardent declaration of his servant Paul that he counted all things else dross and dung by comparison. Excellent men are universally admired for what they are in themselves, even though the excellence is not rooted in them, but is a mere organic phenomenon, like the beauty of the fragrance of the rose. But in Christ the excellence we see is rooted in himself by reason of the indwelling of God. "In him dwelleth all the fulness of the Godhead bodily" (Col. 2:9).

Thy Majesty Psalm 45

Consider his dignity. This comes in all cases with the strength of conscious power and security, and the sense of the lawfulness of supremacy. Men accustomed to power show it in measure, though they are but as the worm in their ephemerality and have no right to authority. But here is one who is rooted in the *eternal Father*, and who is the same yesterday, today, and for ever — one everlasting God, and to whom it is commanded that every knee should bow; and one, therefore, mantled with the dignity of unapproachable and ineffable power. He showed it all through his mortal days — creating astonishment and commanding obedience by the authority with which he spoke. What must it be now in the strength of immortal life and power? What an unspeakable delight it will be to be permitted to observe the movements and wait upon the commands of such an august Master to whom all power in heaven and earth has been accorded, and at whose beck glad legions of the angelic host wait submissive.

Grace — Psalm 45

Realise, too that this unspeakable kingliness of carriage is blended with a grace of purity and a sweetness of kind-

ness never seen in the haunts of man. We get a glimpse occasionally of the beauty of goodness in man but how mixed with inferior elements, and even if approximating for a moment to the grace of the Divine original, how incapable of continuance. The human organism cannot long stand the combustion of the heavenly flame.

The power of corruptible man soon burns out, and through sheer weakness of nature, the Divine phenomenon collapses. Understand here why royal courtesies are so brief, and the generalities of public men so transient and intermittent. But here is one in whom the springs of power are inexhaustible: in whose kindness there is no flaw: and in the stream of which there is no check or failure from exhaustion or fatigue.

Terrible Things — Psalms 45

The perfection of the character of Christ is seen in every view we take of him. His kindness and sympathy are a healing ocean in which the world will yet bathe to the healing of all their woes; and this phase of his character is naturally attractive to everyone.

But *there is another side* — a stern side — which might seem inconsistent with his meek and lowly side, and yet which is one of the chief glories of his character. How defective would that character be if it had not this other side. How lamentable if his kindness and sympathy were not counterpoised by the faithfulness and firmness essential to justice.

The popular conception of Christ mars him in this respect. He is considered all love — nothing but love. This would be moral weakness, and would fail to constrain the adoration evoked by the perfect blending of all the excellencies. The attitude of Christ when he was upon the earth in the days of his weakness and submission to evil, ought to be sufficient of itself to correct this one-sided idea of him.

His brusque setting aside of domestic relationships and obligations when they come into competition with duty towards God; his unsparing denunciation of Peter as Satan when his thoughts ran counter to the Divine plans; his con-

demnation of the rulers and teachers of the people, in language which could not be exceeded for heat and severity, are all illustrations of a vigour outside the modern idea of the character of Christ.

But when we go forward to the day of his appearing, how immeasurably is this consideration strengthened. Look at the judgment seat, before which are gathered the multitudes of responsible men and women of all generations, of whose destiny he is the sole appointed arbiter. Consider what is involved in his rejection of the bulk of them: "Depart from me... I never knew you." What inflexible faithfulness! What indomitable firmness of purpose! What judicial vigour and stern executiveness implied in his sentence of a vast and wailing crowd to everlasting death, and their dismissal from his presence.

Thine Arrows — Psalm 45

And when this scene is over, follow him with the phalanx of his loved and loving brethren — accepted and glori-

fied: follow him to the waiting conflict with the nations of the earth. Contemplate the war of the great day of God Almighty; behold the scenes of violence and carnage; consider the deeds of war and judgment by which he overcomes the confederate hostility of all the world, and treads the winepress of Yahweh's anger in preparation for the spreading of his imperial pavilions in the midst of men for their blessing. Pondering those Scriptural exhibitions of the work that waits him, we get even a more vivid view than is yielded by his attitude when upon earth, of the mighty and majestic will-power that dwells in the midst of his kindness.

If we are for a moment overborne by the sternness, we are reassured by the recollection that it is exerted on behalf of righteousness, and that none will feel the terrible kindlings of his wrath but those who refuse to "kiss the son" in implicit and revering and obedient trust.

R.R

"For unto whom much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more" (Luke 12:48).

Be Cheerful

Let us engage in business and the legitimate pleasures of life enthusiastically, with appreciation and thanksgiving. This is not wrong. Nay, it is wrong to act otherwise. We think of God's wish, as expressed in His law to Israel — "Rejoice in all that ye put your hand unto" (Deut. 7:7), and of the words of Solomon — "Whatsoever thy hand findeth to do, do it with thy might" (Eccles. 4:10). And how pleasing is the sight of one who is obedient to these Scriptures, and how wretched is that of one who is disobedient. The beautiful sun shines, and the fruitful seasons take their turn, to fill our hearts with gladness. This is God's arrangement, and to rejoice over it is pleasing to Him. We are too much disposed to look only at the dark side of life — to get into the habit of supposing that cheerfulness and enthusiasm over our affairs, and over the good things which God is unceasingly sprinkling in our path is the outcome of a mind that should not be encouraged. Let us weep when there is something to weep about (and alas, there is much to cause sadness), but other times let us brighten up. Let us show by our looks that contentment and happiness have a place in our hearts. If we do this, we shall be far more useful in our little sphere.

A.J.



LOGOS COMMUNICATIONS

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS NEAR AND FAR

Education

"We enjoy *Logos* magazine immensely! The spiritual content is truly uplifting to us in these dark and evil days in which we live.

"The 'new look' *Logos* certainly is pleasing to the eyes as is the contents therein.

"However, there is one matter that we would like to raise with you. The article in September 1986 issue from John Ullman entitled *Fallacies of False Religion* is very encouraging. Also your own exhortation given on Jeremiah 3 delivered July 13 last year was also very encouraging to us concerning the evils found in the apostasy.

"Just the same, both yourself, and this article by Bro. Ullman, along with many articles that have appeared in *Logos* since in similar vein, stop short at addressing one of the most lethal practices extant in the brotherhood today, that of sending our children to church schools run by the apostasy!

"This practice seems to be rife right here in Adelaide. There are many arguments for and against sending our children into the hands of those whom we rightly preach against and condemn.

"It appears, that on one hand we will denounce the pope and his harlot "daughters", then the very next day send our children into the exposure of the very system we have condemned the night previous at a public lecture!

"Both my wife and myself have come into the truth from a church of falsehood. I was even studying for the so-called ministry and left some eighteen months before coming in contact with the truth because of errors that manifested themselves.

"Enclosed please find our statement of what we see as a life and death issue. Our prayer is that Yahweh will continue to richly bless you and your wife in the service you render unto the truth for our benefit. I trust that you may take time to read the enclosed and feel free to use it as you see fit.

"I also enclose a review of the book by Bro. David Kingston which I invite you to print in *Logos*.

"May Yahweh grant you peace and grace until the coming of His Son." — R. & J.B. (SA)

(Whether or not parents send their children to a state school, or to a private

school must be left to the individual conscience. To do otherwise will disturb brethren and ecclesias unnecessarily. You assert the danger of religious teaching, but unfortunately the State schools teach religion without proclaiming it to be so, in a very subtle and seductive manner. The whole system is based upon Socialism and Evolution that enforces it. It challenges Bible teaching in a very compelling manner. For example, from the lowest grades up it encourages both sexes to engage in sport-competition with each other; so that young girls are encouraged to play football and similar sports with the boys, and boys are taught to cook, sew and so forth, with the girls. This may appear harmless, but in fact, Educational authorities have gone on record claiming that the purpose behind this is to establish the principles of Equal Opportunity, the breakdown of the differences in the sexes; which teaching is diametrically opposed to the direct teaching of the Word. Again, social lessons at State schools are designed to weaken the family unit, by limiting the authority of parents over

children, and the existence and status of God.

So in fact, to use your own comment, we preach against and condemn Evolution, Socialism, and the so-called rights of man, on a Sunday, and send our children to schools that advocate these evils on a Monday. But, as law-abiding citizens we comply whilst teaching our children the anti-God evils of the system. So when we condemn those who send their children to private schools, let us not overlook that wrong as some of the teaching may be in religious areas, the State schools are more seductive in undermining loyalty and love to God; whilst not exercising real discipline as was previously the case; let me also suggest that whereas a young child should be able to clearly see the difference between false doctrines in comparison with that taught in the home, or in the Sunday School, they are frequently deluded by the flesh-pleasing teachings introduced by the State Schools, which, in effect, encourage them to do their own thing. I have had close contact with a number of educational authorities in that regard, and have found the discipline in the State Schools quite inadequate. Even the dress, decorum, and long, unkempt hair manifested by some has set a bad example as I once explained to a State School supervisor.

This emphasises the need for greater discipline and communication with children in the home. If parents feel that they are inadequate to counter religious instruction by personal home tutoring,

they should learn to do so and communicate better with their children. Or, approach the school concerned with request that the child be exempted from the religious instruction. This was often done with some success in the State Schools, when religion was included in the lessons.

Meanwhile, we thank you for the copy of your booklet "The Heritage of Yahweh" and for the review of it sent to us. We have briefly read both but have found some of your Scriptural points a little thin, particularly the sense in which children are "sanctified" as set forth in Corinthians, and the Review seems to avoid contentious issues. As time permits we will give a more thorough consideration to the booklet, and may review it ourselves — Ed.).

Finally, we do not advocate sending children to private schools, but leave it to the conscience of each one to do what is considered best for the child before Yahweh. — Ed).

Fruit From the Tour

"...Thirdly, I have some very good news. As of the end of Feb. 1987, after much considering, studying, praying, and with much help from brothers and sisters like you, Roger and I were immersed in the saving Name of the Lord Jesus. We are absolutely happy over this, but realise that this is only the beginning of our walk towards the Kingdom.

"Although we have taken this step, we are still trying to help those who felt much the same as we did when we were in the Church of the Abrahamic

Faith. I do not think Bro. Mansfield quite understands that although the Community with whom we met retained the same name, namely the Church of God of the Abrahamic Faith, Oregon Conference, we were quite different in doctrine and practice from the other group. I do not know at what time the two groups split, but both continue to use the same name which I guess presents a problem to those who are not familiar with the history of the movement. The group we belonged to had only six meetings in the USA, and only with those six groups would they partake of the emblems. There are three in Ohio, one in Indiana, one in Florida, one in Kentucky. Those were the only groups. The Oregon Conference group took on false doctrines many years ago in order to hold their numbers and perhaps grow, which is why the six groups broke away from them. I felt it necessary to tell you this, hoping for your understanding.

"Although it is now no longer a problem for us, we hope it would help concerning the ones we are still working with. I want to thank you sincerely for your efforts to help us in our study, and indeed, it has helped tremendously" — J.S. (U.S.A.).

(This letter, received through Bro. McAllister, is most encouraging, and we trust that you find your fellowship with Christadelphians helpful in your progress in the Truth.

The parents of the above writer joined the Logos Tour of Bible Lands, though not themselves

Christadelphians. During the tour, as is normal, the Bible was considered every day; and this awakened in those friends with us an interest in the Christadelphians. The ultimate result was acceptance of the Truth in its completeness. This, in turn, aroused the interest of their children who corresponded with us in addition to discussions at home, to the end that they, too, have joined the Ecclesia. We thank Yahweh as the result of such labour — Ed.).

Last One On The Bus Again!

I have enclosed my Cheque for my subscription which is due. I enjoy the Magazine and what it stands for, and have received it ever since I completed the 1981 *Logos Tour of Bible Lands* with you — which was inspiring. You probably remember me: "Last one on the bus again!" G.K. (USA).

(There is so much of an inspiring nature to see in the Land of the Book, that it is difficult to keep up. We sympathise and appreciate your interest. Ed.).

Proposed Tour

At long last we have settled down to a 'normal' pace of life, if that is possible in the Truth. We have been meaning to write to you to express our deepest appreciation to you, Graeham and Eric for such a wonderful and most worthwhile tour of Bible Lands. For us it was a unique experience.

"Some few years ago, I had to give an address on the wanderings of the children of Israel up the Valley of Rephidim, and I

took most of the descriptive material out of the *Story of the Bible*. And do you know what? I found on this tour, as we drove up the valley, and into the Sinaitic mountains just as you described it therein.

"I could go on for pages writing of the interesting parts of our tour, but I must get down to the purpose of writing. There is a rumour that you intend a further tour next year, and June is insisting upon going, if that is the case. So will you please again book in the two of us" — D.M. (Qld).

(We have been pressured to conduct a further tour, and as indicated in the Ecclesial Calendar we are investigating the possibilities of this. We will be delighted to register you with us — Ed.).

Request Attended

"Bro. K.B. of Canada has directed me to write to you for *Christendom Astray*, *Countdown to Armageddon* and other books I have listed. With full hope I write and thank you in advance for these blessed gifts from you. I am looking forward to studying these books" — E.N.O. (Nigeria).

(We have forwarded to you "Christendom Astray" and "Countdown to Armageddon" which the liberality of "Logos" readers enables us to send without cost. When you have absorbed these, please write again, expressing your reaction to them and we will forward to you other expositions of the Truth" — Ed.).

The "Open Letter"

"You will not

remember meeting me around December 1970 in Adelaide, when I attended a Bible class evening you were addressing, as I was passing through hurriedly. However prior to then and since, I have followed your career in the truth with some admiration and interest.

"What prompts this letter to your good self, has been the receipt of a copy of an "open letter" written by Bro. Cliff Pryde to yourself and circulated rather widely.

"When I have read the Brother's writings in the past it has been with mixed feelings. I have been less than impressed by some, but the clarity with which he has written this document requires either acknowledgement or refuting by you, as some of the statements written are far from complimentary to you but do appear soundly based historically.

"His challenges based on the historical factors mentioned: 1. Make some of your actions appear less than ethical, and 2. Some of your expressed doctrines less than sound.

"In view of the foregoing would you be so kind as to let me have a copy of your defence, when you put pen to paper as no doubt you will, as soon as possible, in view of the circumstances.

"I shall be happy to pay for what expense is involved in regard to your communication to me and look forward to the receipt of same" — N.S. (Qld).

(Time will not permit us to provide a detailed refutation of this "Open Letter", but, in fact, it is far from factual. We briefly

commented on it in the last issue of "Ecclesial Calendar", and will be prepared to consider any specific accusation or alleged unsound teaching on our part referred to therein, if you care to specify them. To generally answer the many allegations it contains would be too great a drain on our time. See Neh. 6:5,8 — Ed.).

Have We Lost Our Way?

"A word of appreciation regarding your last Editorial, and others that preceded it. You mention that the trend away from 'old fashion' department and ways, which will eat as doth a canker, and undermined the right spirit.

"To myself and some others, no doubt, Paul's words in Rom. 8:9, are apt: 'If any man have not the spirit of Christ, he is none of him.' I think Christadelphia is losing or has lost its way. Maybe you will not agree though your comments would seem to indicate an awareness of a real danger in modern trends. 'Fulness of bread, and abundance of idleness' were among the evils of Sodom, and are in evidence today. These trends have brought ruin more than once in human history. Though somewhat isolated, I do not write from an ivory tower of self-complacency. There is no room for that: the time is short and the Day is at hand.

"On a different theme, we have had our home at Edenhope burgled twice in the last six months, and so have been forcibly reminded of an increasingly corrupt society.

"In conclusion we send our kind regards and best wishes to you; may the Day soon dawn, and the shadows flee away. In hope of mercy in that Day" — C.R.M.. (N.Z.).

(Trends within Ecclesias are only to be expected in view of the Lord's warning regarding conditions in the last days. Recognising this, we must try to stand against the tide, and with faithful, forthright, exhortation endeavour to do what we can to protest against such. It does not encourage popularity by so doing; but it is our duty, and we try to maintain it under difficulties, among which are the effects of advancing age. Thank you for the kind expressions of your letter, not included in our extract above — Ed.).

Co-Operation with Ghana

"I am happy to let you know that I received your latest letter. I am glad to state that health-wise I am alright and trust that you are also. I am attending to the letter you forwarded me in which the writer requested some religious books. But first I wrote to him to know if he still wants them. I did this because some people in Ghana merely write out of curiosity and would not respond to any religious material forwarded to them.

"However, I do all I can to send all books of request to people who apply for them. I am thinking of translating some of the booklets received, as I feel it would help some people in this

country" — J.L. (Ghana).

(We continue to forward "Herald of the Coming Age", and enjoy co-operating with you. We would be prepared to print copies in the language of your country if you translated some of them for that purpose. You would have to get the copy typewritten in good spaced typing without mistakes, and return to us — Ed.).

Thank You!

"We have enjoyed very much having Bro. & Sis. G. Mansfield in our home during the week of his effort at Reseda Ecclesia, and were sad to see them leave.

"Their presence stirred us to send you the enclosed snap-shot taken at Idlewild Bible School almost two years ago, but we had not gotten around to forwarding it. It was taken outside the dining room. We have also enclosed a cheque for your work in the Truth. We like the new format of Logos very much, and find the articles helpful and informative. We trust you had a pleasant time in Egypt and Israel" — M.F. (USA).

(Graeham and Joan were very appreciative of your hospitality, and enjoyed their association with Reseda very much indeed. Thank you for the photo outside the dining room you forwarded to us. We were certainly well-fed in USA, and hope you found the spiritual food of our talks also to your liking. The tour of Bible lands was most interesting and profitable — Ed.).

On Treating Offenders

Matthew 18:15, 16

This short series of articles — deliberately questioning and challenging as they will be — is designed to cause us to consider our understanding of some aspects of Scripture teaching as commonly accepted among us. For we must, as the Bereans of old, examine the Scriptures, to see whether we do, or do not, correctly understand their significance.

People of The Book

Although we may not often express it in these exact words, there is no questioning the fact that we who call ourselves “Christadelphians” believe and proclaim ourselves to be “the people of the Book in two aspects —

1. A people described as — “a chosen generation”;

2. Students of, and followers of, the precepts in the Book — keepers of the “traditions” (1 Cor. 11:1; 2 Thess 2:15).

That the first proposition is true, there can be no doubt. The second is open to doubt, in some areas at least. Do we truly, and in all respects, understand correctly, and follow precisely, the “traditions” received from Jesus and his disciples (2 Thess. 3:6)? Or are there interpretations that have been handed on (this is the meaning of the word *paradosis* translated ‘traditions’ 12 times, and once (badly) as ‘ordinances’ in 1 Cor. 11:1) and now accepted by us in general, in the same manner as the Jews of Paul’s day (Gal. 1:4)? Of these the Lord earlier had said, that they made “the commandment of God of none effect” (Matt. 15:6).

Analysing Matthew 18

So we look at Matthew 18, so often used in cases where brethren have come into conflict one with another, to condemn one party or other.

In this chapter we have the Lord twice addressing himself to the question, as given in the A.V: “What action should a believer take when he feels offended in a personal sense by the actions of another believer?” And as recorded in the A.V. he gives contradictory advice! So, as this is an idea not to be countenanced, what did he advise? and do we, as a community, understand and follow that advice?

In verses 15-17 we read Jesus’ instruction to his disciples concerning action to be taken “if thy brother shall trespass against thee”. The instruction follows four stages of action:

1. Reprove (*elegcho* — confute, reprove, admonish) him privately. If this succeeds, you have “gained” him (*Kerdaino* — to win; to make a profit; to save from alienation (e.g. 1 Cor. 9:19-22).

2. If this fails, take witnesses and speak

with him again.

3. If this also fails, take the matter to the ecclesia.

4. If even this fails, ostracise him — treat him as a Gentile (*ethnikos* — see Acts 10:28) and tax-farmer (*telones* — a group hated and despised among Jews).

What a drastic outcome for a mere personal disagreement! Surely this is not what Jesus advocated? Yet we hear of the action being promulgated from time to time.

With these words of Jesus still in his mind, Peter asked the question in verse 21, If my brother should sin against me, how often must I forgive him? (And note that he used the same word Jesus had just used in verse 15 and there translated trespass — *hamartano* — to miss the mark). How incongruous is such a question, after what the Lord had just said to cover exactly that situation! But now he advocates not confrontation as in verses 15-17, but foriveness “until seventy times seven”. Did Jesus contradict himself? Of course not — so there must be something wrong with the text, and with our common reading of it.

Here it should be noted that the record in Matthew, which requires unconditional forgiveness, is not to be confused with that of Luke, which stimulates prior repentance. The episode recorded by Matthew took place at Capernaum (17:24; 18:1); that in Luke during the so-called Peraean Ministry (13:22; 17:11). As a teaching, Luke corresponds with Matt. 18:21-22, and not with 18:15-17, as shown in the A.V. margin.

The Instruction In Our Statement Of Faith

Clause 31 of the BASF reads:

“No accusation or matter of evil report against any brother shall be listened to in public or private until the brother bringing or reporting the accusation shall have taken the course prescribed in Matt. 18:15-

18. Any brother refusing to take this course while persisting in his accusation shall be considered and dealt with as an offender against the Law of Christ.”

Matthew 18:15-18

This Clause should, of course, be read as Matt. 18:15. Verses 16 and 17 detail the action to be taken after verse 15 has been followed — it is then that the “accusation or matter of evil report” is to be submitted to others. And why include verse 18? If it is to be included, why not verse 19 also?

It is apparent that this Clause is intended as a summary of what is written in Clauses 32 — “Cases of sin and withdrawal” and 36 — “Individual Offences” in *The Ecclesial Guide*.

The weakness with the Clause is that it endeavours to cover two quite different cases with a common solution. These cases are:

1. A sin which is against Yahweh, in being of a doctrinal or behavioral manner.
2. A sin (or supposed sin) against a fellow-believer.

Relative to the first case, Matt. 18:15-17 has a direct application, as is seen from the following:

The *New Testament from 26 Translations* has this note to verse 15: “The words ‘against thee’ are now recognised as not adequately supported by original manuscripts.”

On this line we have Rotherham:

“If thy brother sin, convince him, betwixt thee and him alone.”

Concordant Version:

“If your brother should ever be sinning, go and expose him between you and him alone.”

Diaglott:

“If thy brother be in error, go, convict him, between thee and him alone.”

New American Standard Bible:

"If your brother sins, go and reprove him in private."

The NASB carries a note to the effect that some manuscripts include "against you."

The RV and NIV Versions include "against you" in the text, and have a footnote that some manuscripts omit these words.

Ecclesial Offences

In Matt. 18: 15-17 Jesus gives directions as to the action to be taken in Ecclesial life when one member is detected by another to be committing an offence against Yahweh — either in doctrine or in practice. Paul referred to the same situation in Gal. 6:1; James in ch. 5:19-20; Jude in v.22; and like the Master they advocate prompt and personal efforts to bring about the redemption of the erring one:

Paul:

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness..."

(Note: "overtaken" is from *Pro-lambano*, meaning "overtaken in a trespass, being off his guard" (Vine); "fault" is from *Paraptoma* and signifies mishap, a falling aside; "restore" is from *Katartizo*: to mend, repair, adjust).

James:

"Brethren, if any of you do err from the truth, and one convert him; let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

Jude:

"Of some have compassion, making a difference: and others save with fear, pulling them out of the fire: hating even the garment spotted by the flesh."

Where the sin is against Yahweh, then it is the responsibility of those who first detect it to follow the pro-

cedure outlined by Jesus in Matt. 18:15-17; for the eternal welfare of both parties concerned, and for the protection of the Truth in an Ecclesial sense.

When the second case is concerned, the position is different. Jesus outlined not "legal" procedures to be followed. He simply proposed a "spiritual" solution, based upon a perception of Yahweh's own character — that He is "long-suffering and of tender mercy", which we are enjoined to emulate. This "spiritual" solution is outlined in Matt. 18:21-35, in the Lord's answer to Peter's question, and again in his injunction to the disciples in general (See Luke 17:3-4). To follow it, is not easy; our natural inclinations are to seek, redress, and to harbour grudges. But the effort must be made: it is a test of the extent to which the Truth has reformed us.

To illustrate his meaning, Christ gave the parable recorded in Matt. 18: 23-34, and then the warning of verse 35:

"So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses (*paraptoma*)."

Again, the warning exhortation does not lack endorsement elsewhere in Scripture:

"Resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." (Matt. 5:39);

"Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?" (1 Cor. 6:7).

"But", some will say, "we live in a real world; what happens when a difference between two brethren cannot be resolved because neither will follow these injunctions?" The answer is, that the matter then moves away from Matt. 18:21-22 into the arena of Matt. 18:15-17 — a

sin against Yahweh; and it must be dealt with by that means.

So any thought of Jesus having made contradictory statements is removed; and clearly defined principles and courses of action emerge. In the one case there is an orderly, compassionate routine to be followed, along the way giving opportunities

for correction and reformation. In the other, a faithful application of the prayer "forgive us our debtors", recognising that "if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive you your trespasses" (Matt. 6:12, 14-15).

E. Wilson (Cumberland)

The Apocalyptic Euphrates

Twice in the Apocalypse is the Euphrates mentioned. The first instance is in connection with the Sixth Angel (Rev. 9:14); and the second with the Sixth Vial (Rev. 16:12): the first symbolical of the expansion of Turkish power, the second of its decline. Waters indicate peoples (Rev. 17:15), and the Euphrates a particular state and people bordering it (see Isaiah 8:7).

The sounding of the Sixth Angel was followed by the loosing of the four Angels, indicative of the nomadic hordes whose limits had hitherto been set by the River. From the 11th to the 14th century the Tartar and allied races swept down in 4 great waves. The Ottoman Turks — last to come — consolidated in Mesopotamia and Asia Minor, overflowing into Europe, Vienna, North Africa, and extending along the whole valley of the Euphrates to the Persian Gulf.

The effect of pouring out the Sixth Vial was to cause the flood to retreat and the River to dry up. Turkey has withdrawn almost entirely from Europe, and entirely from Africa, Syria, the Persian Gulf, and the lower Tigris — Euphrates Valley. The water is back in its original channel, but even there with a diminished and diminishing volume. The way of the kings from the Sun's rising (Rev. 16:12) is almost made ready. W.H.B.

SIGNS OF THE TIMES

Foment In The Middle East

Sailing Into History

World Tension dramatically increased recently when USA announced its intention to protect Kuwaiti shipping in the Persian Gulf, militarily if necessary. In a move which demonstrated the States' determination to keep oil supplies moving, giant Kuwaiti oil tankers were placed under U.S. protection. These oil tankers were renamed, given USA captains, and sailed under the American flag. The *Adelaide Advertiser* reported: "The first ship was called the *al-Rikkah*. But she will be remembered as the *Bridgeton*. This 400,000 tonne crude oil carrier is about to sail into war-torn waters of the Persian Gulf; some observers say she is about to sail into history. The freshly painted name is only part of the change to what is a Kuwaiti crude oil carrier in disguise."

When the *Bridgeton* set sail she carried a U.S. flag and a U.S. skipper. She also carried with her the threat of a wholesale escalation of the Gulf conflict. The *Bridgeton* was the first of up to a dozen crude oil carriers to gain U.S. flag protection under a scheme aimed at beating raids by Iranian forces. Despite U.S. protection, the *Bridgeton* was subsequently holed by a submerged mine but managed to "limp" to its destination. This merely added tension to the area.

Other nations likewise have become acutely affected by the Persian Gulf crisis. France particularly

has become involved due to the Iranians arresting the French ambassador in Tehran and the strafing of a French freighter in the Gulf. France responded by sending a warship into the area to protect French shipping. Additionally Iranian diplomatic staff were prevented from leaving Paris; and the Iranian embassy was surrounded because it was highly suspected that it held Wahid Gordji, a senior Iranian intelligence officer. France believes this man is the mastermind behind the five bombings which rocked Paris earlier this year.

According to the *Newsweek* these events have only added to Iran's isolation throughout the world. In the past four months, Tunisia severed relations with Iran; Egypt shut down the Iranian-interest section in Cairo, and contacts between London and Tehran were reduced to just one diplomat on each side.

Significant Time Periods

This situation is leading to exactly what the scriptures predict. Iran, or as it is known in prophecy, "Persia", is to be anti-western and pro-Russian in the time of the end. Ezekiel declared "Persia, Ethiopia, and Libya with them: all of them with shield and helmet" (Ezek. 38:5). Present day events are drawing the Soviet into the area, as happened to Ethiopia and Libya before her! These moves become even more significant in view of the time period. 1987 is 2520 years from the fall of Babylon to the Medo-Persians in BC

533! Brother Thomas wrote of this period in *Eureka* Vol. 1, p. 43:

“Daniel foretold the establishment of a kingdom which shall be a great military power in its beginning, and of perpetual continuance: that it should conquer all kingdoms extant in the Latter Days, that until then *“the Kingdom of Men”* would bear rule over all the earth — until seven times, 2520 years, should be completed.”

Christadelphians world-wide should recognise these events as Divinely-given signs of the times provided for those who have eyes to see. As Amos declared; “Surely Adonai Yahweh will do nothing, but He revealeth His secret unto His servants the prophets” (Amos. 3:7).

Soviet Representatives Visit Israel

Whilst the attention of all the world focussed on the Persian Gulf, an event of momentous significance took place in Israel which attracted little media attention. The *Adelaide Advertiser* reported (July 15):

“A Soviet delegation has arrived in Israel marking the first official visit since Moscow cut off diplomatic relations with the Jewish State 20 years ago.”

The Soviet Union broke off diplomatic relations with Israel during the 1987 Six Day's War, because Russia at that time was an ally of Israel's antagonist, Egypt. The *Advertiser* stated that the latest Russian visit was “officially to inspect the property owned by the Russian Orthodox Church and to meet Soviet nationals.” It seems the height of hypocrisy for a nation of avowed Communists to be concerned about ecclesiastical property, but, as the newspaper suggested, “Israeli officials view it (the visit) as an attempt to re-establish a low-level diplomatic presence in Israel, in anticipation of new Middle East peace moves.”

However, it is significant that Russia stated that its reason to visit Israel was to view its ecclesiastical property! In *Eureka*, Bro. Thomas wrote that *Russia's excuse of interest* in the “holy places” in Palestine in the 1850's led to the Crimean War in 1854. He wrote:

“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 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...”

Again Russia's interests are turning in the same direction; for we are still in the period of the Sixth Vial, the epoch of the going forth of the “spirits like frogs”. But Yahweh will direct the issue of mankind's political schemes according to that which He pleases (Isa. 55:1).

The Holy Places

Ezekiel wrote of the intention of the Gentiles in regard to the holy places, and their glee at obtaining possession of them. He represented them as exclaiming: “Aha, even the ancient high places are ours in possession” (Ezek. 36:2). The prophet was moved to record that Yahweh would bring vengeance upon them. Accordingly, when Russia attacks the Holy Land, the same principle will apply, for it is written:

“And it shall come to pass at the same time when Gog shall come against the land of Israel, saith Adonai Yahweh, that My fury shall come up in My face. For in My jealousy and in the fire of My wrath have I spoken: Surely in that day there shall be a

great shaking in the land of Israel" (Ezek. 38:18-19).

Like many nations before her, Russia will find Jerusalem "a burdensome stone", which will crush those who attempt to lay hold of it (Zech. 12:3). Jerusalem will become the centre of intrigue. All nations are to be gathered "against Jerusalem to battle". But this will merge into a greater conflict; Yahweh will intervene "and fight against those nations as when He fought in the days of battle" (Zech. 14:2-3).

Our Response?

Not a week passes without something prophetically significant appearing in the media which should

cause us to rejoice. The Lord Jesus Christ said that when "these things *begin* to come to pass then look up, and lift up your heads; for your redemption draweth nigh" (Lk. 21:28).

He also warned that those living in such times should *take heed* against the possibility of being so affected by worldly pressures that they become apathetic to the signs of the times (v.34). Let us, therefore, recognise that this is our day of opportunity and use it as did Paul who declared that at that time he would receive "a crown of righteousness" from the Lord Jesus Christ, and he adds, "not to me only, but unto all them also that love his appearance" (2 Tim. 4:8).

BIBLE MARKING PROJECT

David's Thanksgiving For Divine Aid (Psalm 34)

The background to this Psalm was outlined last issue; we now commence our verse by verse exposition.

Yahweh's Paternal Care for His Children — vv. 1-10

David expresses his love of Yahweh particularly in view of the practical help he has received in time of desperate trouble. In urgent need he had sought the Divine aid and found relief. Now he calls upon others to share his praise of Yahweh, and seek His help in their time of trouble.

VERSE 1

"I will bless Yahweh at all times" — The word *bless* is *barak* which signifies to bend the knee in humble submission and adoration. David has experienced such help from Yahweh as to cause him to continually show his appreciation and adora-

tion in true worship.

"His praise shall continually be in my mouth" — He is not satisfied with expressing his thanks on one occasion, only but declares his intention to do so frequently. It is good to recall past blessings received from the Father; by so doing, faith is strengthened for the future.

VERSE 2

"My soul shall make her boast in Yahweh" — In the Hebrew the reference to Yahweh stands at the beginning of this line. This emphasises the Source of blessing in contrast to merely fleshly means of help. David wants all to know that Yahweh has been his strength in trouble.

"The humble shall hear thereof and be glad" — The word rendered "humble" is *avarim* in Hebrew, and denotes afflicted ones. David has been found among those humbled by reverses (see v.6), and now sets forth his experiences so as to encourage others to seek Divine aid in similar circumstances. The R.V. renders the word "humble" as "meek". In Christ such are promised a blessing (Matt. 5:5).

VERSE 3

"O magnify Yahweh with me" — He calls upon those who have gone through similar, humbling experiences to join him in praising the Giver of every good and perfect gift, Who can lift His people from out of adversity (James 1:17).

"And let us exalt His name" — This not only invites the meek to fellowship, but also calls upon them to consider the characteristics of the One they worship. The Divine character is a combination of goodness and severity, as outlined in Exod. 34:6-7. But note that the goodness exceeds the severity. Paul makes the comment: "Behold the goodness and severity of God; on them which fell, severity, but toward thee, goodness, if thou continue in His goodness; otherwise also thou shalt be cut off" (Rom. 11:22). To exalt the name of Yahweh is to bear up His characteristics and purpose, and so identify oneself with both as to display them to others.

VERSE 4

"I sought Yahweh, and He heard me" — The Hebrew word rendered "sought" is *darash*, and denotes to do so with persistence; it signifies to "pursue" or "seek out" with earnest devotion. As our background shows, David found himself in dire trouble through seeking refuge with the Philistines. He was compelled to seek the help of Yahweh for all other sources were ineffectual. He again experienced the goodness of God in the relief he obtained from the predicament which he had brought upon himself. Nor did he seek in vain, as we have seen.

"And delivered me from all my fears" — David's attempts to extricate himself from trouble were in vain; his real help was from Yahweh.

VERSE 5

They looked unto him, and were lightened — David's associates could see no

help for their young leader in his predicament; all looked dark to them. But Yahweh intervened to their great delight. They saw it as evidence of Yahweh's goodness. In consequence their troubles were lightened, and their countenances relaxed as they in turn, and in trouble, placed their care on him.

"And their faces were not ashamed" — Their faces had reflected confidence as the result of looking to Yahweh for aid, and they were not ashamed, because deliverance was ultimately granted (Contrast Ps. 35:4,26).

VERSE 6

"This poor man cried, and Yahweh heard him" — The word *ani* signifies "afflicted." That was David's mental state in the court of Achish. But his cry for help was heeded. His experience typed that of the Lord when he was beset with adversaries, and found help in trouble (Heb. 5:7-9).

"And saved him out of all his trouble" — Those troubles, in Gath, so hemmed in David that escape was impossible without the help of Yahweh. It was beyond the ability of flesh to succour him. Christ went through similar circumstances.

"The angel of Yahweh encampeth round about them that fear Him" — The "angel of Yahweh" draws attention to the invisible aids that can and are extended to help those in need (see Heb. 1:14). There are several dramatic incidents in Scripture that illustrate this. Jacob fleeing from the wrath of Esau and arriving tired and despondent at Bethel to find the gates of the city closed against him, was refreshed by the vision of angels ascending and descending from heaven in ministrations on his behalf (Gen. 28:11-15). In the household of Laban he was similarly protected, even though experiencing adversity (see Gen. 31:39-41). Angels, described by Jacob as "God's host" (Gen. 32:2), met him on his way back to the Promised Land; and one wrestled with him. Even though Jacob was physically disadvantaged by the encounter, he secured a blessing (Gen. 32: 24-32). At the conclusion of a life which he describes as "short and evil" (Gen. 47:9) but which was nevertheless overshadowed by angelic ministrations, he blessed his grandsons with the statement: "The Angel which

redeemed me from all evil, bless the lads..." (Gen. 48:16).

We need, like David, to ever keep in mind this Angelic ministration (See Exod. 23:20-23; Ecc. 5:6; Matt. 18:10; 1 Cor. 11:10). In times of crisis worthy leaders of faith reminded the people of their invisible presence. Consider such expressions as these:

"Yahweh, it is nothing with Thee to help, whether with many, or with them that have no power: help us, O Yahweh our God; for we rest on Thee" (2 Chron. 14:11).

"The eyes of Yahweh run to and fro throughout the whole earth, to shew Himself strong in the behalf of them whose heart is perfect toward Him" (2 Chron. 16:9).

"Be strong and courageous, be not

afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him: with him is an arm of flesh; but with us is Yahweh our God to help us, and to fight our battles" (2 Chron. 33:7).

Moreover, Yahweh, in spite of His remoteness, power and awesome majesty takes heed of the helplessness of His own. Nehemiah prayed:

"Thou art a gracious and merciful God. Now therefore, our God, the great, the mighty, and the terrible God, Who keepest covenant and mercy, let not all the trouble seem little before Thee, that hath come upon us..." (Neh. 9:32).

To that Almighty and Considerate God we can turn in times of stress.

The Ecclesia of Chiefborns

When men and women became Christians after the apostolic fashion, (and this is the only way of any account), they became members of "the Ecclesia of Chiefborns". They are addressed in the apostolic epistles as *kletoi*, "the called", or invited, "of Jesus Anointed;" as "made holy in Jesus Anointed, called Saints," or holy ones; as "the faithful in the Anointed Jesus;" as the faithful brethren in an Anointed One;" and as "the Ecclesia in God the Father, and in the Lord, Jesus Anointed". They, being in the Deity and in the Anointed One, and the anointing being in them, were a manifestation of Deity in flesh; and were addressed by Paul, saying thus, "Ye are all Sons of Deity in the Anointed Jesus through the faith: for as many as have been immersed *into* the anointed, have *put on* the Anointed. There is (in him) neither Jew nor Greek; there is (in him) neither slave nor freeman; nor is there (in him) male and female: for ye are *all one* in the Anointed Jesus: and if ye be the Anointed's, then are ye the seed of Abraham, and Heirs according to the promise" (Gal. 3:26-29).

From these premises, then, it is evident that an Ecclesia is a community of men and women, who have accepted an invitation to the kingdom and glory of the Deity; in believing the promises and testimonies concerning the kingdom and name of Jesus Anointed; and in being immersed into him: by which faith and obedience they have been "washed from their sins in his blood; and made kings and priests to the Deity, even to the Father;" and so separated from the body of mankind for the Age to Come. The Ecclesia of Chiefborns is, therefore, not the Kingdom of God, as *church*, in the clerical sense, is styled; but it is a community of *the Heirs of the Kingdom*; and every one knows, or ought to know, the difference between *the heirs* of an estate, and the estate itself. *Eureka Vol. 1, page 122*

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A Final Word...

In *Eureka* Brother Thomas declares that "the fifteenth chapter (of the Apocalypse) is introductory to the 16th and following chapters to the 20th in part inclusive". This means that the millennial reign of Christ will not be peacefully ushered in by the gradual conversion of the world to the Gospel, but will be pre-faced by an epoch of trouble unprecedented since mankind was divided into nations (Dan. 12:2). It is obvious that we are drawing very close to the last and most terrible phase of this epoch of anguish and evil.

Those who witness Yahweh in militant, judicial manifestations, executing judgments upon those who reject His mercy, will be conscious of the fact that He is a Judge in the earth, Who will sanctify His great Name. Meanwhile, His true worshippers dwell amongst a willingly ignorant generation, whose inward thought is that all things continue as they were from the beginning of creation. Ignorant of the significance of the signs in the political heavens, they do not realise that Christ is on the eve of coming "as a thief". Those enlightened, however, and who do his will, will receive a blessing. They are those who have "watched and kept their garments". The Apocalypse warns them that the "time of trouble such as never was since there was a nation" is about to burst upon the world. They realise that now is the time to be "filled with the knowledge of His will, in all wisdom and spiritual understanding".

R. Pogson



God's Poor Wise Man

"Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." (2 Corinthians. 8:9).

(See Ecclesiastes 9:13-16)

A little City in distress,
Came under fearful threat;
The prospect of deliverance —
'twas feared no one could get.

However, one poor man alone,
Endowed with wisdom great,
Conspired to bring deliverance,
and save it from its fate.

And yet, you'd hardly think it true,
Instead of great reward —
The people there, — they soon forgot:
—that poor, wise man ignored.

The parallel is clearly seen,
To whom this case applies;
So poor: no where to lay His head,
—and yet so truly wise.

'Twas Jesus, Son of God most high,
Who came, as prophesied:
King SIN, he once for all destroyed —
to sin itself: He died (Rom. 6:10).

From three days rest in Joseph's tomb,
He came alive again,
To have and give eternal life:
Salvation to proclaim.

This glorious news, this precious truth,
God's holy Word makes clear:
To have, and hold, its benefits,
Is worth all we hold dear.

Let not our thanks so quickly wane,
As with those men of gone;
But every day, in every way,
God's poor, wise man adore.

C.W.