

LOGOS

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*Sea of Galilee
from the shores of Tiberius*

PEN OF THE PIONEERS

Purifying The Heart

A true brother of Christ is not one who merely holds the Truth theoretically, who takes hold of Christadelphianism in opposition to other religions; but is a man of benevolence begotten of the Truth, a man who does good to others; a man who serves not himself, but is in this a true follower of Christ, who served not himself. Christ came to lay down his life for many, and he tells us that a disciple is not above his Master; that we must be content to be in the same condition with him.

Christ demands unreserved fidelity. He is exacting; he will not accept partial discipleship. "If any man come after me, and hate not father and mother, and husband and wife, and houses and land, he cannot be my disciple." Hard words, perhaps, and distasteful to half-hearted believers, but true; and to those who have given themselves to the Lord with full purpose of heart, glorious. It has before now happened that disciples have said: "This is a hard saying! Who can hear it?" If this happened in his presence, much more likely to happen in his absence. Let us beware, and listen to his voice!

If we are not charitable in the true sense, we may come every Sunday to the Memorial Table, and attend every meeting that is held for the Truth's sake, and yet Christ will come and say: "I know you not; depart from me, ye workers of iniquity." We, therefore, must measure our calling and position by the standard of the Word, and not by the unreliable opinion of mortal man, brother or not brother. Charity out of a pure heart is the very object of the Gospel. The Gospel is but the means appointed for the purification for Christ of a peculiar people, zealous of good works. How lamentable is the spectacle, therefore, of persons holding the Truth and yet uninfluenced by it in their conduct.

Beware, lest we hold the Truth of God in unrighteousness. Better we had never known it than for such to be the case. Purity of heart must be the source of rectitude and conduct. The fruits of the spirit cannot emanate from carnal-minded, unkind people.

A pure heart is the first condition of spiritual fruitfulness. We must strive to get this. We can get at it in only one way. By nature we are the children of impurity. It is God's word that puts us right; this will purify the heart. If we let it blow through continually it will deodorise the corruptions of the natural man. Faith in what God has said will keep us straight; but the memory of what He has said must be kept constantly bright, or faith cannot act.

R.R.

EDITORIAL

Introduction to Volume Fifty-Four

With the commencement of this new volume, we remind readers that subscriptions are again due. We attempt to do with as little as possible, but some is necessary to meet the mounting costs of printing, paper, postage and so forth.

In that regard, we further remind readers that they who give quickly in effect give twice, for to receive subscriptions early relieves us of the pressure of bookwork, permitting more time to be given to literary and editorial duties.

Due to the continued liberality of readers who do not limit their contribution to the subscription rate, we are able to offer *Logos* free of charge to those who cannot afford to pay the price suggested, or for any other reason are unable to remit the money. We are anxious that any in such circumstances should receive it, and we ask those not to be hesitant about applying for it. We are pleased to include them in our mailing list as normal subscribers; but at the same time, we feel duty-bound to those who liberally subsidise this work to use the money they provide to the best of advantage; and therefore require all who are on our free list to renew their applications annually. In fact, this is required by Postal Regulations in this country in regard to registered publications. A short note, indicating that the periodical is being received, and is still desired, is all that is necessary, and will ensure the continuity of copies being received.

We remind you, Reader, that you are more to us than a mere statistic. We look upon you as a member of a family of *Logos* readers that stretches around the world. We love to receive the little personal notes that so often come across our desk, and to learn of your hopes or concerns regarding that which lies ahead. We delight to hear of the progress of the Truth in your corner of the vineyard, and to fit it into the jigsaw of ecclesias and efforts that spread around the globe. Communication of such a nature assists greatly in the work of the periodical. If you desire, send your subscription or donation to us in your local currency, for we can negotiate most

currencies in Australia. But, in addition, include a few comments concerning yourself, or the work of the Truth in your area. According to human reckoning fifty-four years is a long time to sit behind an Editorial desk, and sometimes we get tired. Therefore we are currently recruiting additions to our editorial staff, and particularly younger members. Age needs the enthusiasm and vitality of youth; and youth can profit from the experience that comes with age — and we believe that this combination will assist in improving the Magazine.

In some quarters *Logos* has been and remains unpopular — despite the introduction of illustrations and colour in our production! This is partly due to misunderstanding, but also to antagonism because we have refused to conform to modern trends or to compromise with the Truth. We do not agree with the liberalism of the times. Truth does not change, and Jesus Christ is the “same today, yesterday and forever”. But circumstances and environment do change; and the prophetic Scriptures warn against the trials and trends of the last days. The days of Noah and Lot were noted for compromise on the part of those who embraced the Truth, and those periods type the present. In Noah’s days the “sons of God” were found freely consorting with a doomed world; in Lot’s day, an entire Ecclesia was lost through folly. And Christ warned that we should “remember Lot’s wife”. Her heart was in Sodom even whilst she tried to escape the holocaust of judgment that was outpouring upon it.

Today, unfortunately, there is evidence of growing liberalism within Ecclesias that is destructive of the firm stand for the Truth that the Word advocates. There is need for all to be on their guard. *Logos* recognises the need to speak out frankly and fearlessly when the circumstances demand it. Readers should not take offence at this, but should impartially examine the evidence. “Faithful are the wounds of a friend, but the kisses of an enemy are deceitful,” declares the Book of Wisdom. “Cry aloud, spare not, lift up thy voice like a trumpet”, Isaiah exhorted. Words of helpful warning are more profitable than those which lull one into a sense of false security when danger looms. It is the duty of watchmen to sound the trumpet at such times, and if they fail to do so, the responsibility is laid at their door.

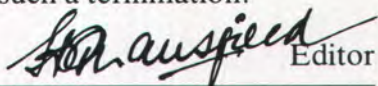
“If the watchmen blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them,

he is taken away in his iniquity; but his blood will I require at the watchman's hand" (Ezek. 33:6).

There is a solemn duty to instruct and warn. It is not always pleasant to do so because words of warning or rebuke are so easily misunderstood. But there does come a time when this must be ignored, and it is vital to "earnestly contend for the faith which was once delivered unto the saints". And that, as Jude had to warn, because of the undermining influence of some within (Jude 3-4).

There is also need for every member of the Brotherhood to recognise his or her individual responsibility to contribute to the work and to the maintaining of the Truth and its standards. Every indication of fulfilling Bible prophecy emphasises that the End is rapidly approaching, and that such an attitude is necessary. Trouble in the Middle East is indicative of Christ's early return. It proclaims this in clarion tones. It underlines the need to render even more fervent service unto Yahweh. Not a day should be allowed to pass without us doing something for Him. He can be served in many ways; by the youngest and the oldest. We serve Him by an exemplary discharge of the humblest duties of life; by manifesting Christ-like characteristics in our dealings with those within as well as those without; by our dedication to the activities of our ecclesia. But most of all we do so by taking steps to make ourselves strong and reliable in the Truth, so as to be in a position to impart help and instruction to the less enlightened; and encouragement and help to those appointed to guide and serve. We need time every day for Scripture meditation and study, no matter how busy we may be. Only by this means will we keep at bay the impressions made upon the mind by the demands and the influences of a world that knows not God, and is daily becoming more blasphemous and impudent in its rejection of His existence and authority. *Logos* is designed as a monthly reminder of these all-important matters, encouraging its readers to "seek those things which are above, where Christ sitteth on the right hand of God; setting their affection on things above, not on things on the earth" (Col. 3:1-2).

To provide this, we need the help of readers of goodwill. Their encouragement and support can contribute to that end. Above all else, may this Volume be the last and that these efforts be interrupted and gladly put aside by the presence of the Lord in the earth. With anticipation we look forward to such a termination.

 Editor

OUR COVER



The Sea of Galilee

There exists no lake in the whole world of greater significance than the Sea of Galilee.

Its Beauty

The beauty of Galilee matches its significance. To view it from above, say from the lookout at Upper Tiberius on its western side, not far from the place called the Horns of Hittin overlooking the Valley of the Doves (where some Jews believe that Messiah shall first appear), is a breath-taking sight.

And the visitor who is motivated by the Word, is predisposed to view the lake as even more beautiful because of what it means to him. For here was enacted the most significant ministry of all time: the proclamation of the Gospel of Grace from the lips of the Lord Jesus Christ.

Therefore, whether we view it from this vantage point above, drive around its shores, or sail serenely across its blue and calm waters, we are impressed by its beauty and its significance. The impact of Christ's ministry is ever present in one's thoughts.

Many dramatic events took place here. Four of the Lord's disciples

were fishermen on this sea before they were called (Matt. 4:18; Mark 1:16). The Lord, himself, frequently resorted to the lake, either to preach to the people from a little boat a short distance from the shore (for close to Capernaum the beach drops steeply allowing a boat to float very close to it) or to escape the curiosity or demands of people pressing upon him (Luke 5:3). Christ drew lessons from the sea, and from the profusion of fish that teem in its waters: lessons that he impressed upon his Apostles that they might learn to become fishers of men.

The lake is usually calm, but it is also capable of sudden and violent storms, as the Apostles well knew (Matt. 8:23; 14:22; Mark 4:35; 6:45; Luke 8:22; John 6:16). Such storms can become so violent, as to place the lives of fishermen in jeopardy.

Its Name and Size

It is given various names in Scripture. It is called the "Sea of Galilee," and also the "Sea of Tiberius" (John 6:1; 21:1); the former

because of the district surrounding it; and the latter because of the city of Tiberius which dominates its western side. The former was the main centre of the Lord's ministry (Isa. 9:1-2; Matt. 4:15), but the latter, as far as we know, he never visited — it represented the impress of Gentilism on the area. The lake is also called the Sea of Chinneroth (Num. 34:11; Josh. 13:27) because, as with "Gennesaret" the title signifies "Harp shaped", and when viewed from above, say from the Upper Tiberius Lookout, or from the Heights of Safed on the north-west, the lake has the appearance of a huge harp, with its bulge to the NW. On a sunny day the water is a deep blue, and on all sides, except the south, mountains rise steeply, to frame it in, and give it the appearance of a giant basin. From the Lookout mentioned above, one sees on the eastern side, the mountains of Golan, and below them on the shore the kibbutz En Gev which, like the Apostles, specialises in fishing, and will serve up a delicious meal of fried fish, "Peter's Fish" as it is called. Down those steep slopes, almost perpendicular in some parts, hurtled the swine to their death when Legion was healed. To the north, the upper Jordan flows into the lake, and at its southern point flows out of it to commence a tortuous descent to the Dead Sea beyond.

The Lake lies 212m, or over 600 feet below sea level, and the Jordan descends about twice that depth before pouring its water into the Dead Sea. Its length is 21kms (13 miles) and its width opposite Tiberius is 9 Kms (5½ miles). Its greatest breadth (where the harp-like appearance bulges out) is 13 kms (8 miles), its circumference is 52 kms (32½ miles) and its depth is about 49m. (over 150 ft). So it is a large stretch of water, providing fresh water for most of Israel.

It teems with fish, a complete con-

trast to the Dead Sea which, though fed by the same water, is entirely devoid of life. Among its fish is what is popularly styled Peter's Fish (also called *Galilean Comb*), a succulent fish of delightful flavour, extremely popular with locals and tourists. It is called Peter's Fish because it is believed to be the kind of fish from whence Peter obtained "the piece of money" to pay the Temple tax for himself and the Lord (Matt. 17:27). This type of fish is attracted to bright objects, and is known to carry them in their mouths. Today, due to the mismanagement of human affairs, the fish would have to have a huge mouth to carry sufficient to pay the tax-man!!

A Parable of Life

This lake of teeming fish provides a parable of humanity, and Yahweh's Gospel of Grace.

It is fed by the melting snow of Hermon, so, like humanity, it has its origin from above, and commences in a "very good" state as suggested by snow (Gen. 1:31; Isa. 1:18). In that state it is given life, but is soon influenced by pollution. From the Sea of Life it moves south down one of the most tortuous, serpentine rivers in existence, for though only 120 km separate the two seas, the river winds 250km to do the journey. It passes through the town of Adam (today known as Damiyeh) to empty itself, without hope of life, into the Sea of Death! The word Jordan is formed of two Hebrew Words *Yored* and *Dan* signifying Descender and Judgment. It types mankind who has inherited the physical consequences of Adam's transgression. But when the priests of Israel bore aloft the Ark of the Covenant (representative of Christ) in the midst of the flooded stream, the waters commenced to flow back on top of the downpouring flood, through Adam towards life (see Josh.

3:16). The Israelites would have seen the water swiftly flowing south to the point where the Ark was displayed; and then surge and bubble up in a turmoil to commence to be "driven back" by angelic ministration (Ps. 114:3; Heb. 1:14). Great faith was required on the part of those bearing the weight of the heavy Ark above, as well as on the part of those who rushed across the dry bed of the river (see Josh. 4:10). If weariness caused the Ark to be lowered, the flood of water would sweep all away. So there were lessons, exhortations, and types in the incident associated with the Sea of Galilee.

Many other dramatic incidents took place at the Sea illustrative of Yahweh's message of Grace; many of which we have discussed as we have conducted tours there.

Visiting the Lake

Normally on tour we take ship across the lake from Capernaum to En Gev, which specialises in fishing, to enjoy a lunch of Peter's Fish and chips. It is a highlight to read John 6, and to discuss the Lord's association with the lake, as we do so. Many times have Gentiles on the same craft ceased their talking to listen. Sometimes the captain will stop the engines and let the ship float in glorious silence; and then we read from the Word, and offer a word of explanation and exhortation. With the ship lightly rocking, the blue water of the lake sparkling with the reflection of the bright sun above, and separated by water from the noise and turmoil of modern life, time seems to pause for a while whilst we meditate upon the amazing ministry of the past, and its application in the present.

On our last visit to the Land and the Lake we were shown an object of greatest interest housed on the banks of the lake, not far from Kibbutz Ginosar, north of Tiberius. It was a boat discovered buried under the shores of the Sea of Galilee nearby. With the greatest care it was taken from its hiding place, care-

fully treated with a solution to preserve it, and placed in a museum specially built for it. There today it is seen covered with a combination of water and protective solution. We saw it immersed in its special preservative bath, behind a wall of glass in the Museum of Kibbutz Ginosar. The boat dates back to the time of Christ, and is the type of craft used by fishermen of that era. It is 8.20 metres in length (nearly 30ft), and 2.35 metres wide. It is adequate in size for nearly more than thirteen men.

As we stood watching it through the wall of glass, we could imagine such a boat bearing thirteen men across the Sea of Galilee, battered by a violent storm that threatened its existence. One man, impervious to the violence of wind and wave, was asleep on a pillow in the hinder part of the ship. Full of fear, the disciples awoke him, declaring in panic, "Master, carest thou not that we perish?" But calmly he arose and rebuked the wind and commanded the sea, "Peace, be still!" All settled down into a great calm, and turning to the disciples he enquired: "Why are ye so fearful? How is it that ye have no faith?" (Mark 4:37-39). With Christ in the vessel, there is no need of fear. That is the lesson we must learn, for we do fear and show how weak is our faith. The storm is building up now, and fears are arising: we try to awaken the Lord and beseech his return. Let us seek to do so without fear. But we *are* concerned... concerned lest the trials of life so undermine our confidence that we will perish, unless the Lord soon, returns. We have no trust in ourselves; we recognise how small is our faith. Pressures without and troubles within appear beyond our ability to cope.

We thought of such things as we gazed at the ancient boat before us; we think of them now as we ponder the majesty of the Sea of Galilee now conscious of our lack we pray, with John who was with him on the boat: "Even so, come, Lord Jesus!"

EXPOSITION

The Meaning of “Atonement”

Mankind stands in need of eternal salvation. The reality of this fact is beyond question. Humanity is a sin-stricken, death doomed race. It is therefore essential to search for the means whereby sin and death may be conquered.

Divergent Views

However bewildering, contradictions and confusion become evident when the diversities of religious theories are considered. Harmony with God demands clarity of thought regarding the Atonement; and where this does not exist, confusion results.

The word *atonement* occurs some 80 times in the O.T. and not at all in the New (for the occurrence in Romans 5:11, A.V., see the margin for the correct rendering: *reconciliation*).

Some claim that the word means “at-one-ment” and that a person discovers thereby how to become “at one” with God. This view cannot be sustained. The English word “atonement” has been generally rendered from the Hebrew *kaphar*, and seven times from the word *kippur*. The meaning is *to cover* or *to provide a covering*. Thus, in seeking “atonement”, mankind must acknowledge that only God can provide a “covering” for sins, thereby hiding them out of sight as though they had not been. This concept is demonstrated in both Old and New Testaments! “Blessed are they whose

iniquities are forgiven, and whose sins are *covered...*” (Romans 4:7; Ps. 32:1).

Man was created a “living soul”; that is, a living, breathing creature. At the completion of the creating, God viewed His handiwork, including Adam and Eve, and pronounced everything as “very good” (Gen. 2:7; 1:31).

To test the worthiness or otherwise of their characters, God gave Adam and Eve a basic law which they were required to honour. Disobedience would result in mortality (Gen. 2:16-17).

However, the serpent in the garden of Eden introduced into the mind of the woman a completely carnal form of reasoning. Governed only by the flesh, this animal lacked the ability to reason or moralise upon spiritual principles. Eve told the serpent that God had given an assurance that breach of His law would mean death for the man and the woman. To this, the serpent replied: “Ye shall not surely die”. The woman spoke the truth. The serpent responded with a lie. Like the clean-flesh theory, the serpent claimed that Eve would not

suffer any adverse condition by eating the forbidden fruit.

Truth And Error Incompatible

The woman became a symbol for the truth of God's word. The serpent came to represent the fleshly nature as the *source* of sin, for it manifested the mind or thinking of the flesh.

When confronted by God, Adam blamed his wife Eve; she in turn blamed the serpent. Needless to say, all three of them faced God's verdict.

The serpent had no-one to blame. From him, and him alone, had come the reasoning which had resulted in sin. God addressed him: "Because *thou* hast done this... upon thy belly shalt thou go..." — indicating that he had not originally been created with such a physical liability. The sentence emphasised that a creature who can reveal no mental or moral capacity beyond the flesh, is "of the earth, earthy" (cp. 1 Cor. 15:47). Those who continue to be ruled only by that which is produced within their own fleshly minds are the spiritual "seed" of the serpent (Matt. 3:7).

The woman was told that a state of "enmity" would continue between the two antagonistic "seeds" — her own, and those of the serpent. Thus, those who strove to uphold the truth of God and struggled faithfully to walk in His ways, would find themselves in mental and moral conflict with those who defied the principles of God's truth, willingly walking in the way of error. Nevertheless, in pronouncing His judgment against sin, God made a promise to the woman. He foretold that, in due time, the seed of the woman (singular) would overcome the power and influence of the serpent, by conquering the flesh.

God sent and strengthened His own Son to fulfil this promise. (Ps. 80:17). The struggle between the perfect righteousness of God and the sinful

propensities of the flesh took place within the mind and body of the Lord Jesus Christ. He never gave way, neither in mind nor body. Having overcome sin and the sin-nature, he is now able to redeem mankind from sin and death (Acts 2:22-24; 1 John 1:7-9; Isaiah 53:10).

It is important to clearly understand that in the garden of Eden, sin resulted from "lawlessness" — or, disregard for God's law (1 John 3:4, R.V.); and that the result of sin was a changed condition terminating in death. Man was not a death-stricken creature until he sinned. The apostle Paul wrote: "Through *one man* sin entered into the world, and death *through* sin..." The transgression in Eden had immediate effect upon Adam and *all* his progeny — of which, by nature, Jesus Christ was one. "Unto *all* men death passed through..." (Rom. 5:12, A.V. and Rotherham). This single act of sin on the part of Adam and Eve resulted in a constitutional change which carried through to all their posterity. "Through the disobedience of *the one man*, the many were *constituted* sinners..." (Romans 5:19, lit. Gk.).

The Necessity for Atonement

There are only two things which can alienate mankind from God: one is sin, the other is wicked works (Eph. 4:18; Col. 1:21). With the introduction of sin into the world, the Creator faced three considerations. He could abandon the human race to its iniquitous ways, in which event the earth would continue to be populated with ever-increasing numbers of sinners, living and dying without hope; He could destroy Adam and Eve and commence anew; or else in mercy and grace He could provide the means whereby sinful humanity could become reconciled to its Creator.

Nowhere in the Bible is human

nature — *after* man's fall in Eden — ever described as being "very good". Rather, it is termed "sin's flesh" or, flesh under the *dominion* of sin. As the apostle Paul put it: "I am carnal, sold under sin..." (Rom. 7:14). Note he does not use the past tense. He did not write: "I *was* carnal, until I became 'born of the spirit'." He was, as he stated, "earthly." Paul was not confessing that he was *morally* perverted, but was describing the *nature* he bore in common with all Adam's descendants. His baptism into Christ (being born of water) had not brought about any change in the nature which he had borne since his birth. And he appreciated that he would remain in that state so long as he continued to bear the weakness of human nature. Though he had learned to love God and His Son, and to walk in the way of God's truth, Paul knew that he needed a change from human to divine nature. So that whilst he hated and repudiated sin, he continued, by nature, to be under the "dominion" of sin.

God's own Son, the Lord Jesus Christ, because of the nature with which he was born, was also under the "dominion" of sin, until he rose from the dead to life eternal. We shall put this vital truth to the test as we proceed with this article.

How, then, are we to seek and find a state of oneness with God, in which we can receive forgiveness for sins that are past? And how do we become related to Christ as an Advocate for us, through whom we might continue to seek God's grace in the future?

All Biblical teaching is founded upon two basic doctrines. They are *God-Manifestation* and *The Atonement*.

The first relates to Who God is, and Who He will become; the second defines the natural state of man, identifies his needs, and teaches what he

must do to benefit from God's plan for the salvation of mankind.

One God — One Means of Reconciliation

However, the Bible reveals that God is One Being and not a trinity of beings. The Scriptures of truth testify: "There is none other God but one... To us, there is but one God, the Father... One God and Father of all..." Many other passages in God's word fully endorse the reality that there is "no God" other than the One True God of Israel (Mark 12:28-34, cp. Deut. 6:1-4; Isaiah 44:6-8; 45:5; 46:9-10; 1 Cor. 8:4-6; Eph. 4:4-6, etc.). The Bible is equally positive in assuring us that man is wholly mortal, and that at death he entirely ceases to exist in any sense whatever (Psalm 6:5; 88:10-12; 146:3-4; Eccl. 3:16-21; 9:5-10, etc.).

A recognition of the unity of God is essential to the understanding of Biblical teaching concerning the atonement.

Jesus Christ — Son of God *and* son of man — came into the world to *represent* God to man, and man to God. Never does the Bible teach that he was sent to become a *substitute* for humanity. Careful thought will clearly establish that there is a vast difference between the two propositions — the one being true, the other false.

Concerning mankind's hope for forgiveness of sins and eternal redemption, three beliefs are commonly set forth. The first is that it was necessary for Christ to die to appease the wrath of a vengeful God. Is God guilty of injustice?

The second is that Christ died as a "substitute" for us. If Jesus Christ was punished in the *place* of the real sinner, what kind of God would inflict retribution upon a guiltless man, whilst at the same time permitting the

guilty to escape and be made free from any obligation to the Creator?

The third is that, he is a representative man, coming in sin's flesh, but conquering it by sacrifice; rendering perfect obedience to the will of his Father "even unto the death of the cross" (Phil. 2:8), and so providing for his own redemption who was "without sin", as well as for the forgiveness of sins of those who do fail, but take hold of him in baptism (see Heb. 1:3-9:12, 15).*

The first is quite a monstrous assertion. A God who gained satisfaction from resolutely demanding the death of an innocent victim could never be described as "a God of love".

The second argument shows a total lack of logic or scriptural reasoning. For, if Christ died *instead* of us, we should not die! But we do die! Also, Christ would not now be alive — which he is!

The third line of reasoning reveals that Christ shared fallen human nature but through the help of God manifestation (2 Cor. 5:19; 1 Tim. 3:16) he conquered it and "led captivity captive" (Eph. 4:8). He benefited by his own sacrifice for "through the blood of the covenant" he rose to life eternal (Heb. 13:20). The flesh of sin had to be conquered and atoned for, in order to attain that state (2 Cor. 5:4).

True faith is the means through which a state of harmony with God is attained (Heb. 11:6; Gal. 5:6). It can come *only* by "hearing the word of God" (Rom. 10:17). Never has God indicated that faith could be developed in any other way.

The Justice of God

Consider the premise that Jesus Christ was punished as a substitute in

the place of the real sinner. Would God's standard of absolute justice permit Him to inflict a penalty upon one who was guiltless, whilst permitting the proven sinners to escape and be pardoned? Such a misconception of God's character cannot be reconciled either with common logic or the teaching of Scripture. Paul wrote: "If God spared not the natural branches, take heed lest he also *spare not* thee. Behold therefore, the goodness, and *severity* of God" (Romans 11:22). It should be noted that these words were addressed to those who had accepted the gospel of Christ — yet their ultimate eternal salvation could not be taken for granted as though it were an accomplished fact. Their final acceptance or rejection by God would depend upon the extent of their faithfulness. Paul warned the Corinthian believers in similar fashion: "I declare unto you the gospel which I preached unto you, which also ye *have stood*; by which also ye are *being saved*, if ye *hold fast* what I preached unto you, *unless ye have believed in vain...*" (1 Cor. 15: 1-2, lit. Gk., marg.). Salvation is a process, a continuing development of a Christ-like character within the Believer (2 Cor. 3:18). However, despite the goodness and mercy of God, it is possible that some will be found to have "believed" the gospel "*in vain*". Therefore, at Christ's second coming they will be revealed as having proven faithless to the terms of salvation set forth in the gospel.

If Christ had been "punished" in the place of the real sinner, the latter could never be in danger of losing the "born of the spirit" state which, it is asserted, positively assures him of eternal redemption. He may not rest assured in any such assumption. The

*In the Greek, Heb. 1:3 and 9:12 are in the middle voice signifying an action that benefits personally the one performing it — Ed.

truth of the matter is that *all* believers "must appear before the Judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad..." (2 Cor. 5:10). Elsewhere the reality of this fact is stressed even more strongly: "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation..." (Heb. 10:26-27).

It is impossible to present any sound form of Biblical argument to demonstrate that Jesus Christ died as a substitute for sinful humanity, thus freeing them from any claims which death might have upon them.

Jesus Christ: A Representative Man

God was his Father, thus making the Lord Jesus no ordinary man. He was, nevertheless, a member of the human race. He shared, in every sense, the proclivities associated with human nature: "God sent forth His son, made of a woman, made under the law". "As the children are partakers of flesh and blood, he also himself took part of the same". "We have not an high priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin..." (Gal. 4:4; Heb. 2:14; 4:15).

Clearly, Christ was in every natural sense a part of humanity. "Jesus Christ, the son of David, the son of Abraham... Of the seed of David, according to the flesh... Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God..." (Matt. 1:1; Rom. 1:3; 1 John 4:2-3).

God caused His son to come into existence in "the flesh". So far as fallen Adamic nature is concerned, there is only one kind of flesh: that which is mortal, corruptible, decay-

ing, death-stricken.

He therefore was able to represent mankind to God; whilst also revealing God to man. He was unique in as much as he was son of God by natural birth (Luke 1:35); by water (Matt. 3:16-17); and by spirit (Rom. 1:3-4). We can only become such by water and spirit.

Born of the Spirit

Whilst baptism in water is related to a change in *thinking*, to be "born of the spirit" concerns a change to divine *nature*. The latter may be attained only through faith and obedience (John 6:35-40; Rom. 2:7; Matt. 3:17; John 12:25; Gal. 6:8). For members of the human race, with the sole exception of Jesus Christ, the change to divine nature (or being "born of the spirit") can only become a reality after Christ has returned to the earth and the resurrection of the dead has taken place (Phil. 3:20-21).

Can these truths be established from Christ's words to Nicodemus (John 3)? Most assuredly. On two significant counts. When the Lord faced Nicodemus they were, with only three distinctions, identical men in every respect. The differences were that Jesus was literally the Son of God; he was a sinless creature; and he could exercise miraculous powers.

Can it then be argued that the Lord had been "born of the spirit", but Nicodemus had yet to undergo such a "rebirth"? By no means. Only three characteristics differentiated between Christ and Nicodemus. Neither had, at that time, been "born of the spirit".

How do we know this? Because of the clear teaching of Scripture. In the epistle to the Hebrews it is stated that Christ "being come an high priest... neither by the blood of goats and calves, but *by his own blood*, he entered in once into the holy place, *having found for himself* eternal re-

demption..." (ch. 9:11-12). The A.V. has the words "for us" in italics, indicating that they do not rightly belong there. The verses are not speaking of what Christ has done for *us*, but rather what he sought and found for *himself*. The Greek text reveals that the key words "having found for himself" are in the third person, masculine, middle voice; hence the literal rendering given to those words is fully supported by the Greek text.

Many find this somewhat puzzling. The comment in Hebrews does not fit the concept of a Christ who

had *always* been in a "born again" state in the fullest sense. The Scriptures show that the Lord had not been "born of the spirit" until he had been raised from the grave, and become clothed upon with a "spiritual body". It was necessary for the Lord Jesus Christ to be *made into* a spirit, life-giving". Hence the apostle also taught that all bearers of human nature are *first* "a natural body... and *afterward* that which is spiritual..." (1 Cor. 15:44-46, see lit. Gk.). This included Christ as well.

J. Ullman.

Next Article: *How Christ benefited from his own death.*

God In Christ

Christ was a miracle, and, as such, an enigma to the natural man. His authority, wisdom, power, goodness, and holiness, were more than human. Never man spake like Christ; never man made such claims, or performed such astounding deeds, as he; never before had man fearlessly laid down the challenge: "Which of you convinceth me of sin?" Christ truly was divine. Some said that he was an impostor. But what a glorious explanation of himself he had for such as would receive his teaching: "I am the Son of God"; "The Father sent me"; "I am not alone"; "The Father that dwelleth in me, He doeth the works". How easy it is, in view of such teaching, to see "the glory of God in the face of Jesus Christ"! How beautiful, ennobling, comforting, inspiring, is the sight! Christ, the manifestation of the Father, appearing not to terrify, but to cheer; not to avenge, but to forgive; not to please himself, but to labour and suffer for others. With Christ before us, shall we deny or dread God? If so, it is a sign that our lives require reforming.



LOGOS COMMUNICATIONS

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS NEAR AND FAR

By Accident To India?

"May the Lord reward you abundantly for publication of the booklet: *A Declaration of the Truth Revealed In the Bible*. What a state of contentment I am in after reading this splendid outline of Truth set against the falsehood that has taken hold of Christendom!

"The booklet came to me by accident quite some time ago, and remained resting on my bookshelf. It took me a few evenings to read through its contents. Having completed it, I could not bear the idea of a normal church service, and decided to write you immediately.

"I am now considered a non-conformist by the so-called elite of various churches. About two decades ago, I edited and published a monthly magazine in a local language of a couple of years, incurring the wrath of some leaders of churches for challenging their precepts and practices. One of the challenges I threw at them was to submit an article for publication in my Magazine for which I offered a cash prize for the best one with conclusive Scriptural answers to the challenge I set them. It was to the subject of how

best to convince a non-Christian who does not believe the Scriptures. None answered the challenge, and I continued to treat with utmost contempt these so-called teachers, including the *New Life Associates*. I pity them!

The outline of truth in your booklet has satisfied my yearning, and I am happy that in my sixty-sixth year I continue to work normally and enjoy good health by the grace of God, and now, in addition, can hope to channel my aspirations and hopes in the right direction for the rest of my days. Thank God, I found the answers! Thank you, too, for your help.

"I am no saint. I had been a worst sinner than King David. But like that wonderful King, I seek forgiveness of the Lord, and feel that it will please my God to grant me good health and activity until the time of eternal life comes. I have worldly responsibilities to discharge. God has been merciful and kind and I am grateful to my Creator.

"If it is possible for you to forward your publication, or make it available through your local branch, if any, I shall be happy to

buy them. Because I want to learn more and more about many things through the Scriptures, I want to know what you have to say about the poor and deprived of the world today. Why and wherefore they should suffer, and why there should be so much deprivation amidst plenty. These questions must have some answers in the Scriptures" — S.P.(India.)

("We derived much pleasure from this letter, and we thought to share it with our readers. We have forwarded literature to our correspondent, and will follow it up with personal correspondence — Ed.)

To Whom It May Concern

"Please accept this small donation towards the costs of *Project Australia*. I regret that the amount is not greater, but circumstances prevent otherwise. As we live in these last and perilous days, it is of utmost importance that the Truth of God's light be shed to the many in darkness. May many eyes be opened, and ears unstopped due to the seeds planted by your several preaching projects." — A Sister (Anonymous).

("Your material support assists in the extension of

these labours. We are pleased to receive as a result, a constant flow of applications for further literature. However, our main concern is to set forth the Truth, and not necessarily to gain converts. One may plant and another may water, but it is God alone Who can gain the increase. That is out of our hands — Ed).

Independent Schools

"I would like to hear your views as to whether teaching your children at home instead of sending to school is advisable. We are seriously considering a Home Teaching Programme which is called Accelerated Christian Education. The A.C.E. does not involve itself in the specific doctrinal beliefs of various denominational persuasions. The system claims to be (I quote): 'fundamentalist and conservative, and does not identify with theological liberalism of modernism. A.C.E. is a service organisation, and does not presume to regulate the theology of those who use the service.'

"We are looking into this parent home education programme to use as a basis for teaching material, which is sent to the applicant. A training program-course or training kit is sent also. The training course requires approximately one week of concentrated study which enables you to set up and successfully operate the programme.."

"Do you think that as Christadelphians we should approve of keeping our children at home and not letting them mix like

they do at public schools with the teaching and ways of the world?. We would appreciate your thoughts." — S.D. (NZ).

(The education of children is a matter of growing concern to parents in the truth. Very subtly, the most iniquitous principles are fed into the minds of children, in ways that appear most innocuous. For example, in junior schools in Australia, children of both sexes are encouraged to play sport such as football. This appears quite innocent, but the intention is to indoctrinate young minds with the principles of Equal Opportunity. Some authorities have gone one record as declaring their determination to break down the restrictions brought about by religion or parental authority. One impact of this form of education is the lack of sound discipline, children are even encourage to leave home if it becomes too restrictive. Unfortunately principles are being fed into children's minds by experts designed to override normal home resistance. Therefore the answer to the challenge must be taught in the home. Learn to communicate with your children. Teach them the requirements of the Word; explain how modern ways of life have resulted in unhappiness, dissatisfaction and crime; set before them the hope of life eternal and what it demands; stimulate their love towards you, by your warmth and love towards them; show them the virtue of restraint; encourage family reading of the word and prayer.

Unfortunately, the education of the schools is adversely affecting home life and challenging the influence of our Sunday Schools. This is an irreligious age and people shrug off Bible principles, if even they have been motivated thereby. Whether "home schooling" is adequate, or possible, must be determined on several counts: Is the curriculum satisfactory? Can the parents afford the time to provide for adequate schooling? Have they the ability to impart it? Does the schooling conform to the laws of the land? Therefore we would find it necessary to first view the system you suggest before giving an opinion. If you like to forward us a copy of it, we will examine it with that in view — Ed.).

Christ's Return

"Could you please help us. I have been sent a very disturbing book claiming that the N.T. teaches that the Lord expected to return in the life-time of his hearers. It quotes a formidable list of texts to support the claim, and a number of these I have included. Could you please give me an explanation of these?" P.C. (UK).

(The texts you include do not support the claim that the Lord would return in the lifetime of the Apostles. Indeed, Paul in 2 Thess 2:2-4 repudiates such a teaching. But there was a sense in which the Lord "returned" in A.D. 70, and that is in directing the angels to supervise the judgment poured out upon guilty Judea. Such intervention demonstrated his "parousia" — rendered

"coming" in the N.T. (See James 5:8) The term denotes his authority and power, as it can his personal presence; and it is in conformity with the former meaning that such references are to be interpreted. But in the absence of the booklet to which you refer, it is difficult to "answer" the theory. If you care to forward us a copy of it, we will give it some attention — Ed.).

The Truth in Alaska

"I have received a letter from a contact in Alaska. I had mailed copies of *Christendom Astray* to five folk at their request. Unfortunately, I received no response. However, ten years later two of them wrote requesting further literature. One of the contacts had been speaking to a small group regarding the Truth, and hence the response. I forwarded further literature, and a little more to each than I normally send. But, silence was again the response. I continued to write each one, and forwarded the book on the Temple. Interest is still shown by a Mr. E. Kendall of Anchorage; and a very nice letter from Mrs P. Riot which I have enclosed. I would like you to forward *Logos* to Mrs. Riot. I am sure you will enjoy reading her letter" — T.H. (USA).

(Your letter, as usual, is most interesting; and that of Mrs. Riot even more so. We commend you for the generosity you display in attempting to arouse the interest of people; and we are sure that Yahweh likewise appreciates your efforts. We have sent the

Magazine to Mrs. Riot, and could render her a further service if she desires. Bro. Rod Ghent of Canada conducts a correspondence course for children in isolation, and as Mrs Riot mentions that she would like her children to be educated in the Scriptures, we have suggested to Bro. Ghent that he offer his services accordingly. Meanwhile, there are members in Alaska who may be able to assist your correspondents to further their knowledge of the Truth — Ed).

Intimidated?

"A friend recently forwarded a copy of your Book Review of *What Is His Name?* Your restrained response to the controversial publication illustrates the 'fruits of the spirit' as inculcated in 2 Tim. 2:24-26 in refreshing contrast to the disdain and contempt we have received elsewhere from opponents to the promotion of the Sacred Name.

"We note that in your brief review, you comment only on *What Is His Name?* and offer no opinion as to 'What is His Son's Name?' We suspect that, subconsciously at least, you are not entirely comfortable with the question! Your writings indicate an intelligent mind, but it does not require exceptional intelligence to perceive that the premise of a Hebrew-named Father with a Greek-named Son, is an entirely illogical one.

"As we read your review, the thought again crossed our mind that you are a modern Jehu. You exhibit a commendable zeal for Yahweh — you

are anxious to stamp out Baal worship from Israel — but you are intimidated by the imposing Golden Calves of Tradition" — K.V.B. (Canada).

"Jesus" is not a Greek name, but the transliteration of a Hebrew name. It is better rendered *Yahshua*, but even as "Jesus" its significance — He will become a Saviour — is apparent to all who look thereat. That is not the case with the name of the Father. The terms "Lord" and "God" by which it is rendered in the AV have the effect of suppressing the Divine Name. Therefore, with Bro. Thomas in "*Phanerosis*" and "*Eureka*" we encourage its use. We do not see that need so evident in relation to the Son, because the use of "Jesus" does not obscure its meaning. We are not conscious of being intimidated by the calves of tradition, imposing or otherwise! However, thank you for your criticism. It is good to sometimes view ourselves as others view us!... Ed).

Mutual Pleasure

"Loving greetings once again, along with my cheque for *Logos*. I am now 83 years old, and still recall with pleasure meeting you in years gone by. Particularly the memory of your visit with us. I enjoy the articles in *Logos* describing places you have visited in Israel and elsewhere. My eyes are getting dim as age takes its toll; but the hope of the Kingdom is ever bright. May we meet there!" — J.S. (USA).

(The pleasure is mutual; we retain vivid

memories of visiting you; and enjoying an early cup of tea, and a talk with you at 7 in the morning! Ed).

Growing Up With "Logos"

"Thank you so much for the letter from Bro. Goodwin acknowledging my baptism and the words of encouragement he sent. Also for the gift of *Logos* you are sending me. My parents have been receiving *Logos* for as long as I can remember, and as I have grown older, I have really enjoyed reading them, and digging up all the older copies we have. I am now looking forward to commencing my own collection! I start college in September, God willing, and it will be great to have something handy to carry around with me for when I have a few moments to read" — J.A. (Canada)

"(We have personally known your parents for many years, and rejoice with them "greatly to find their children walking in the truth" 2 John 4. — Ed).

Challenging Times

"We are living in challenging days. They are times when the greatest threat to the Brotherhood comes from the sins of Sodom. Never has there been such opportunity to spend time and money in any way we choose, and never has it been so likely to be misapplied. Therefore, it is encouraging to view the early numbers of *Logos*, found in my father's library, and see that the consistent theme of prophecy and exposition as given by our pioneer brethren was still maintained in Volume 53. Sadly the trend is different

in other areas and other magazines. I fear that many brethren, even those whose personal commitment to sound teaching and living is unquestioned, are losing the tenacity to oppose modern trends and continue the defence. The world's standards of morality especially as they pressure young people, marriage relations and family life are affecting our community. I fear that the thrust from some quarters to establish 'a position' on divorce and remarriage could well result in a general compromise that lowers the defence a little more. I am aware of your personal views as expressed in *Logos*. May Yahweh be with you and your helpers, and strengthen you to continue the positive work of the Truth in all areas" — D.G. (NSW).

(Because the issues are so emotive, the problems of divorce and remarriage are an increasing blight upon the Brotherhood, and in some parts of the Ecclesial world are rapidly getting out of control. Yet where the Truth is properly respected this should not be the case. Marriage relationships should be governed by the instruction of the Word (Eph. 5:22-28), and where that is the case the problems will be curbed. Unfortunately, the world's philosophies and ways are influencing the brotherhood, so that there can be found a repetition of conditions as they were "in the days of Noah". The Flood in Noah's day was precipitated by a marriage crisis within the brotherhood (Gen. 6:2), and it is significant that such a crisis faces sections of the brotherhood today. We view it as a sign of the times; but a sign that provides no rejoic-

ing, because of the effect it has upon those who are near and dear to us. What can be done? Continue to vocally protest against a lowering of standards within the Body; influence as many as you can to support you in this; revive the old style Elpis Israel Classes with their forthright, vigorous, and stimulating straightforward expositions of the Word. The brotherhood suffers from a surfeit of "marriage counsellors" and theorists, whose advice and expositions of the Word on the theme leave much to be desired. Unfortunately, their voices are heard where they should be stilled, and the brotherhood suffers as a result.

We hope that this will soon be cut short by the presence of the Lord in the earth — Ed.)

Growing Up With "Logos"

"Enclosed please find a cheque for the copy of *Joshua*. I would that I could afford to pay you what it is worth to me and my sister wife! We have had time to read through most of it, and we are looking forward to many delightful hours of study and Bible marking with this volume. We find it most interesting.

"We are enjoying *Logos* and *Herald Of The Coming Age*. We forward the latter to our many correspondence students and interested friends. May you be given the strength to keep up this work until the Lord returns." — F.R. (USA).

(We are living in significant times when it is obvious that the Lord is near at hand. How delightful to continue until the Lord's coming. But that is subject to "God Willing" — Ed).

HISTORY

1. *The Rise of Mohommedism*

Islam: The Pen & The Sword

In England, so-called Christianity is declining whilst Mohammedism is dramatically increasing. The same applies to Australia and other countries. Today, the world population of Moslems exceeds 600 million. Over 15% of Soviet citizens are adherents of the Islam religion.

Birth & Development 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 coasts 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 the *Kaaba*, believed to have been brought by the prophet Abraham. To it 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 662 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 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. There, however, they 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 (611 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 inter-



Pilgrims circle the Ka'aba in the central courtyard of the Grand Mosque in Mecca today.

nal quarrels. 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 numerical 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, prevented Christendom from being entirely swallowed up by Islam.

A. Knowles

The rise and influence of Mahommedism is predicted in The Apocalypse (Ch. 9:1-11). The rest of the chapter (vv. 12-21) relates to the rise of the Ottoman Empire. The Turks, having been converted to Mahommedism attacked the eastern Roman Empire with its headquarters in Constantinople and brought it to an end.

Part Two of this series will discuss, "Islam Today".



The Saracens extended their power into Spain threatening Europe itself. The Kingdom of the Franks held it at bay, and ultimately developed into the Holy Roman Empire.

EXHORTATION

Visit the Ecclesias in Asia!

“He that hath an ear let him hear what the spirit saith unto the ecclesias...” (Rev. 2-3).

The Master wrote a series of letters to seven ecclesias in Asia. They were representative ecclesias revealing differing characteristics which can find reflection in our own ecclesial environment today.

Ephesian Activity

We will travel the circuit of these ecclesias to observe, listen and comment on what is received, and compare it with our standing today.

We arrive at Ephesus to notice that it is a thriving commercial city. Admiring contemporaries describe it as being one of the ‘eyes of Asia’. This is the city to which the apostle Paul gave three year’s ministry. He established it as his headquarters, and from this centre he engaged in preaching efforts throughout Asia Minor.

We come to the house of the “angel brother” of the Ephesian ecclesia. He greets us and invites us inside! As we speak together, he tells us of the ecclesia’s activities and the personal efforts of the members. We observe that it is an active ecclesia — yet much of what he says relates to the past. However, we are encouraged as he tells us of their vigorous opposition to the evil Nicolaitans.

On the other hand we sadly learn of a decline. He claims that “not many

attend the study classes now, and personal study of the Word of God is declining in the ecclesia. Many merely rely on what the spirit-brethren pass on to them from week to week, in our memorial meetings.”

After a meal, we leave Ephesus. On our way out of that city, we comment to each other: “How sad! They have lost their first love.”

Smyrian Wealth

Seventy-two kilometres to the north, we come to the city of Smyrna, known as “The Lovely”, “The Crown of Ionia”, “The Ornament of Asia”. These titles prove to be significant, as do the names of the two main streets. One is called *The Sacred Way*; the other, *The Road of Gold*. The city has a reputation for its loyalty to Rome, and is also noted for its wealth and religions. All of these seem to be incorporated spiritually in the message of our Lord Jesus Christ, as he encouraged the ecclesia to continue its excellent witness, illustrating his words with terms and expressions familiar to them because of their environment.

We walk through the main thoroughfare called *The Sacred Way*, and on the other side of town, near its outskirts, we find the home of the Angel-brother of Smyrna. The eccle-

sia does not possess a hall for its members are far from affluent. Indeed, we might describe their homes as "hovels"! (Yet our Lord said they were rich!)

The brother opens the door and beckons us to quickly come in. "I hope they didn't see you!", he exclaims. "Who?" we ask. "The Caesar-cult members; did you see any of them? You can identify them as they wear crowns of flowers". We mention to him that we noticed some in the town centre.

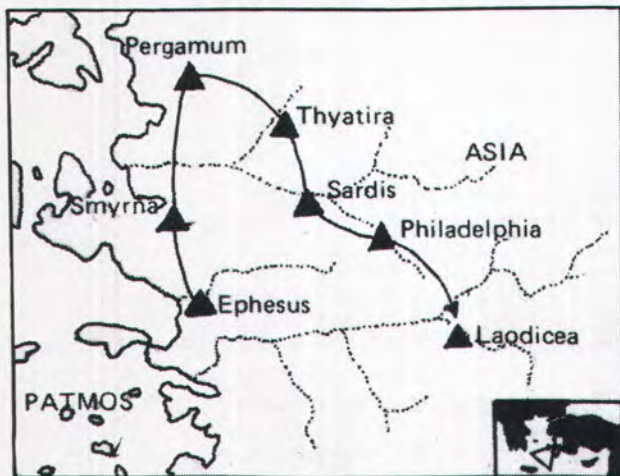
Then the brother of Smyrna tells us: "Brother Polycarp was burnt at the stake last month by the Caesar-cult members because he refused to call Caesar 'Lord', and refused to make a sacrifice to his divinity". We are perturbed, and are moved to weep as he continues: "Just last week brother Faithful and sister Virtue were taken by the authorities and after a short imprisonment were flung to the lions, and torn limb from limb. What a horrible death!!" Our distress at the news is tempered by the comforting words of our Lord and Master: "Be faithful unto death, and I will give thee a crown of life."

The Angel-brother of Smyrna

reminds us we should leave now — and we do as he bids, knowing the danger that threatens him.

Mixed Feelings at Pergamos

We head now to Pergamos. This city was the capital of a kingdom that developed out of Alexander's Empire, to become the headquarters of Rome in Asia Minor. Our stay there proves to be a bitter-sweet experience! Sweet as we meet with brethren and sisters who have not denied our Lord's name, even in the face of great hostility. They have maintained their faith, and we are encouraged by this. But bitterness is experienced as the Angel-brother of Pergamos relates the events of the past year: "Brother Antipas was slain because he so forthrightly opposed error... In fact, we believe he was betrayed by false brethren." He tells us of a group within the ecclesia that holds the doctrine of the Nicolaitanes, as well as some other errors which he relates to us. We are staggered that those who once held the Truth could believe such an evil doctrine as the immortal soul which changes the hope of Christ into a false hope, another gospel! Moreover, they were preach-



A message from John in exile in Patmos would have crossed to Ephesus and then taken a circular route. The seven ecclesias are listed in the order he would have visited them.

ing another Jesus as well — one who, according to them, was God Himself, and not the son of David according to the flesh, as set forth in the Holy Scriptures. These errorists also spake harshly of brethren who vigorously opposed their false doctrine, declaring that such an attitude did not show love!

The angel-brother was quite challenging in his address to us: "Do you stand with us in what we now call the Antipas-class, or do you intend to oppose those who fiercely defend the Truth, saying that's not love?" We assure him we stand for the Truth and with him and Christ; that we hate the doctrine and deeds of the Nicolaitanes.

Thyatiran Problems

Arriving at Thyatira we discover they have a similar problem to that of Pergamos. In spite of a faithful group of brethren and sisters that rejoice our heart, we are made most uncomfortable because of a group in the ecclesia which is advancing erroneous ideas. They advocate a doctrine of compromise. The angel-brother of Thyatira explains: "They have mixed truth with error and are trying to seduce those pure in the faith into believing these serpent-like lies. One such case is their bowing down to Caesar as a god whilst urging the brethren to 'take no notice as we know he is not really God!'

(We know the culmination of such an attitude of compromise! Its fruits are displayed in the Roman Catholic Church with its teaching of immortal soulism, fiery hell, limbo, purgatory, worshipping of statues and pictures, holy water, rosary beads, indulgences, crusades, inquisitions, bloodshed, immorality. How did this system all start? In a divergence by the early ecclesia, compromising pagan-heathen philosophy and doctrine.)

The faithful brethren and sisters of Thyatira warn us as we leave: "Beware of the evil spirit of compromise!"

Sardian Reputation

We are expecting big things as we arrive in Sardis. We have heard that the ecclesia is a large one, having its own hall, and an outstanding lecturing plan. As we move into the company of the members we hear a lot of talk about what they are doing, or about to do. But on closer examination it appears that not a great deal is really being done at all! It is all talk and no action!

Tragically, many are given to gratifying the flesh, deceived by that leavenous fallacy put forward by some, that "one may sin that grace might abound." In thus being deceived, they defile their Christ-garments (Jude 23). In fact, we find the ecclesia is affluent in material prosperity, but spiritually dead. We are glad to leave!

Philadelphian Love

In arriving at Philadelphia we are greatly refreshed by the uncompromising strength of this wonderful little ecclesia. It is such a contrast to that of Sardis. The brethren and sisters of this little group are all enthusiastic and actively keeping the word of the patience of Christ. They courageously face up to its difficulties, though harassed by the Synagogue of Satan. They declare that they are buoyed up by the encouraging words of the Lord: "Behold, I will make them of the Synagogue of Satan, which say they are Jews and are not, but do lie; behold I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee

from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth" (Rev. 3:9-10).

Laodicean Lethagy

The final city in the circuit is Laodicea. We enter the city, noting evidence of its great affluence. The people appear to be in need of nothing materially. At last we discover the ecclesia. There is a large ecclesial hall (paid for); brethren and sisters are well-dressed, well-fed, with fashioned hair and outward adornment. Obviously there is no poverty amongst this group of brethren! What a contrast to Smyrna!

As we observe and listen to an account of ecclesial activities, we cannot help but feel that their everyday life has become the dominant thing — enjoyment and relaxation are clearly evident. The meeting has become a social club! We ask around... there seems to be a normal social life (marrying and giving in marriage), a normal commercial life (buying and selling), a normal ecclesial life (building halls and discussing policy). They are not doing wrong, but neither are they doing much right! They are lukewarm (Luke 17:27-30). Their doctrines do not flow through to their actions. They are absorbed in business, pleasure and the cares of life in general. The Truth barely gets thirty minutes a day.

Where Do We Reside?

Now we return to the Twentieth Century.

The Laodicean Ecclesia still exists today in many places. Are we members of that ecclesia? Are we apathetic? What is the test? Do we listen to the words of Christ, our Master? Do we tremble at his warning lest we be spued out of his mouth? Do we strive for white raiment and effective eye-salve? Will we buy gold tried in the fire? To do so requires that we stand

up for the Truth and proclaim it fearlessly to those around us, such as may cause a fiery trial? It is possible to have fool's gold — a false gold that, when tested by fire, proves to be worthless. We obtain the genuine thing only from following Christ.

In his messages to the seven ecclesias, the Master offers a glorious future to those faithful to his Word. He declares that they shall sup with him in the Kingdom of God, as part of that glorious company of Revelation 1 described as "one like unto the Son of Man". They are those who are companions in tribulation with John, and in the patience of Jesus Christ (Rev. 1:9).

That multitudinous body will comprise members from the ecclesias of all ages, who have overcome. They are those who have retained their first love; who have been faithful unto death; who have not tolerated false doctrine, nor fellowshipped Jezebel and her daughters. They are those who have been watchful and have strengthened the things which remained, keeping the word of his patience, not denying his name, and who some have deemed extreme (either "hot" or "cold") for the things of God.

Their reward is immortality, power, honor and glory — for they shall not be hurt of the second death, but will eat of the tree of life. They will have their names confessed before the Father and His angels, being pillars in the Temple of God, name-bearers of Yahweh. Seated with Christ on his throne, they inherit all things, for they are the Sons of God, exercising power over the nations.

What a wonderful hope is set before us! It is ours by grace, if we overcome. Let us profit by our visit to the seven ecclesias of Asia, and dedicate our remaining hours to faithful service in the name of our Master.

P. Gilfillan

CURRENT EVENTS

Signs of the Times

We are living in momentous times. Christ's advent is impending. Ere long his power and might will be seen and felt in all the earth. Christ is coming to destroy the wicked, and to inaugurate his righteous and beneficent reign. The world neither expects nor wants Christ, and it ridicules those who do. As in the days of Noah and Lot (Luke 17:26-30), so now, men are unbelieving and disobedient. Some profess to be Christ's followers, but are unacquainted with his teaching and oppose it. It is vital that we be not led astray by prevailing trends, and with our spiritual vision set firmly on the future, joyfully await our Lord from heaven.

The Apostasy Unveiled

The "ordination" of women as priests is dividing churches and destroying what little of religion remains in their communities. In U.S., Archbishop L. Falk heads a church of 200 priests and 35,000 members which has broken from the American Episcopal Church due to the latter's attitude to abortion, marriage and the family, and women priests. Believing that abortion is unacceptable, that "a valid Christian marriage is lifelong and binding", and that the ordination of women is not valid in the light of the Bible, he and his community felt obliged to break with the Episcopalians. — *News Weekly*.

(The closer we near the Lord's return, the further will the apostasy drift from the principles of the Word. "Women's Rights" movements challenge the basic teaching of the Apostle Paul, and weaken still further the little hold that the church has upon Bible truth. It illustrates 2 Pet. 3:3-4.)

Decline of the Lutheran Movement

In 1961, over 50% of all Germans were Lutheran. By 1970, the figure was 49%. By 1980, 46%. Estimates now indicate that the church will lose another 4,500,000 members within ten years. The decline is

attributed to church opposition to Sunday sports, its financing of communist guerrilla movements, its dismissal of homosexual pastors, its levying of church taxes and so forth. But Lutherans have attributed the decline to what they term "lack of spiritual strength" — the widespread apathy in religion. It is claimed that less than 6% of Lutherans attend church services on a Sunday.

(The fact is that the church lacks power; and affluence tends to destroy people's recognition of their need of God. They become "lovers of pleasure more than lovers of God" (2 Tim 3:4). Paul warned of decline in religion: "The time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears" — 2 Tim. 4:3. The world environment of today contributes to this state, and challenges ecclesias as well as churches. There is need to exercise care to resist the environment. The decline in religion is not limited to Lutherans. Today, Australia is no longer considered a "Christian" nation. The dramatic drop in church attendance, plus the growth of Islam, and other anti-Christian religions, caused the UNO recently to eliminate Australia from the list of "Christian" nations!).

France, Germany Propose Military Integration

It is now recognised that, due to a number of factors, the US will become increasingly unreliable in Western Europe. Accordingly France and West Germany are considering the possibility of extremely close military co-operation. The main reason for such an initiative is the anticipated departure of U.S. medium-range nuclear missiles from Western Europe. But another stated reason is that the declining birth-rate in Germany will make it impossible for the nation to maintain an adequate conventional army of 500,000 for much longer.

(The emergence of the ECC over the past quarter century has divided Europe into two parts, so moulding the two feet of the Image seen by Nebuchadnezzar, and interpreted by Daniel. Now circumstances are driving the major West-Europe power more closely together, whilst isolating the English speaking world. The manner in which USA, UK, and Israel and being drawn more closely together is in accordance with Bible prophecy.

Education

While Australian teacher unions are threatening all kinds of non co-operation unless external exams are finally abolished, condemning their pupils to increasing illiteracy, Japan's education system teaches a different lesson. According to a *Daily Telegraph* report, Japanese students learn faster from an education system based on the opposite assumption.

Recently Professor Herbert Walberg of the University of Chicago claimed that the Japanese are again top of the global class, beating British and American children at every age and by a steadily increasing margin, so that by 18 years old, few of the brightest Americans can match even the dullest Japanese. The Japanese school year is 240 days, compared with 190 in

Britain and 180 in the US, he claimed. He stated that the curriculum is more rigorous and better planned to build up the children's knowledge, brick by brick, as they progress through school, and that Japanese parents make sure their children go on studying for several hours each day after classes officially end.

(Matching the decline in religion is the decline in education. Children are given too much liberty and licence, and are no longer initiated in the three "R's" as once was the practise — Reading, Writing and Arithmetic. Spelling is atrocious; writing is slovenly; and arithmetic impossible without a calculator! The result is that the children do not learn to use their heads, and when faced with a problem have not the initiative to solve it without help. Following this worldly trend, pressure is sometimes placed upon Sunday Schools to also abandon examinations. This is not a good trend. Under the Law, parents were required to play their part in the education of their children (Deut. 6:7), and formal study in hearing to it with the object of specific teaching, commenced at 6 years of age! Young children at that early age were required to attend and listen to the formal reading of the Law (Deut. 31:11-13). In the Millennium, the teaching of the Law will be re-introduced with beneficial results — Isa. 2:2-4.)

What of the Signs?

There is unrest and anxiety everywhere. Only one class can survey the scene with perfect composure, and that is, those with faith in the Scriptures in the midst of the general unbelief, and who believe in the apostolic assurance that the absent Christ (to whom Yahweh has given all power) will only be absent "till the times... spoken of by all the prophets since the world began." At all times, this class can join in John's prayer: "Come, Lord Jesus, come quickly!"

DEVOTIONAL

Prayer Made Powerful

The Son of God engaged in prayer! The subject is high — it is sublime, and to a large extent unreachable by us. Shall we therefore turn from it? By no means. The Lord Jesus stands before us at once a perfect man and a manifestation of the great Creator. As such we are bidden to consider him in every revealed particular, not with a view of fathoming his divine beauty and wisdom, or of attaining to his standard of excellence, but that we may grow in our acquaintance with him, and imbibe, in some degree, his spirit. And thus it comes about that we find ourselves occupied in an exercise so lofty as that of considering the Son of God in communion with his Father.

The Need Of Prayer.

The supper in that upper room, which for the occasion of the Passover had been given for the use of Christ and his disciples, is ended. Sordid Judas, covered by the gloom of night, has sped on his treacherous errand. Christ, in the apparent relief which his absence affords, proceeds to deliver to the remaining eleven — those objects of his tender regard — what is at once a farewell charge and a preparation of his disciples for the agonising experiences of the next few hours — experiences which will bring separation from him, scattering from one another, and the apparent quenching of their hopes by the death of their Messiah. With eyes rivetted on the joy that lies ahead of the incoming agonies, Christ stands serene and confident, seeking by words of counsel, comfort, and hope to infuse somewhat of his own mind into his disciples. But still his duty is not ended. God would be enquired of for His blessing even by the Son of His love, as it is written, "Ask of me and I will give thee" thus and so. And so this dutiful Son, whose meat and drink it is to do the will of His Father, pours out his soul in prayer.

Let us ponder the example thus set by him. "God soon fades from the mind of one who never prays" — so wrote one in describing the state of mind whilst under the thrall of infidelity. But prayer does not simply serve as a reminder of God's

existence. It is a force in the earth. Has it not brought into existence children? — deprived the earth of its fruits? — slain thousands? — brought the dead to life again? — averted the destruction of cities? caused the opening of prison doors? — overwhelmed an apostate world in judgment? And has not salvation been bestowed on God's beloved Son in response to prayer? "Thou has given him his heart's desire and hast not withholden the request of his lips... He asked life of thee and thou gavest it him, even length of days for ever and ever" (Ps. 21:2,4). Knowing these things, let us turn our knowledge to account, even as did the Lord Jesus. Let us not bewail our needs. Let us ask so that we may receive. We cannot ask too much. God gives liberally and upbraids not. There is but one stipulation and that is that our requests be sincere and according to His will.

Christ's Approach To His Father

Lifting up his eyes to heaven Christ prays: "Father, the hour is come" — not the hour of pain, anguish and death, the mere passing things of a moment, but the hour has come for the inauguration in one of Adam's race of salvation — for the manifestation of the highest glory God-wards and victory over sin man-wards. Such is the hour to which the long pregnant ages are about to give birth (yea, through the travail of his soul) — the hour the hope

of which had comforted Eve, had rejoiced Abraham, and had buoyed up the faithful of all ages. Yea, the long-promised Seed is about to stand forth perfected — "I have glorified Thee on the earth; I have finished the work which Thou gavest me to do." And now through his perfect obedience he is about to lead captivity captive. What a supreme moment alike for the Son of God and for us who would never see the light apart from his victory. For in him is vested the bestowal of sonship, as it is written: "As many as received him, to them gave he power to become the sons of God."

Christ continues: "Glorify thy Son that thy Son also may glorify Thee; as Thou hast given him power over all flesh that he should give eternal life to as many as Thou hast given him." Let us take to heart the lesson set by this obedient Son in thus supplicating salvation for himself and power to bestow it upon others, in order that his Father might be glorified. For man there is no permanent place, except as a partaker of and perpetuator of God's glory. If this truth be dwelt upon and emphasised by Christ, how great is the need for its recognition on the part of ourselves. Upon the apprehension of principles such as this, salvation is dependent: "This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." To know God is to recognise that He alone will be exalted — that it is His glory which is to cover the earth. To know Christ is to recognise that in all that he did he glorified his Father whilst upon earth, and that he will further glorify Him by bestowing salvation upon those who, like himself, have sought (however feebly) to glorify God during the time of their probation.

Magnifying The Word

"I have given unto them the words which Thou gavest me; and they have received them." With what significance does this utterance strike the ear at a time like the present, when the great feature in so-called "correct" up-to-date teaching is a refusal to receive God's words? The utter unreliability of the divine oracles is the doctrine which is being implanted in the minds of all from babes and sucklings upwards. Beneath the new guise which this God-dishonouring lie has donned, we can discern the old, old voice which worked such havoc with our first parents: "Yea, hath God said" thus and so? Following on, in

effect with the advice: "In any case do not receive what is said." We have suffered enough from serpentine reasoning. Let us not become again ensnared by letting go living verities for deadly doubt. For is not this peerless, unequaled Son, as he thus stands in prayer, a living verity? Is he not God's pledge to man of mercy and salvation? Is he not in deed and truth the seed long promised to Eve, to Abraham, to David? Is he not the substance of all that has been pre-figured in Adam, in Isaac, in Joseph, in Moses, and a host of other ways throughout the Scriptures? Is not every ray of the illuminating Spirit-word focussed in him? And is he not indeed the Word made flesh, and about to become the Word made Spirit? If we turn from him, to whom shall we go? To the evolutionist? To the immortal soulist? Do these offer evidence for their speculations such as is contained in the prophecies which converge upon this divinely approved Son — prophecies which are embedded in the unfolding history of nations and peoples? Or can they produce a name, like that of our Christ, which is ineradicably stamped upon history as that of one who has risen from the dead? The Word has within itself the power to carry conviction. Because the disciples received it, Christ could say, they "have known surely that I came out from Thee, and they have believed that Thou didst send me." We can know quite as surely as did these disciples, if we will diligently apply ourselves to understand the Scriptures.

"I have given them Thy word: and the world hath hated them." This situation has ever been the necessary outcome of loyalty to the Word. The world will not tolerate the earnest contention (by righteous walk and proclamation) which its possession imposes. This enmity between the Word-receivers and the Word-rejecters is the burden of the curse: "I will put enmity between thee and the woman, and between thy seed and her seed." We can only avoid the world's hatred by severing our connection with the woman's seed. Shall we cut ourselves adrift from this adorable Son in his hour of victory? Let us remember that his immortal associates will comprise those only who have shown fidelity to his teaching, and have accepted the consequences. None will be exalted to the position, who have, in the expressive language of the proverb, endeavoured to

"run with the hare and hunt with the hounds." In a day of much temptation from without the fold, and possibility of evil example from within, we do well to remember that the world, whether its vagaries take the form of evolution, immortal soulism, or what not, still perpetuates the lying, rebellious mind of the serpent. "Whosoever loveth and maketh a lie" is obnoxious to God. The only way to clear ourselves of the world's lies and their consequences is to make an absolute surrender to the sanctifying influences of the Word, concerning which our heaven-sent Teacher prayed, "Sanctify them through thy truth. Thy word is truth."

Praying For His Followers

"They are not of the world, even as I am not of the world." Our commission in relation to the world is to call those who constitute it to reform, and earnestly and tremblingly qualify themselves to be entrusted in the day of recompense with the earth's affairs, when the One with the requisite righteousness and power appear to sweep away all lies and establish universal subjection to God. This honour, however, is reserved for His saints or sanctified ones — they who have, in obedience to the Word, loved not the world, nor the things that are in the world.

And then this Son, with soul so expansive that it can reach up to unification with the great God in heaven, and yet not recoil from sinful man, strikes a note that has vibrated all down the centuries right into our meeting. Hear what he says: Neither pray I for these alone, but for them which shall believe on me through their word." Are we built upon the teaching of the prophets and the apostles? Then this prayer touches

even us, and gives us an earnest of salvation which none can snatch away. For is not Christ's own salvation an evidence that his prayer has been heard? And if his prayer has been heard, will he be denied the request which he has made for us — that we may share his glory and be with him where he is (verses 22-24)? Shall this great love — that he in the hour of his terrible trial should think of us and pray for us — shall this great love evoke no response from us? Impossible! Let us, then ponder the theme of his petition as touching ourselves: "That they all may be one, as Thou, Father, art in me, and I in Thee, that they also may be one in us."

Should not this prayer for our oneness in Christ with the great Father in heaven move us to now seek unity of mind amongst ourselves on the basis of God's revealed will? For is not our future oneness with Christ dependent upon our present mental approximation to this condition? If we have Christ's mind, we shall be of one mind with each other. For do not strife, heresy, and division come from ignorance or wilful rejection of that which is written? Let us make a strong endeavour to work out our lives according to our heavenly pattern. It is possible, in some degree, to approach towards it, even as Paul exhorted certain in his day: "Let this mind be in you, which was also in Christ Jesus. (Phil. 2:5). Let us not be deterred by the difficulties in the way, or by our own shortcomings. Let us press forward, determined, like the woman of old, to lay hold of Christ, if only by the hem of his garment. The day of exhortation will soon give place to the day of awards, and these will be in Christ's hands. Will he then acknowledge us as those for whom he prayed in the hour of the travail of his soul? C.J.

The Glorious Living

Did man ever suffer like Christ? What resignation! What nobility of mind! What confidence in God! What whole-hearted surrender to the will of his Father.

Let us make it our life-long endeavour to walk worthily of this once crucified (for our sakes), and now living, Christ, lest he be ashamed to own us, and we miss the life and glory which he now holds in readiness to give those who love him.

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In This Issue

VOLUME 54 No. 1 OCTOBER, 1987

Purifying the Word	2
Introduction to Volume Fifty-Four	3
Cover Article: The Sea of Galilee	6
The Meaning of "Atonement"	9
Logos Communications	15
Islam: The Pen & The Sword	19
Visit The Ecclesias in Asia	22
"Signs of the Times"	26
Prayer Made Powerful	28
Poem: Perfect Trust	32

A Final Word...

An acceptable saint is a man of action. He is compared to a soldier, fighting the good fight of faith; as a runner with his eye fixed upon the mark before him; as a tree growing in grace, producing fruit to the glory of the grower.

Christ was a man of action, in word and deed. Humble, loving, compassionate, he spent his time in helping others. He never let the truth stagnate. Since he ascended to the right hand of the Father, he has been a merciful and faithful high priest, interceding on behalf of those who come unto God in truth. His tolerance for the weak, his disdain for the proud and haughty, his unhesitating condemnation of evil, sets a pattern for us. Our Saviour is a warm, loving, vital fountain-head of the water of life that flows so freely from the Throne of Grace. Even his enemies confessed: "Never spake man like this man."

How we need his personal presence today! What vast changes he will bring in the earth! How the prophets revelled in the glory yet to be revealed!

Will the picture be for us a reality? Let us press on towards the mark, recognising that the time is short, and Christ will soon be in the earth again. The effort will then be seen to have been so small in comparison with what we receive. Clothed upon with divine nature, we shall extend the benefits of Christ to others. Thus the water of life will not stagnate in the kingdom of God.

C. Wolfe. (U.S.A)



Perfect Trust

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee" (Isaiah 26:5)... "There be many that say, Who will show us any good? Yahweh, lift Thou up the light of Thy countenance upon us. Thou has put gladness in my heart, more than in the time that their corn and their wine increased" (Psalm 4:6-7).

*Oh! for the peace of a perfect trust,
My loving God, in Thee;
Unwavering faith, that never doubts
Thou choosest best for me.*



*Best, though my plans be all upset;
Best, though the way be rough;
Best, though my earthly store be scant;
In Thee I have enough.*

*Best, though my health and strength be gone,
Though weary days be mine,
Shut out from much that others have;
Not my will, Lord, but Thine!*

*And even though disappointments come,
They too are best for me,
To wean me from this evil world,
And lead me nearer Thee.*

*Oh! for the peace of a perfect trust,
That looks away from all;
That sees Thy hand in everything,
In great events or small;*

*That hears Thy voice — a Father's voice
Directing for the best;—
Oh! for the peace of a perfect trust
A heart with Thee at rest!*



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*A Landmark in the
Land of Promise*

How To Revive Enthusiasm

“Nevertheless, I have somewhat against thee, because thou hast left thy first love.” This is an intimation that the good thing commended in the early career of the Ephesian ecclesia had ceased to be characteristic of it. It is not that as a matter of sentiment their enthusiasm had cooled with the progress of time and trial, which is natural enough; but that the fruits — the “works” that spring from faith — had abated from a weariness in well-doing against which Paul had warned the believers. That this is what is meant is evident from the counsel with which the reproof is associated. “Remember therefore from whence thou are FALLEN, and repent, and DO THE FIRST WORKS.” They had stopped doing the first works, which was “leaving their first love.” “Love” and “works” are synonymous in the vocabulary of the Spirit. A sentimental love, unaccompanied by obedience, is not accepted. “This is the love of God,” says John, “that we keep His commandments” (1 John 5:3), which is equivalent to the declaration of Christ, “Ye are my friends if ye do whatsoever I command you” (John 15:14). The Ephesian believers had slackened in their obedience. In this they had left their first love. Herein is our warning. If an ecclesia under apostolic superintendence could so far degenerate from the apostolic standard of conformity to the law of Christ, what may not our danger be who have no living apostle to recall us to our duty? Against this danger there is only one secure defence, and that is, holding daily interviews with the Spirit in the reading of “what it saith” in its appointed channels of utterance, the writings of the holy men of old who were moved by it. By this, as Peter intended in the writing of his epistles (2 Pet. 1:15), we shall be enabled to have “these things always in remembrance.” Giving thus an earnest heed to the things we have heard, we shall not let them slip (Heb. 2:1). Continuing in prayer without ceasing, we shall be built up in our most holy faith, and strengthened to that continual abounding in the work of the Lord, which shall secure for us at the coming of the Lord the commendation he bestowed on the ecclesia at Ephesus, without its accompanying rebuke of evil men. R.R.

Peace Without Honour

"All these things happened for ensamples; and they are written for our admonition, upon whom the ends of the world are come" (1 Cor. 10:11.)

Seeking Peace

Jehoshaphat is described as a "good" king. He enjoyed a long and prosperous reign over Judah. He was pre-eminently a man of peace. As such he desired unity in Israel, of healing the breach that had taken place during the reign of Rehoboam.

He doubtless was applauded for attempting to do this. It seemed the right thing at the time. After all, both north and south were part of the covenant nation; they both worshipped the one God; they spake the same language. And did not Israel's greatest king write those compelling words: "Behold, how good and how pleasant it is for brethren to dwell together in unity" (Ps. 133:1)?

There were awkward problems, of course. There was "that woman Jezebel" (Rev. 2:20). She displayed open hostility to the teaching of Yahweh's prophets. There were others who had reservations about the Statement of Faith; and a few also who openly blasphemed the way of Truth established by the pioneers of the nation. But Jehoshaphat was convinced that he could handle those issues.

Moreover, there were a number of prominent men in Judah, who encouraged him to go ahead with his project. But subsequent history reveals something he never saw. Instead of consolidating the Kingdom upon a firm basis of truth and righteousness, his efforts made bad worse, and his interference ultimately brought tragic results. The union confirmed the northern Kingdom in its apostasy; and as far as Judah and Jerusalem were concerned the fruits of his policy led to violence, bloodshed and murder of such proportions as to jeopardise the continuance of the line of David.

The trouble was that Jehoshaphat travelled the wrong road towards unity. He got mixed up in his objectives. He confused union with unity. This has happened frequently, and is being repeated today. Of course, there is always the assumption that

those possessing the Truth, like Jehoshaphat then, and many today, have the strength to keep in check any spirit of apostasy manifested by others who are drawn into the scheme proposed. There were false prophets in the days of Jeremiah who proclaimed peace when there was no peace, and dared to do so in the name of Yahweh (Jer. 6:14; 8:11). "We looked for peace," commented the prophet, "but no good came; and for a time of health, and behold trouble!" (Jer. 8:15).

On ascending the throne, Jehoshaphat commenced well. He carefully assessed the prevailing situation, and recognised the threat of apostasy from the north. He "strengthened himself against Israel" (2 Chron. 17:1). He saw that the standards of the northern kingdom under Ahab his contemporary, both in teaching and in practice, were contrary to the ways of Yahweh, and in view of the danger he wisely set up barriers against the north by strengthening Judah. This is certainly the thing to do in such circumstances. Not merely by fortifying the walls of border-cities, but by confirming the hearts of the people. The record implies that Jehoshaphat did this. How best to apply the "ensample" today? By strengthening every member of an ecclesia in the Truth which is the foundation of worship. Take the doctrine of the Atonement, for example. It is under challenge today. There are those who describe the pioneers' teaching as "blasphemous"; and others who turn it aside as unimportant. There is need for the strengthening of individuals in its truth; a consolidation of the strength of ecclesias in that which unites them, and enables them to resist the onslaughts of error. It is not enough that they "keep" with an ecclesia; they need to endorse the policy and teaching of what is proclaimed. The principle of the Atonement needs to be worked out in action. Success in debate is only halfway to true reform. Each individual must be consolidated in knowledge and faith and taught the need of separating from error. Ecclesial members need to be alerted as to what constitutes the Truth, and the importance of maintaining it in understanding and application. The principles of knowledge must be proclaimed clearly and effectively, so that the youngest or newest member understands, and is capable of distinguishing light from darkness.

Defensive Preparations

In the beginning Jehoshaphat's policy was clear. There was no doubt nor hesitation in his mind as to the course that ought to be pursued. He did not simply think that it would be a good thing to

strengthen the defences of his Kingdom against Israel and then put it aside; he did not momentarily plan what ought to be done, and then put it off for a more convenient season; he carried out his objective with purpose of heart, and in so doing challenged, or isolated, the northern Kingdom.

He did not openly declare war against Ahab. There was no specific act of aggression. There is nothing belligerent in the statement of 2 Chron. 17:1. He simply "strengthened himself". He prepared his kingdom against any eventuality. His action was not only judicious but pleasing to both God and man. It is commended in v.4: "he sought to the God of his father, and walked in His commandments, and not after the doings of Israel". He established a clear line of demarcation between the two Kingdoms. His subjects were not plagued by doubts; but united in confidence. They minded their own business; and followed the example of their King who "sought not unto Baalim" (v.3).

At that stage, Jehoshaphat was single-minded. He did not seek to do good whilst pandering to error. He did not strengthen himself against Israel, whilst considering that perhaps the northern kingdom could be changed with a little help. He did not delude himself with the idea that union would strengthen both Kingdoms against the heathen outside, even though they did not agree in policy. In short, he "did not do evil that good may come", a policy which Paul describes as worthy of condemnation (Rom. 3:8). It is easy to do this. Some would blunt the point of doctrine, or go halfway in fellowship in their search for union. They are prepared to do a little compromising to gain it. Jeremiah was warned of such a policy. He was told: "Let them return unto thee; but return not unto them" (Jer. 15:19). He learned the mistake of turning to those who compromised. Later he prayed to Yahweh: "Remember that I stood before Thee to speak good for them, and to turn away Thy wrath from them" (Jer. 18:20). But it was in vain that he did so.

Meanwhile, Jehoshaphat found that the conduct of separateness paid dividends: "Therefore Yahweh stablished the kingdom in his hand; and he had riches and honour in abundance" (v.5).

His strength came from knowledge. He maintained a policy of instruction that his subjects might continue to be strengthened in the need for separateness, and the Kingdom united in worship. He conferred with his Arranging Brethren and organised a Special Effort. Certain skilled in the Word were sent throughout his realm:

"And they taught in Judah, and had the book of the Law of Yahweh with them, and went about throughout all the cities of Judah, and taught the people."

Compromising

But how easy it is for men of sound principle to be deflected from a policy of strength, and reverse the very stand they previously, with vigour, endorsed. Especially when they have attained unto "affluence and honour in abundance". So it was with Jehoshaphat; and in this a great lesson is taught. As his power grew he became over-confident in his ability to resist the influence of Ahab whilst endeavouring to help him. The record significantly states:

"Now Jehoshaphat had riches and honour in abundance, and joined affinity with Ahab" (2 Chron. 18:1).

To seek such an affinity was natural. Judah and Israel were substantially one. The covenants and promises included all twelve tribes. Surrounding them were powerful enemies who were preparing to attack. One could reason that wisdom and strength was in unity. It would bring to an end the constant friction between the divided people, and with their combined efforts they could better resist the enemy around. Perhaps by such means the northern kingdom could be induced to unite more completely with the worship in Jerusalem (though Ahab gave no such agreement). There is no doubt that Jehoshaphat's motivation would be good. But there was also no doubt, as history unfolded, that it was wrong. He had commenced by "strengthening himself against Israel" (Ch. 17:1), but he ended by joining affinity with Ahab in the unequal yokes of Marriage (Ch. 21:6), War (Ch. 18:2-34) and Commerce (Ch. 20:35-36). The line of demarcation was blurred to provide for this. Jehoshaphat explained to his princes and people the desirability of union with those against whom he had previously warned and strengthened them. And each of the three avenues of affinity completely failed.

The Failure Of Compromise

What is the lesson? We see it in the ecclesial world today. Is not the resistance of ecclesias being undermined by marriage problems, by lowering the barriers of fellowship to join hands with others in a war of propaganda against the heathen round about? Or to unite in fraternal gatherings? But has such a policy ever strengthened those within against those without? Do not we deplore the fall in true standards and doctrines with ecclesias today? Is there not need to "strengthen ourselves" against such pressures from within and without?

The policy of compromise that Jehoshaphat initiated, resulted in

the most disastrous consequences. It commenced by blunting the vigorous opposition he had previously manifested towards Ahab. The folly of his action was shown when the two kings jointly reviewed their troops. When he requested of Ahab that they consult the oracle of Yahweh through a prophet by name of Micaiah, Ahab protested: "He never prophesied good unto me, but always evil". Instead of Jehoshaphat administering a sharp rebuke at such a stupid and irreverent statement, he countered it with an innocuous, polite protest: "Let not the king say so!"

Even more disastrous was the consequences of his affinity with Ahab. For it resulted in marriage between Jehoram his son, and Athaliah the daughter of Ahab and Jezebel. Athaliah was a true daughter of Jezebel. The evil of Ahab's house, far from being resisted by Judah, in time took over the southern kingdom. The alliance resulted in murder and insurrection against Yahweh. First, Jehoram, influenced no doubt by Athaliah to rid any challenge to his rule, murdered the sons of Jehoshaphat as well as numerous princes of the realm (2 Chron 21:4). Instead of strengthening the Kingdom, as his father had done, he "strengthened himself" (v.4). The leaven of Ahab's house was now felt throughout the southern kingdom. The fortresses could have kept the army at bay — but not the seductive doctrine and evil example of the house of Ahab which now penetrated the southern kingdom. The people "loved to have it so", and Jehoshaphat could not resist it; because he was dead. He was dead, but the folly of his policy of compromise lived on. Athaliah was a female monster who, on the assassination of her husband, determined to rule, and in order to rid herself of any competition, she murdered in cold blood "all the seed royal" (2 Chron. 22:10). With her mother she hated the worship of Yahweh, and used the threat of violence and the weapon of murder to ensure her rule. With the destruction of the seed royal what of the covenant that guaranteed the continuance of the Seed of David? The violence of the inhuman Athaliah had snapped the thread and destroyed the covenant. She had proved Yahweh to be ineffectual; for the line of David had ceased.

So some thought.

But Yahweh had "promised to give a light to David and to his sons for ever" (2 Chr. 21:7), and in spite of what people thought, so it proved.

Among the heap of bloodied bodies of the seed royal, thrown callously on one side, was a mere baby less than 12 months of age.

Probably flung down to die, knocked unconscious, covered with the blood of his relations, he was considered dead. But Jehoshabeath, the daughter of Athaliah, observed a spark of life in him. She was a woman strengthened in her resolve to worship Yahweh by her strong-minded, fearless and faithful husband. She rescued the baby; hid him from his inhuman and vicious grandmother, and with her husband, the righteous Jehoiada, brought him up secretly until his seventh year. Then, after careful preparation, the child was proclaimed king; and Athaliah was executed.

All this evil and bloodshed (and more was to follow), stemmed from Jehoshaphat's compromising policy of affinity with the house of Ahab. How careful we must be in our relationships. For these things were not recorded as mere interesting historical episodes, but as examples for us to apply in our worship of Yahweh. They are records of the past with clear lessons for the future. The offer of union is dangled before ecclesias today like carrots before donkeys. But not always on sound principles. We have sought to help the cause of unity where the issues are sound, but are opposed to mere union based on a policy of emotion, compromise of basic doctrines of the Truth, or refusal to implement the terms of fellowship. It is useless pressing the value of unity in the absence of what truly establishes it. Indeed there comes a time when it is best to stand aside, and for the benefit of all concerned, wait patiently for truth to prevail. There are many in different parts of the ecclesial world pressing for union, without proper regard for the requirements of unity: the elevation of Yahweh's ways in doctrine and fellowship. In the absence of such, the warning example of Scripture is recorded in the failure of Jehoshaphat's policy of compromise and it should be given careful consideration. To hasten the cause of mere affinity without the unifying influence of a mutual acceptance and application of the truth can set in train a course of action that can lead to disastrous results. We cannot risk that on the eve of Christ's return; we need to strengthen the things that remain, and until a sound basis for true unity is mutually accepted, await the coming of the Lord who will establish it on principles that will be honouring to Yahweh in doctrine and practice.

The wisdom from above is "first pure, then peaceable" (James 3:17). Its fruits will be seen in the age to come.



H. P. Mansfield, Editor



COVER

A Landmark in the Land of Promise

“Cursed be he that removeth his neighbour’s landmark. And all the people shall say, Amen!” (Deut. 27:17).

Significance of A Landmark

Our cover depicts a landmark set up in a plot of land in the territory of ancient Moab, today known as Jordan. Such are quite common in that country which retains many ancient Biblical customs.

The practice of setting up landmarks goes back to the days of Moses, and denoted ownership. When Israel occupied the Land of Promise (both east and west of the Dead Sea and the Jordan), the territory was divided among the tribes, and then among the families of the tribes by lot (Josh. 18:6,10). There was no element of chance in this method of division, for it was accompanied by an elaborate ceremony of worship, showing that the disposal thereof was governed by Yahweh, and was the expression of His will.

In those circumstances, the territory allocated represented the appointed kingdom inheritance of the families into which the tribes were divided. Israel, of course, constituted the Kingdom of God in

those days, and such inheritances foreshadowed the “glory of His inheritance in the saints” (Eph. 1:18).

Therefore, to sell that piece of land would be equivalent to selling the Truth for mercenary reasons (Prov. 23:23). It would be as though one sold his birthright as did Esau, for “one morsel of meat” (Gen. 28:34; Heb. 12:16). That is why Naboth refused to sell his family inheritance to Ahab, even though it would have been to his material advantage to do so. In fact, he was offered a price far in excess of its market value; but as he explained to the king:

“Yahweh forbid it me that I should give the inheritance of my fathers unto thee” (1 Kings 21:3).

He would rather die than do so; and die he did in defending his Godly inheritance.

The Meaning of the Landmark

A Landmark, usually a heap of stones, denoted the boundary of an

inheritance, and so indicated the right of ownership. But in reality, the inheritor had no permanent right to it. It was not something given to the family to barter or sell, for it remained the possession of Yahweh, and the inheritor was merely a tenant at will, under a lease of obedience. To sell that which belonged to Yahweh was sternly prohibited: it would be "to rob God" to do so (Lev. 25:23; Mal. 3:8). In addition, if the inheritors broke the terms of leasehold by ignoring the need for obedience; they could be ejected from their places thereon: as indeed, the tribes were ultimately.

Though the landmark indicated right of inheritance its very feebleness indicated how tenuous was the hold of the people upon the land. The heap of stones could be easily removed: a constant reminder to Israel of the need for obedience, for in the absence of Yahweh's protection the oppressor could easily swarm over the border of the inheritance. He would show no respect for the symbolic heap of stones! But the stones signified more than occupation: figuratively they represented the unique status of Israelitish separateness, as required of those privileged to walk on the land.

Therefore one of the great curses of the law, endorsed by the people when they were brought before Shechem, between the Mountains of Ebal and Gerizim, prohibited the removal of landmarks (Deut. 27:17).

Removing a landmark figuratively denoted changing the laws of Yahweh, or the moral standards originally laid down.

These ancient Israelitish customs and laws provided a uniqueness and exclusiveness to the things of the Truth as is indicated by the wording of the law:

"Thou shalt not remove thy neighbour's

landmark, which they of old time have set up in thy inheritance, which thou shalt inherit in the land that Yahweh thy God giveth thee to possess it" (Deut. 19:14).

A new generation, or a new influx of people drawn from Gentilism to the hope of Israel, might attempt to superimpose Gentile ideas on the Gospel, and so change, or modernise ecclesial conditions or practices. They may do this in ignorance of the reason for the restrictions imposed, or because they believe that greater liberty will be an improvement. So spiritual landmarks are removed and the way broadened. Such attempts inevitably cause confusion, doubts, disturbances. Truth can be weakened by the introduction of new trends. Resistance is often decried as the conservatism of "dyed in the wood" old age! Bible history gives evidence of this. It was the "mixed multitude" of Gentiles who first caused the voice of murmuring to be heard in the midst of Israelites as they wandered through the wilderness (Num. 11:4). Figuratively they sought to change conditions, to remove the landmarks set up to witness that there were limitations, or bounds of conduct, laid down by Moses.

So Solomon, in his wisdom ordered:

"Remove not the ancient landmark, which thy fathers have set" (Prov. 22:28).

Removing Landmarks

Yet, ecclesially, there are some today who busy themselves doing that very thing. They want to broaden the Truth to provide for new ideas or methods, a liberalism that does not conform to the conservatism of the Truth. They seek a new appraisal of prophecy, ignoring the manner in which *Elpis Israel* has been vindicated. They set forth "a new look" at *The Apocalypse* which

destroys the fundamental teaching of that wonderful book. In doing so they remove landmarks that hold in restraint the liberal modernism of the times. The results are tragic. The broadening of the way finds the brotherhood arguing about principles that should be accepted without question; it leads to the breakdown of family life as the limitations relating to divorce and remarriage are explained away.

Yahweh warned, through Isaiah, what happens when His people despise the inheritance received, and desire to go beyond the landmarks laid down: "I will give children to be their princes and babes shall rule over them" (Isa. 3:4).

There is a degree of spiritual immaturity in ecclesias today as all too frequently the expositions and standards of conduct as laid down by the pioneers are challenged, or removed. As, one by one, the "ancient and honourable" fall asleep in Christ, opportunity is taken to "remove the landmarks and enter into the fields of the fatherless" (Prov. 23:10).

Job lamented! "Some remove the landmarks; they violently take away flocks, and feed thereof" (Job 24:2).

Ezekiel warned that this can be done by some who assume leadership over the flocks of Yahweh (Ezek. 34:10,18,19). They no longer greatly respect age or experience, and desire to ecclesially "do their own thing."

The Apostasy originally developed out of minor divergences from the strict bounds of the Truth, but the further these went, the wider became the issues. The landmarks were removed and the Ecclesia became the Church. Today we need not merely the expositions of the pioneers, but their attitude of faith to the Truth's requirements, their

fighting spirit against the teaching and trends of the world at large, and their firm resistance to the torpedoing of standards from within. Books like *Elpis Israel*, *Eureka*, *Nazareth Revisited*, *Christendom Astray*, set down landmarks of the Truth. But even some of those writings have been changed, altered and weakened. The chapter in *Christendom Astray From the Bible* that deals with standards of walk in the Truth has been altered, or removed in some editions, and so the landmarks set down by the ancient are taken away by a later generation that finds them inconvenient. Let us beware of those who ignore or remove the landmarks of the Truth, and who do so violently pulling down the stones thereof to make the way of salvation more palatable to the world without or the worldly-minded within. The landmark depicted on our cover looks rather unsubstantial, and a little ridiculous to moderns. It is a matter of laughter to tourists who see the heap of stones as "quaint" and "old fashioned".

But the solitary, lonely landmarks in the fields of Moab reminded us of the ancient restrictives, as we discussed them, took our photos and then moved on our way.

So it is with the Truth. The faithfulness, the robust and earnest contention of former years, is vanishing in some parts. The separateness between Christadelphians and Christendom that once was so pronounced is also disappearing. The writings of Bre. Thomas and Roberts no longer hold in the affections of many the place that they once did. Brethren mouth their names, claim their authority, but ignore their lead. Unfaithful criticisms of their teaching are multiplying. The past generation is said to have been too strait-laced and exclu-

sive. The cry is insistent that we should be more tolerant, more scholarly, more compromising; that we should aim at elevating our community to a higher place in the religious world. The clamour is increasing for a new literature. The "old school" is recommended to leave public work and the dissemination of the Truth to "young blood", with new, up-to-date methods. The "last days" are surely upon us (2 Tim. 3:1-7). If the

Truth is to survive, brethren will have to rouse themselves. A great responsibility rests upon all, particularly those who undertake to guide. Let us pray to God to multiply faithful shepherds, not ambitious aspirants for power and notoriety, but zealous, courageous, self-sacrificing brethren who, by ability and consistency, can command confidence and whose landmarks are respected.

Bible Marking Project

The Voice of Prayer

It is assessed that there are more than 250 specific prayers recorded in Scripture. They illustrate the terms of prayer, the petitions offered, and the response or otherwise of Yahweh. It is interesting and helpful to hearken to the voice of prayer in Scripture; and we propose in this and subsequent issues of Logos to list these prayers, leaving it to the reader to research them further. We would appreciate the co-operation of readers in advising us if we have missed any, as we are listing them as a Bible marking project in our Bible. A feature that emerges is the extreme brevity of many of the prayers, illustrating the Lord's words in Matthew 6:5-8.

Prayers in Genesis

1. Abraham for an heir, 40 words (15:2-3). Granted (21:1-8). It was according to the purpose of Yahweh.

2. Abraham pleading that Ishmael may live before God: 7 words (17:18). Granted — Ishmael typed Israel after the flesh (v.20; cp. Gal. 4:19-26).

3. Abraham for Sodom — if 10 righteous could be found: 176 words (18:23-32) — Granted: but conditions not met (19:24).

4. Eliezer to prosper his search for a bride for Isaac: 110 words (24:12-14). Granted: it was according to the Divine will, and provides typical lessons for all times.

5. Jacob for a blessing (28:20-22), 76 words. Granted, it was according to

Yahweh's will (32:1-33:20).

6. Jacob for protection from Esau — 130 words (32:9-12). Granted according to the Divine blessing pronounced on Jacob as Israel (33:1-20).

Prayers in Exodus

7. Moses requesting the companionship of Aaron — 16 words (4:13). Granted: it strengthened his witness.

8. Moses for information as to why Pharaoh was permitted to treat the people harshly — 42 words (5:22-23). Answered: trial was needed (6:1-8).

9. Moses interceding for the sin of the people in regard to the golden calf — 39 words (32:31-32). Granted conditionally (33-34).

10. Moses' plea for Yahweh's presence to go with the Israelites — 138 words (33:12-13, 15-16). Granted: otherwise His project would have failed: it was necessary for the education of the people (vv. 19-23).

11. Moses for revelation of Divine Glory — 7 words (33:18). Granted (vv. 19-23).

Prayers in Numbers

12. Aaron for Yahweh's blessing on the people — 32 words in the form of a benediction (6:24-26). Granted (v.27).

13. Moses seeking a blessing on the Ark, setting out to search for a way — 18 words (10:15). Granted, it was according to Yahweh's will.

14. Thanksgiving on its return — 9 words (10:36).

15. Moses seeking the quenching of the fire at Taberah (words not given 11:2). Request granted after Yahweh vindicated (v.3).

16. Moses in complaint because of his heavy burden — 136 words (11:10-15). Relief granted in the Divine suggestions made and miracle performed (11:23-30).

17. Moses seeking revelation from Yahweh as to how He will provide sufficient flesh for the people — 56 words (11:21-22). Answered and provided (vv.23-30).

18. Moses for the healing of Miriam — 8 words (12:13). The answer directs him to the requirements of the Word (12:14-16).

19. An urgent prayer by Moses to turn the Divine wrath away and spare Israel — 208 words (14:13-19). Answered: The nation spared but the guilty punished (14:20-24).

20. Moses for judgment on sin (Korah etc.) — 20 words (16:15). Granted because it vindicated Yahweh's Law and honour (16:23-34).

21. Moses in intercession for Israel (words not given). Answered by instruction to construct a brazen serpent (21:7-9).

22. Moses for a successor — 56

words (27:16-17). Joshua granted (27:18-21).

Prayers in Deuteronomy

23. Moses' plea that he be permitted to enter the Promised Land — 59 words (3:24-25). Refused because of transgression (v.26).

24. Moses' intercession for Israel following the worship of the golden calf — 114 words (9:6-29). Granted, and the Tables of the Law restored (Ch.10).

Prayers in Joshua

25. Joshua complaining of the failure at Ai — 90 words (7:7-9). Instructed that success depends on the removal of sin (10-15).

26. Joshua's request that the sun and moon be still — 14 words (10:12). Amazingly fulfilled (v.13). Granted because Yahweh recognised that flesh needs His help to succeed.

Prayers in Judges

27. National prayer for direction of leadership in war — 14 words (1:1). Answered (v.2).

28. Gideon seeking information and guidance — 135 words (6:13,15,17-18,22). Instruction given (6:12,14,16,20-21,23).

29. National acknowledgment of sin, plea for forgiveness, and request for deliverance from the Ammonites — 36 words (10:10,15). Granted through Jephthah.

Note how practical and specific are the prayers; how they lengthened in times of urgency: and for what they requested: an heir, a son's future, a city saved, a bride obtained, a blessing, a protection, companionship, revelation, intercession.

Let us be specific in our prayers, and lean more heavily on Yahweh.



The Murder Of Trees

The world's forests are being chopped down at the rate of 20 hectares a minute! At this rate the world will have no more forests left in 60 to 70 years' time, especially tropical forests around the equator.

The Value of Trees

The oldest living things on earth are trees. It is said that only disease or accident will kill a tree. In Scripture trees are used to symbolise eternity:

“As the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands” (Isa. 65:22).

According to the *South African Digest*:

“The value of trees in the provision of oxygen is being stressed by scientists concerned at the increasing concentration of carbon dioxide in the atmosphere. According to them this could warm the globe by between 2 and 4 degrees centigrade. Such a climatic modification could lead to reduced rainfall, accelerated desertification and a rise of 5m in the sea level from the melting of the polar ice-caps.

“In the light of this, trees acquire a greater value as living organisms

than as sawn timber. It has been estimated that a tree sold for commercial purposes yields less than 0.3% of its real value.

“A 50-year-old tree would have produced R30,000 worth of oxygen, R60,000 in controlling air pollution, R30,000 in soil benefits, R37,000 in water recycling and humidity control, and R2,500 in protein.

“One of the main advantages of trees is that they are a renewable resource, unlike minerals which, once exploited, are gone for ever.

“Trees deserve the active protection of all.”

The ravages of nature brought about by man's greed will be healed by the administration of Christ:

“Instead of the thorn shall come up the fir tree and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off (Isa. 55:13).



LOGOS COMMUNICATIONS

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS NEAR AND FAR

From Guyana

"I am very sorry that the letter requesting *Logos* was difficult to read, and I apologise. My address is correct as the above, and I will be grateful to receive your Magazine which is published monthly.

"I would also like *The Christadelphian Expositor*, and would be happy to forward you the cost of this, but due to the lack of foreign currency in my country I am unable to do so. However, if I could send our local currency, I would be glad for you to state the procedure for me to do so, so that I will be in a position to send you the cost of your magazines. Thank you very much for your offer to forward me *Logos* free of charge for twelve months. — H.S. (Berbice).

(You are receiving "Logos" and we shall be happy to forward you the "Christadelphian Expositor" as you request. In that series we can send you the choice of Joshua, Ruth, From James to Jude, or Revelation. They are all complete and bound in hard covers, and you can make your selection of the one you desire us to supply you. Let us know what you desire, and it will be for-

warded to you with the fraternal regards of those of our readers who contribute to "Logos". If you want to contribute to the cost, we suggest that you do so by donating it to your local funds — Ed.).

A Problem With The Expositor

"Many thanks for the latest issue of *Christadelphian Expositor* on Daniel received today. I am most thankful that you are expounding Daniel verse by verse. I am sure I will gain much instruction therefrom, and I hope every copy reaches me safely, because sometimes the periodicals go astray. The mailing system in our country is very poor, and delays do occur. I also appreciate the information that you can accept our personal cheques, for it is easier for us to remit that way.

"The last issue of *The Expositor* concludes half way through a sentence. Does that mean that there is something wrong? The word "and" is the last word in it!!

"Let me also express my appreciation of *Logos*. I find the magazine very valuable and uplifting. Indeed, we are thankful for

all the labours put into this work by your dedicated staff. My prayers are to the Father that He may encourage those who labour in these last days. May our heavenly Father bless you with health sufficient to perform every task in His service. I find the *Ecclesial Calendar* also very helpful and interesting. It is good to realise that brethren and sisters in such wideflung places labour together in their mutual hope. Please find enclosed my remittance for the *Christadelphian Expositor*, as well as a little extra for mailing costs. — E.D (Canada).

(The "Christadelphian Expositor" is a part-publication, and that is the reason your copy concludes with "and". The next issue will complete the sentence; and when the exposition of Daniel is complete you will be able to bind these copies into a complete volume, which we trust will provide a valuable addition to your personal library. Your words of encouragement, and material assistance, are deeply appreciated — Editor).

“Thou Crownest The Year With Thy

This poem is based on Leviticus 23 which outlines the festivals of Yahweh as Israel was commanded to keep. Those “feasts” or “set times”, as the word signifies, are prophetic of the Divine purpose. In each case the antitype has been manifested at the same day of the year as the type. For example, Christ our Passover died at the hour appointed for the lamb to be slain; the Gospel was first proclaimed in the name of the Lord Jesus Christ on the Day of Pentecost which foreshadowed it.

Above all nations of the earth, Israel, did God select
To be a separate people, beloved, His elect,
Said not the wise Creator, six days shall work be done?
The seventh then a day of rest be kept by everyone.
To think not on thine own ways, nor seeking some new pleasure
But contemplating Yahweh’s ways, and His words seek as treasure.
And so they were to ponder the Lord’s redeeming power,
For He had heard their mournful cries in bondage’s darkest hour.

When slaves to Egypt’s masters, they cried to God above,
His stretched out arm redeemed them, His firstborn sons, with love.
Both Passover, Unleavened Bread, they were to look within,
They sacrificed the burnt, the meal, the single goat for sin.
Remember then ye ransomed, the crossing of the sea,
When Yahweh in His mercy laid Egypt bare for thee.

The firstfruits were acknowledgment of Yahweh’s bounty given,
A freewill offering of the hand in active service striv’n.
The Feast of Weeks proclaimed the day that bounty’s harvest yields,
So too, we wait the promised day God’s firstfruits be revealed.
Come, gather ye My people, the trumpet’s awesome sound,
Will bless all nations who at last, the gospel’s truth have found.

oodness"—Psalm Sixty Five, Eleven

The day of the Atonement, a sabbath day of rest,
A fast proclaimed, prepared each one, their sins to God confessed.
Resume the priestly office, the nation's sins atone,
The second for his people, the first for him alone.
Each man to his possession and to his family,
The time of your release has come when sounds the Jubilee.

With olive pine and myrtle, the booths of palms were made,
And each rejoiced in Yahweh as for seven days they laid.
Rememb'ring those of Israel who were from Egypt led,
And nurtured by a Father whose loving arm had fed.
And so they sang with gladness as their fathers had of old,
And little children listened to the ancient story told.

So we who wisely gather as the lessons now unfold,
Rejoice once more as Israel did in wondrous days of old,
The people then will gather, a feast of fat things see,
The veil be lift forever — death has no victory.
And, Oh, the joyous pleasure when those from year to year
Do keep again this wondrous feast and Yahweh's Name revere.

New heavens and new earth appear, thrice blest those 'round Thy throne,
To sing the praises of the One who has His mercy shown,
No sin defile their beauty, no tear will dim their eye,
Within Thy sanctuary they'll rest — His Name will glorify.

E.F.Pitt.

Baptismal Formula

"I have been told that it is wrong to baptise 'in the name of the Father, the Son and the Holy Spirit' for this statement defines the Trinity. It has even been suggested that my baptism is invalid" — E.W. (NZ)

(You need have no qualms regarding your baptism on that score. The Apostles were instructed by Christ to "go into all the world and preach the Gospel, baptising in the name of the Father, and the Son and the Holy Spirit." It is in the Name of the Father that we are baptised as is shown beyond doubt by the statement of Acts 15:14: "God did visit the Gentiles to take out of them a people for His name". Accordingly, those immersed are described as being "in God the Father, and in the Lord Jesus Christ" (1 Thess. 1:1). Other references in Scripture define baptism as being "into the Name of the Lord Jesus Christ" without reference to the Father. But the Name is one, and encompasses both Father and Son, as well as those baptised "into Him".

You will notice that the Apostles were not instructed to baptise in the names (plural) of Father, Son and Holy Spirit, but in the one Name. The formula expresses the significance of the Divine name. For the Father was manifested in the Son through the Holy Spirit; and those baptised become sons in Christ Jesus. They attain unto that state through the Holy (or Sanctifying) Spirit; for the Lord declared: "The words that I speak they are spirit and they are life" (John 6:63). John adds, "the spirit is the truth" (1 John 5:6).

The baptismal formula is expressive of God manifestation, and we are called to the Truth for that purpose. As Christ manifested the character of the Father, we are called upon to strive to manifest that of the Son. But we will only succeed in measure in doing this through the motivating power of the Holy Spirit Word. Do not be concerned with statements challenging the authenticity or teaching of Matt. 28:19. Concentrate upon making "your calling and election sure" by building into your life the characteristics of the Father revealed by the Son. The motivation to do this will come only from the Holy Spirit Word — Ed.).

Accounting

"I don't know when my subscription is due. I am like you people, I don't keep records! I think I paid towards the end of last year. I am sending you the enclosed money for Logos: please use the balance in the best way to serve the Truth. I am nearly 90 years of age; but still like reading Logos." — H.H. (Qld).

(Your account is paid up to date and in advance. We note your age and are greatly encouraged by your comments. Your name has been on our mailing list for many years, and we trust that the Lord's coming will soon end our pilgrimage in this evil age. May the promise to Simeon apply also to you — Luke 2:26 — Ed.).

Is Segregation Wise?

"On Sunday I received my June Logos together with Ecclesial Calendar. My attention was drawn to a section advertising 'Sydney Young People's Eureka Class', sponsored

by an ecclesia, comprising a study of *The Apocalypse*. Are such meetings in accordance with Bible direction? I do not believe that in the days of the Apostles specific meetings would be conducted for young teenage believers, and other meetings for older people. On the contrary, the lambs were fed with the sheep. I do not think that meetings for only young people are good, but may cause a 'them' and 'us' attitude, which is not a Bible principle.

"It is wonderful to see young people studying the Scriptures; but it should be done in the presence of older members. Speaking recently to a brother of experience, he stated that ultimately ecclesias come to regret such meetings. I write out of love, not to find fault; and also as a lover of the Truth." — W.B. (Ireland).

(We agree that the segregation of study groups in an ecclesia according to age is not a good thing; but I do not think that the class to which you make reference is such a meeting. The idea is not to limit it to a certain age, but rather to present the material studied having in mind young people. For example, in South Australia, "Young People's Meetings" are conducted, but they are open to brethren and sisters of all ages — who, incidentally, are encouraged to attend, but the material presented has special regard to those of younger years. Please do not apologise by writing as you have done; it is your right to do so — Ed.).

EXPOSITION

Redemption in Christ Jesus (2)

"The God of peace brought again from the dead our Lord Jesus Christ, that great shepherd of the sheep, through the blood of the everlasting covenant" (Hebrews 13:20).

Christ Benefited From His Own Death

The means by which Christ became a "spiritual body" or, "born of the spirit" has been clearly stated: "by his *own* blood..." That is, until he had completed his life of sacrifice, which culminated in his death and the shedding of his blood, he could not have "obtained for himself *eternal* redemption..." (Heb. 9:12 Gr.). This vital truth is repeated again in the same epistle: "The God of peace brought again from the dead our Lord Jesus... *through* the blood of the everlasting covenant..." This was Christ's *own* blood (Heb. 13:20). Therefore Christ could not have been "born of the spirit" at the time of his conversation with Nicodemus, for he had not, at that time, accomplished all that was necessary for his own eternal redemption.

Christ told Nicodemus: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life" (Jn. 3:14-15).

How could anyone claim to "believe in him" without understanding the significance of the first part of this statement — the terms of the Atonement?

What was it that Moses did in "the wilderness" that was so importantly typical of that which Christ was to accomplish? See Numbers 21:4-9. The children of Israel had sinned grievously against Yahweh. As a result, God "sent fiery serpents among them and they bit the people; and much people of Israel died." The use of serpents to that end was a powerful lesson to remind the Israelites, and us, that the false teaching of the serpent in the Garden of Eden brought sin, and, in its turn, sin brought death (Gen. 3:4, cp. 2:16-17; 3:22-24).

Moses was commanded by God to fashion a "serpent of brass" and "set it upon a pole." Identification of this object with the serpent in Eden is too obvious to miss. In addition, brass is a symbol for human nature (Num. 16:37-39; Exod. 27:2; Num. 31:22-23). Every Israelite who had been bitten by a serpent and who gazed in

faith upon the brazen serpent lived. Christ said that the brazen serpent in the wilderness typified himself. Thus all who look to the crucified Saviour "in spirit and in truth" may live in hope of eternal life (John 4:23-24; Mark 16:15-16).

What was Christ teaching in his most significant words to Nicodemus (John 3:14-15)? He was illustrating that, in his life of perfect obedience to his Father and in his crucifixion, he would put to death the evil propensities of the flesh — thereby showing that fallen human nature, as the source of sin, was rightly related to death. Flesh of itself can produce "no good thing"; and only God can make righteous (John 6:63; Rom. 7:8-21; Gal. 5:17-21). There is, then, nothing in the natural man which of itself can bring forth anything to the glory of God. The carnal mind, which is the product of the flesh, can never be brought into subjection to the will of God. It must therefore be crushed by the influence of the indwelling of God's word (Rom. 8:7,13). Christ fulfilled this ideal to perfection. He alone of all humanity became the perfect example of "the Word made flesh" — which is simply to say that, in his every word, thought and deed, he was a living manifestation of God's Word (John. 1:14).

How Was God "In Christ"?

Yet, for all this, he still needed to be delivered from the burden of human nature. He had to be "born of the spirit" to undergo a transformation to a nature which never experiences trial, temptation, weakness, and above all, death.

In offering himself as a perfect sacrifice for the sins of humanity — a sacrifice which had meant a life of perfect mental and moral obedience to the will of his Father — Christ

"obtained for himself eternal redemption" (Heb. 9:12). He thus benefited from his own death.

A true understanding of the Biblical doctrine of the atonement will reveal the exquisiteness of God's provision for man's salvation: There could be no escape for humanity from sin and death until sin had been conquered in the *body* of a man who had rendered perfect obedience to God throughout his life. Such a conquest resulted in a resurrection to eternal life, for the justness of God would not permit death to retain its hold on a perfect man (Acts. 2:24). This undeniable fact epitomises the true doctrine of the atonement. Is it any wonder that it is the only explanation which is logical and sensible, and which is in complete harmony with the character and word of Almighty God?

How, it may be asked, could Jesus Christ have been able to completely overcome the power of sin, whilst by nature being fully identified with the human race? The answer is, in effect, that *God* did it (Rom. 8:3). What do we mean by this? All children born into the human race inherit characteristics from both parents. In the case of Christ, he inherited from his mother corruptible, death-stricken human nature. From his Father he developed a character which was able to meet the challenge of a sin-prone nature, and overcome it. This is evident from the teaching of Scripture: "God was *in* Christ, reconciling the world unto Himself..." (2 Cor. 5:19). In view of Christ's nature, God could only have been "in" him by His character developed through a mind-character which is mentally and morally perfect. In this understandable sense, Christ was God manifest in the flesh (Matt. 1:16,20, 23; Luke 1:30-32; John 1:13-14; Rom. 1:3-4, 1 Tim. 3:16).

God's word makes this matter quite clear: "What the law could not do (i.e. render perfect obedience in sinful flesh and so bring eternal salvation to mankind) in that it was weak through the flesh (i.e. human nature was incapable, of itself, of perfectly keeping God's law), God sending His own Son, in the likeness of sinful flesh, and for sin (i.e. to provide the means whereby sin could be rendered powerless) condemned sin *in the flesh...*" Or, as Weymouth renders it: "Sending His own Son, in the form of sinful humanity to deal with sin, God pronounces sentence upon sin, in human nature..." (Rom. 8:3). Thus demonstrating that it was necessary for a life-and-death struggle to take place within the *mind* and *body* of one of Adam's race, with the perfect righteousness of God's mind, character and morality, triumphing over the flesh. When, at the moment of Christ's death, he had "overcome" the flesh, he expired a *sinless* man. Once and for all, it was shown that the only way to righteousness and eternal life is through a sacrificial death, for in the "flesh" dwells "no good thing", and of itself "the flesh profiteth *nothing, nothing!*" (Rom. 7:18; John 6:63, lit. Gk.).

Human Nature Versus God's Truth

Hence God's commandment to His Son to put "the flesh" to death was the only God-honouring thing to be done with sin-prone human nature. With a clear understanding of this matter, Christ told Pilate: "Thou couldst have no power against me, *except it were given thee from above...*" (John 19:11; cp. Acts 2:22-23; 4:27-28; Isa. 53:10).

Thus, Christ fulfilled the will and purpose of his Father. He was "obedient unto death, even the death of the cross..." (Phil. 2:8). This was no mere cold-blooded ritualistic death,

as commonly taught by "evangelists" when trying to persuade people that by this means they can become "born of the spirit". Christ's sacrifice involved him in obeying God in every respect, in all aspects of life — in mind, word and deed — culminating in the willing surrender of his own life. What was his state afterwards? He became truly "born of the spirit" when his Father caused him to be raised to divine nature. Or, as Paul stated it: "Death hath *no more* dominion over him..." implying that during his mortal lifetime, death had "dominion" over him (Rom. 6:9). But in his death, with the cessation of mortality, sin, and its effects, had been overcome.

Is this not sublime? Is it not a perfect example of the benevolence and love of God towards the human race?

Jesus Christ's perfect harmony with his Father, condemned sin *in the flesh...*" This was the only logical and God-honouring way in which such could be effectively accomplished. The word rendered "condemned" in this passage, literally signifies "to give judgment *against*". This meaning should be readily appreciated. God cannot look upon sin with any degree of allowance. It was necessary, therefore, for His Son to be fully identified with the nature which *produces* sin, so that he could join battle against all unrighteousness and overcome it. "Wherefore, in *all things* it behoved him to be made *like unto his brethren...* He was in *all points tempted*, like as we are..." (Heb. 2:17; 4:15).

It will therefore be seen that, although Yahweh was his Father so far as fleshly constitution or nature was concerned, Jesus Christ was *totally* identified with all other sons

of Adam. This gives understandable purpose and meaning to his birth, mission, death and resurrection. Apart from such an understanding, Christ's sacrifice was little more than some kind of mysterious ritual. The truth, however, reveals light, insight, comprehension and awareness of that which is to be intellectually grasped, prized, and acted upon.

God's Provision For Our Need

What of our own present state? What of our own urgent need? If we are wise, we will echo the fervent words of the apostle Paul:

"O wretched man that I am! Who shall deliver me from the body of this death?" (Rom. 7:24).

His answer should be ours also: "I thank God, through Jesus Christ our Lord..." Like Paul, we should accept the love and mercy extended by God, as manifested so exquisitely through His crucified and resurrected Son.

What then is required of us? Simply, like Christ, we must repudiate sin, and aim to conquer the nature which produces it. Paul wrote most emphatically upon this point:

"Sin shall not have dominion over you!" (Rom. 6:14).

Even after submitting to Biblical baptism into Christ, we still need forgiveness for sins which are committed from day to day. "If we say that we have no sin", John wrote, "we deceive ourselves, and the truth is not in us. If we confess our sins, he is

faithful and just to forgive us our sins, and to cleanse us from all unrighteousness..." (1 John 1:8-9).

Again:

"Let not sin therefore reign in your mortal body, that ye should obey it in the lust thereof" (Rom. 6:12).

That is the commanding advice of the apostle Paul.

Christ's Example — What we must do

Surely, what is required of every one is the manifestation of Christ in action (Col. 1:27). This is brought about by filling the mind with the Word, and allowing that Word to motivate our lives. This requires personal effort — as it did also the Lord Jesus Christ. Of him we read:

"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 out of death (Gk.), was heard in that he feared. Though he were a son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him" (James 4:8).

Within the pages of His word, God has revealed the grace and mercy He is prepared to extend to perishing humanity. But salvation can only be attained by the means which He has clearly set forth. We must not deviate from that way. A clear concept of the Atonement and related doctrines will help us to conquer. But let that doctrine become clouded, and uncertainty will mark our walk towards the Kingdom of God. J. Ullman

"When the Son of man cometh, shall he find the faith on the earth?" No! It will be as in the days of Noah. Hence we are enjoined to watch, to be alert, to be always on our guard, lest someone take our crown. In every age, it has been a case of a very few isolated ones standing apart from the general wreck of universal apostasy. The Bible requires the ecclesial situation at this present period to be just what it is. But who may abide the day of his coming?

Corinth The Corrupt

"Wherefore come out from among them, and be ye separate"
— 2 Corinthians 6:16.

A Modern Corinth

Recently my attention was drawn to a news-item in the Adelaide *Advertiser* headlined: **Getting Into The Health Act.**

The opening paragraphs read:

"Local teenage girls will give the facts about AIDS, safe sex, pregnancy and contraception in a show touring high schools this week.

"The 24 girls, Year 10 and 11 students from Craigmore, Elizabeth West and Paralowie high schools, have formed the Northern Area Youth Women's Health and Drama Troupe."

This news item shows the extent to which modern society has deteriorated.

We would be justifiably appalled if adults were presenting such a show. But these are *High School* girls performing for High School children at High Schools!

This highlights the main secular religion of today: the hedonistic agnosticism that motivates modern society.

The Apostle Paul was similarly disgusted with a similar trend of the immorality which was so prevalent in his day. Particularly so with the vile environment of immoral Corinth. He was in Corinth when he wrote

the Epistle to the Romans in the first chapter of which he so frankly describes the immorality of the environment and the evil that arose therefrom. There was no other place where Paul was so disturbed by the base practices associated with the lewd worship of the gods and goddesses as in that abandoned city.

Consider the following historian's description of this city.

"Amongst the great provincial cities of the Empire, Corinth was the most central, and was affected by all the various currents of the age. Standing on Grecian soil, it was a Roman colony, refounded by Julius Caesar in B.C. 46. The seat of Roman government and of Greek commerce. For profligacy the city had an infamous notoriety. Here vice was raised into a religion and the 'Idolators' of Corinth are fitly set between 'Fornicators' and 'Adulterers' (1 Cor. 6:9). From the filthiest slough of sin, Paul's converts at Corinth were extracted (1 Cor. 6:9-11)".

Paul's letter to the Corinthians shows that Corinth was one of the most difficult places in the world in which to live the truth (cp. 2 Cor. 7:1). The licentious and seductive social conditions of such cities had become the normal way of life, making it more difficult for those who had espoused the Truth to com-

pletely turn therefrom. It became accepted even within the ecclesia (2 Cor. 7:1).

Canaanites To Be Destroyed

Throughout the ages humanistic religion based upon immoral liberalism has been a great stumbling-block for the people of God. One only has to consider the undertones of Genesis Ch. 6:

“The sons of God saw the daughters of men that they were fair.”

When Israel was called to possess the land of Canaan, strict orders were issued to destroy both the inhabitants of the land and their gods (Exod. 23:23-33). It is not without significance that the Law which warned of unlawful lusts and human relationships aptly concluded with a call for Israel to be separate from the practices of the Canaanites (cp. Lev. 18:20). The reason for this is quite obvious when we consider the immoral forms of worship engaged in by those nations, and the strong appeal they have to debased man. Israel first failed in this regard in the episode of Baal-Peor (Numb. 25). The allurements of the daughters of Moab led Israelites to commit literal and spiritual whoredom by turning to the women and worship of the Moabites, when they were actually in sight of the Promised Land. It was not the only time Israel was to fall before the immoral worship and ways of the people they were supposed to displace. Why was the appeal of those religions so strong? Because it made provision for the flesh in its most evil forms.

Theophilus G. Pinches M.R.A.S., Department of Egyptian and Assyrian Antiquities, British Museum, London, writes:

“The Phoenicians in common with the Canaanites, Philistines, Moabites, Edom-

ites, and Ammonites, worshipped Baal and Ashtaroth as their principle deities... This worship, with that of Astarte of Ashtaroth, constantly led the Israelites astray, partly on account of their speaking the same language, partly because of living in continual communication with those who practised it. This worship had moreover, all the seductions of a sensual nature worship... As an abomination of the service of Baal there is repeated mention in the Old Testament of the male and female devotees against whom a law is formulated in Deut 23:18. Like other Semitic nations and the Egyptians, the Phoenicians were worshippers of nature and its generative powers, and symbolic pillars (or obelisks, such as were prohibited in the worship of Yahweh, Deut. 16:21) were therefore dedicated to Melkarth. In accordance with this idea also, every god had a consort, and that of Baal was Baaltis or Ashtaroth (1 Kings 11:5,33).”

The dangers of prolonged exposure to the ways and worship of the nations surrounding Israel, did not so much come from the intellectual or doctrinal teaching of their forms of worship, but by the freedom to indulge in the cravings of the lusts of the flesh. Fallen human nature being the depraved thing that it is, is strongly drawn to the things that excite it.

Brother Roberts in *The Law of Moses* in dealing with the Laws relating to child-birth expressed himself, as usual, in restrained language of the utter degradation that permeates society through the misplaced prominence given to the sexual function of the humanity. For example, he wrote:

“It is the one function that runs riot in the world to its utter debasement... That the fruits of it in child-birth should be attained as a cause for uncleanness to be atoned for, was one of the many excellences of a law designed to produce a holy people...”

“Woman was primarily intended as a social and intellectual companion of man, and not as a breeder of species. It is part of the curse that this temporary function

should have so prominent, so afflictive to her, and so potent a cause of evil among men. From a subordinate faculty hidden away out of sight in modesty and purity, and destined to disappear altogether in the purposed perfection of the race upon the earth, it has become the most powerful and degrading force among men, leading to 'the corruption that is in the world through lust' (2 Peter. 1:4) even in decent society establishing 'marrying and giving in marriage' as the one serious and characteristic business of life..."

If the world was debased in those relationships when Brother Roberts wrote, it is even more so today, except of course for his observation that marriage was a serious consideration. It undoubtedly was then; but it is esteemed as a very light thing today!

The environment in which both Israel and the brethren of Corinth lived was extremely evil, and was the main cause of their corruption. So it is today. In fact the present generation views the conservatism of the past with amused contempt. It views religion, whether true or false with disdain, as the bigotry of civilisations who worshipped idols and who were governed by superstition. A closer look, however, reveals that the world has merely changed its gods. It worships self, and sacrifices probity, true happiness, family wellbeing and standards of decency on its altar. The indulgence of the individual is paramount, human potential is the goal, and pride in technological knowledge and achievement, takes precedent over knowledge of God leading to life eternal (John 17:3).

But more sinister than this is the sexual licence of these times. The Ashtaroths, the Dianas, and the Aphrodites of this world are paraded at every opportunity. At work, on the street, in the shopping centres, on the television (a good reason for not having one), at the newsagents,

and in almost all avenues of modern life, suggestiveness is emphasised.

The ecclesia in 1987 is not untouched by these things. Expressions are freely used in print and even pronounced from the platform, that in former generations would not have been permitted. Sisters in some instances are trying to emulate some of the younger generation by wearing increasingly provocative styles of dress designed to attract members of the opposite sex. Let the ecclesial meetings be a haven from this type of thing. We live in an aggressive world, and unfortunately this is being reflected by aggressive behaviour amongst brethren and sisters and in some ecclesias, altercations are so common as to be hardly noticed. Our youngsters are very observant people: they notice the ruthless way we deal with each other and it reinforces what they see in the world, and in turn leads them to believe that this is acceptable practice! Let the ecclesia be a safe haven from this unacceptable behaviour.

The business world is a ruthless place. Many brethren in business take psychological and human relations courses and use them in business practice. These worldly principles are again finding a too prominent place in the ecclesia, and when brotherly respect and patience are required, worldly psychology is instead being employed. This should not be so; the Word provides a true guide in all such matters.

The world places great importance on materialism. If permitted in our lives it will choke the vitality of the truth. There is a great danger that we become products of the environment in which we live. Why? Is it because we particularly agree with the things of this world? No I do not think so, but our perception of the evils of the world has gradually faded

because we have become so used to them that they become the norm of conduct. Attitudes don't change over-night, they happen gradually. Continual exposure to the declining standards of the world can have that effect upon us. Paul was so right when he said "Evil companionships corrupt good manners" (1 Cor. 15:33). The Corinthian brethren and sisters learnt this to their hurt, as did Israel of old. The danger is that continual exposure to an evil environment can corrupt anybody. Hence, the need of separateness.

To members in Corinth, separation from the corrupting influences of the world were absolutely essen-

tial for the survival of the ecclesia. To the extent we should heed the following words of Paul should be a matter of serious consideration for every family in the ecclesia:

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you. And will be a Father unto you and ye shall be my sons and daughters saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh perfecting holiness in the fear of God" (2 Cor. 6:17-7:1).

M. Barr (Salisbury).

Our Duty

The Scriptures speak of the teaching of Christ and the apostles as the Truth — they refer to it as "the word of the truth of the Gospel". Therefore we do rightly when we speak of our hope as "the Truth".

The Truth is very precious — it is indeed a treasure. God has made it His power to salvation to everyone who believes it and is faithful to it. "If ye continue in my word," said Christ, "then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." Paul, in writing to believers, said: "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."

In the first century, the Truth was specially preached to the poor. Multitudes received it with gladness, but, alas, although so simple and beautiful, many in time became indifferent to it, and forsook it — and this, notwithstanding the divine

attestation that accompanied the proclamation (Luke 4:32; Acts 4:33).

It seems incredible that the promise of eternal life, which the Truth contains, should be thus lightly thrown away. What a lesson for us! How averse is the human mind to divine things! Let us note it and take care. Christ, in his parable of the Sower intimated the various ways in which men would receive the Truth, or the Gospel (Matt. 13:18-23).

After our Lord's ascension to heaven the apostles continued to proclaim the Truth. It met with similar treatment as in the days of Christ. It was embraced by thousands, but all did not cling to it.

In the face of the many solemn warnings, counselling care and watchfulness, the Truth became despised and corrupted. Foolish and ungrateful men even left it for fables. They fell back on their old superstitions and heathenism, and

endeavoured to combine these with Christian names. These so-called "Christians" became numerous and influential, and were the cause of much grief to the apostles and a distress to the right-minded in the ecclesias.

In view of their wrong teaching the Spirit called these unworthy disciples "grievous wolves", "seducers", "unruly and vain talkers". They were to be recognised by their "profane and vain babblings" and "vain jangling". They were very unfriendly and opposed to the true ambassadors of Christ.

To this early corruption of the Truth was allied a lapse in morals, which is invariably the case when laxity sets in. Paul particularizes the sins of these evil men (2 Tim. 3:1-7). Their wickedness led to strife, worldly controversies, and divisions.

These ungodly renegades were not to cease. On the contrary they were to flourish and multiply (Acts 20:29; 2 Tim. 4:3-5), which came to pass, even before the last of the Apostles passed from the scene. Christ's Seven Letters to the Ecclesias in Asia Minor showed the length to which the "falling away" had reached at the end of the first century. Christ speaks in these epistles, of one ecclesia having a name that it lived, but was "dead"; of another as fit only to be vomited out of the Spirit's mouth.

The lot of the saints during the nineteen hundred years that the apostasy has prevailed has been a sad one. They have been misunderstood and persecuted — sometimes put to death for their steadfastness to the Truth. Their witnessing has been carried out in "sackcloth" (Rev. 11:3). Often in their anguish have they cried out, "How long, O Lord?"

Perhaps the time for trial is not yet

over. Before the end shall come some of us may have to suffer more than we have in the past. If such should be the case, let us see to it that our faith does not fail us. God will never forsake the righteous. Let us keep in mind the example of the worthy who have preceded us. Why should we expect to be entirely immune from trials and afflictions similar to those which God's servants have experienced in the past? The exhortation of James was intended for us as well as for those to whom he immediately addressed it:

"Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction and patience."

"All that will live godly in Christ Jesus (said Paul) shall suffer persecution" (2 Tim. 3:12).

Our duty is to keep all this before our minds and as "children of the light", to walk in the light, remembering what is written, that outside "the law and the testimony" there is no light (Is. 8:20). In this the Psalmist is our example:

"Thy word is a lamp unto my feet, and a light unto my path" (Ps. 119:105).

The apostles, though dead, still speak to us in their writings. They cry to us to "hold fast", to "continue in the faith", and to "contend earnestly" for it. Now is a time for plain speaking (to one another and to the alien), to cultivate the spirit of the apostles — to be good soldiers of Christ. It is not time for slackness, for indulging in meretricious and profitless attainments.

Let the fact that the end is in view encourage us in our efforts to be faithful. Daniel's and John's prophetic times have all but expired, and many other signs tell us that the Lord is at the door. Let us not turn away from the recompense of the reward.

— A.J.

CURRENT EVENTS

The Proposed Papal Visit to Russia

1988 celebrates the thousandth year of the Greek Catholic Church in Russia — a Millennium of iniquity!

A Mad World

It is obvious that the world will be completely taken unawares by the return of the Lord Jesus Christ. More significantly, however, the Lord warned of the possibility of *believers likewise being unprepared*. He aligned the epoch of his return with those of Noah and Lot whose contemporaries, both believers and unbelievers, ignored the signs of the times, and the warning of impending Divine judgment until the destruction came (Lk. 17:26-29). He exhorted believers against falling into a similar attitude, exhorting them to "take heed" because, "as a snare shall it come on all them that dwell on the face of the earth" (Lk. 21:34-35). "Be ye ready", He told his followers, "for the Son of man (his title as judge — John 5:27) cometh at an hour when ye think not" (Luke 12:40).

Current events reveal the situation as prophesied by the Lord. The world is filled with madness, and therefore is as described by the prophet (Isa. 30:28; Jer. 51:7). Vainly men seek for solutions to problems of their own making. Wise in

their own eyes "they call evil good, and good evil.. put darkness for light and light for darkness... they justify the wicked for reward and take away the righteousness of the righteous from him" (Isa. 5:20-23). Such is the upside down wisdom of the world in which we live; it has completely blinded man to the existence of God. However, though "in the world" we are not "of the world" (John 17:11,16). We need to stand aside from its folly and recognise the significance of the signs of the times which are divinely given to alert us to the urgency of the times (Amos 3:7), that we be not overcome by the prevailing spiritual darkness. Paul declared: "But ye, brethren, are not in darkness, that that day should overtake you as a thief" (1 Thess. 5:4).

Important Time Sequences

In this regard the prophecy of Daniel alerts us in several places to the importance of the present epoch. In fact, chronological time sequences derived from Daniel's prophecy, have already indicated significant events which have taken

place in this century. The year 1988 could prove particularly so. Daniel 4 contains a cryptic prophecy which extends to our own day. Although an easy interpretation has been "concealed by God" to the world, it is "the honour of kings to search out a matter" (Prov. 25:2). Happily for us, much of the matter has been researched and an amazing conclusion revealed.

Nebuchadnezzar, the despotic king of Babylon, saw in a dream a huge tree providing shelter for bird and beast, cut down, causing the dispersion of its dependents. Daniel interpreted the dream for the King. He explained that the great tree represented both the king and his kingdom of Babylon (cp. 4:22 and 2:38). Nebuchadnezzar was an autocrat (Daniel 5:18-19), and ruled the nations with an iron rod (Isa. 14:12-14). Daniel revealed that the cutting down of the tree (v.14), and the "seven times" of madness that it would introduce, referred to the literal deposition of Nebuchadnezzar from his throne, and his eventual restoration when the time was up. Bro. Thomas says that prophecy is parabolic of "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, but that until then "the Kingdom of Men" would bear rule over all the earth — until seven times, or 2520 years, should be completed; which is the age of Nebuchadnezzar's Image from the first year of his reign, BC 603."

The 2520 Year Period

If we compute the 2520 years, as Bro. Thomas suggests, from the time of Babylon's first attack against Jerusalem in BC 603, it extends to 1917, one of the most significant

years of this century. That notable year witnessed Jerusalem freed from Moslem control, the proclamation of the Balfour Declaration offering a national home for the Jews in Palestine, and, in the north, the Bolshevik Revolution, all of which are connected with the prophecy of Daniel 4. This establishes an important chronological "landmark", an "ensign" amongst the nations.

However if we calculate the 2520 years from BC 533, in which year the Medo Persians overthrew Babylon, which seems to be implied in the cutting down of the tree, the time period extends to 1987! Now, as Nebuchadnezzar was returned to the throne after seven literal times (years) passed, so it is after 2520 years we should see some sort of resurgence of the Babylonian influence again, howbeit held together by a "band of iron and brass" (Dan. 4:15).

In *Eureka*, Brother Thomas declared: "Iron is as much the symbol of the power of Rome, as brass is that of Constantinople" (Vol. 3, page 197). This suggests that the "band of iron and brass" is a symbol of Constantinople — a latter day Roman revival of Babylon, which is in accord with other relative prophecies.

Papal Visit To Russia

It is significant, therefore, that in 1988 the Pope is scheduled to visit Moscow to celebrate an event which took place one thousand years ago in AD 988. In that year Validimir, prince of the Russi in Kiev, impressed with the Greek Catholic religion, forced the whole population of the city to become "baptised" into the Catholicism! He followed the example of Constantine of old who "gave himself to a god whom his fathers knew not" (Dan. 11:38). The

visit by the Pope is historic enough, but the stated reason and its historical background are extremely significant.

Already other related moves are being made toward a Russian-Catholic alliance. The *Australian* newspaper (26/8/87) under a title, *Mother Theresa Breaches Soviet Wall*, reported that Catholic nuns and priests are to be allowed into the Soviet Union for the *first time in seventy years* to do charity work under the auspices of the nun "mother Theresa". This was announced by Genrikh Borovic, president of the Soviet Peace Committee. It represents a dramatic change in Soviet attitudes, which since 1917 have never officially allowed religious orders to perform charitable work in their socialist state.

Concerning these dramatic changes taking place in Russia, *Time Magazine* (27/7/87) reported:

"Mikhail Gorbachev calls for *glasnost* (openness), *demokratizatsiya* (democratization) and *perestroika* (restructuring). These have become the watchwords of a bold attempt to modernize his country's creaky economic machinery and revitalize a society stultified by 70 years of totalitarian rule. In televised addresses, speeches

to the party faithful and flesh-pressing public appearances — often with his handsome wife Raisa — he has spread his gospel of moderation. Translating his words into action, he is streamlining the government bureaucrat, reshuffling the military, moving reform-minded allies into the party leadership and allowing multicandidate elections at the lower level. He has loosened restrictions on small-scale free enterprise and introduced the profit principle in State-owned industries. His policy of openness has encouraged the press to speak out more freely and produced an unprecedented thaw in the country's intellectual and cultural life."

Additionally *Time* reported that in June 1988 "Gorbachev is widely expected to seek a purge" of old-time radicals opposed to his new era reforms which could see further "miracles" take place. Amongst the work to be accomplished by the "spirit-like frogs" of Rev. 16:14 is the fusing together of the Soviet with the Catholic countries of Russia.

That work is rapidly moving forward and we should soon see the long awaited, Catholic-Russian confederacy. The Pope's visit, therefore, is a clear sign that the Sixth Vial is drawing towards its end and the return of the Lord Jesus Christ is close. May he soon come! W.J.M.

WHO IS SUPREME?

"There can't be two Supremes. Therefore, in any case where the regulations of men traverse the will of God, man must be ignored and God obeyed. In any controversy between God and Caesar, do not expect me to side with Caesar, for Caesar and I are responsible to God alike. Heaven is the highest Court. The last appeal is to Him who made us all. It is better to pocket injustice now than escape it by forsaking the path of highest duty, for man's brief reign is soon over, and God will at last avenge His own elect though He postpone redress for awhile."

LOGOS

UPHOLDING THE PURITY OF
APOSTOLIC DOCTRINE & PRACTICE

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In This Issue

VOLUME 54 No. 2 NOVEMBER, 1987

How to Revive Enthusiasm	34
Peace Without Honour	35
Cover: A Land-Mark in the Land of Promise	41
The Voice of Prayer	44
The Murder of Trees	46
Logos Communications	47
Redemption in Christ Jesus (2)	51
Corinth, the Corrupt	55
Our Duty	58
Proposed Papal Visit to Russia	60
Poem: Awake, He Cometh	64

A Final Word...

As a thief, as a midnight robber, Christ will steal in upon the world. In like manner he will come to many in the brotherhood. But not so to faithful brethren and sisters. To these he will come, not as an unexpected and unwanted intruder, but as a looked-for and longed-for friend. Their attitude will be one of expectancy, although they may not know the day nor hour of the event. What is our position in this matter? Are our thoughts fixed on Christ's return? Are we ready and waiting to give him a welcome? Are we confident that when he comes he will account us his friends? In answering this last question, let us be careful not to deceive ourselves. It is possible for us to believe that we are the friends of Christ when we are nothing of the kind. The Scriptures foreshadow the bitter disappointment — the staggering humiliation — of many who will have been so deluded (Matt. 7:22,23). To avoid such a calamity, let us engage freely in self-examination. It is the only course that will save us. Christ's friends are restricted to those who keep his commandments (Jhn. 15:14). "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother" (Matt. 12:50). Do we keep his commandments? His commandments, let us not forget, relate equally to life at home, in business, and in the ecclesia. To be faithful as husbands or wives will not compensate for our unfaithfulness as fathers or mothers; to be diligent and upright in our "bread and butter" connections will not give us license to despise our ecclesial obligations, and so in other relationships. May God help us to be obedient to Him in all these things so that we may not be put to shame in the approaching day of our Lord's appearing. A.J



Awake He Cometh!

*Awake thee, O Watchman, arouse from thy sadness,
The Saviour is coming, His advent is nigh;
Then herald the news with transports of gladness,
And tell the despondent no longer to sigh.*

*The night has been long, and through blackness like midnight,
The path of the saints has been shrouded in gloom;
But now its last watches are nearing toward sunlight
Of that day that illuminates the depths of the tomb.*

*Awaken, O virgins, with oil your lamps filling,
Light up the dark midnight, for soon you will hear,
The cry, "Lo, the Bridegroom," when if watching, and willing,
To cease from sweet slumbers till He shall appear.*

*To the Wedding He'll welcome and mansions of light;
Then the long hours of waiting shall ever be past;
Thence forward is rapture and endless delight
With the Saviour for ever and ever at last.*

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December, 1987

**Tribute to the work
of Bro. H. P. Mansfield.
His last exhortation.**

THE PEN OF THE PIONEERS

A Fertile Faith

An untried faith is a dead faith, being alone. Faith without trial finds no scope for demonstration, or evidence of its existence. Thus it is written: "Faith, if it hath not works, is dead, being alone. Yea, a man may say, thou hast faith, and I have works, *show me thy faith without thy works, and I will show thee my faith by my works...*" — Without faith", says Paul, "it is impossible to please God".

Now, this "precious faith" can only be educed by trial; for the trial elaborates the works. This is the use of persecution, or tribulation to believers; which, in the divine economy, is appointed for their refinement. Probation is a refining process. It purges out a man's dross, brings out the image of Christ in his character, and prepares him for exaltation to his throne. We can only enter the kingdom through the fire; but if a man be courageous, and "hold fast the confidence and rejoicing of the hope firm unto the end" he will emerge from it unscorched; and be presented holy, unblameable, and unrebukeable before the King.

A man cannot "honour God" more than in believing *what He promises*, and doing what He commands. Not to believe the promises of God is, in effect, to call God a liar; and no offence, even to men of integrity in the world, is so insulting and intolerable as this.

The unswerving obedience of faith, is the "faith made perfect by works", tried by fire. God is pleased with this faith, because it honours Him. It is a working faith. There is life in it, and its exercise proves that the believer loves Him. Such a man it is God's delight to honour; and though like Jesus he be for the present "despised and rejected of men, a man of sorrows and acquainted with grief", the time will certainly come when God will acknowledge him in the presence of the Elohim, and overwhelm his enemies with confusion of face.

Probation before exaltation, then, is upon the principle of *a faith in the promises of God, made precious by trial well sustained*. There is no exemption from this ordeal.

Probation is the indispensable ordeal to which every man is subjected in the providence of God, before he is accepted as "fit for the Master's use." An untried faith is worth nothing; but a faith that stands the test of trial, "is much more precious than gold which perisheth, though it be tried with fire"; because the sustained trial will be "found unto praise, and honour, and glory, *at the appearance of Jesus Christ*"

J. Thomas

EDITORIAL

The Work Continues

We have been greatly encouraged since the death of the editor, by many expressions of comfort from various parts of the world. Sorrow, felt naturally at the loss of someone so close, is tempered by the very real support of readers of *Logos*, who have taken this opportunity to strengthen us in the difficult path ahead. The late editor had an ability to succinctly condense his thoughts to paper, and to commit himself to extensive labors on behalf of the Truth. This responsibility now falls on younger shoulders, which, nevertheless, are prepared, to the best of our ability, to carry on the work to which Bro. Mansfield so consistently and continually devoted himself.

These are days of difficulty in spiritual things. So many examples of the past, recorded in the Spirit Word, come to mind to emphasise the pressures which now face the Brotherhood. The generations of Noah and Lot (Luke 17), the lamentations of Jeremiah at the end of the Kingdom, the warnings of the Master in the Apocalypse — are all very applicable to our times. There is a dire need for brethren of goodwill to strengthen the things that remain. Both the world at large, and the Brotherhood within have changed since Bro. Mansfield first put pen to paper. Modern technology, easy living, decline of standards, materialism — are all elements that have dramatically increased since *Logos* found the light of day in 1934.

But our responsibilities to the Truth remain unchanged in a changing world. The issues of modernism that face us in both doctrine and practice must be boldly and courageously challenged. Our duty is clear: to maintain the faith in purity for the honor of the God we serve.

God has laid aside a loyal servant while still in the vigor of his strength and knowledge. Yahweh's ways are sometimes unfathomable, but His wisdom is undoubted. We will not have long to wait before the Lord returns with the power of resurrection and the kingdom. But, whatever time God may give us, will be devoted to continuing the warning and guiding voice to which Bro. Mansfield had set his heart.

We ask readers to remember this work in their prayers; to extend the same supporting hand in the days ahead, as in the past; to take into their own lives the devotion and dedication that the late editor had for the glory of Yahweh, our Father.

In this special issue we record two addresses by Bro. Mansfield given in the last week of his life. Readers will find the expressions therein remarkably appropriate to the circumstances that have since occurred — and an appeal is made in both talks for love and loyalty to be personally manifested towards Christ, as the only means by which our ecclesias will be sustained during these troublous times.

So we continue the work begun, under the power of the prayer with which Bro. Mansfield concluded many talks in recent times: "Even so, Come, Lord Jesus".

Mansfield

Editor

TRIBUTE

In Appreciation of the Life & Works of Bro. H. P. Mansfield

In the late nineteen forties the Editor made the first of many visits to Perth, Western Australia. It was at this time that we first became acquainted with him nearly forty years ago. Whilst he was then, it appeared to us, in the prime of life with a delightful wife and four young children, we were in our late teens.

We recall with clarity that he expounded the word of God with forthrightness and with an awesome conviction.

This initial impression, still so vivid in our memory, characterised his life for all the years we knew him thereafter.

From the time of our initial introduction to the Editor of *Logos*, he made regular visits to Perth. It was considered a long journey and something of an "adventure" in those far-off days.

His visits began to have a valuable effect upon the Ecclesia. His devotion to God and His Word, his boundless enthusiasm, his tireless dedication to the study of the Word and the practical necessities of ministering to the Ecclesias, won the respect of many. Isolated on the western seaboard of the Continent, we were far away from the mainstream of ecclesial life. In those days, to be 1,500 miles from the nearest Ecclesia provided an apt illustration of "being in isolation". Our "Brother Perce" remained undeterred either by the distance or the cost of travel, or the demands such visits made upon his time and energies. He became to us a friend in the Truth. We learned to respect him as a teacher of the Word of God, and as an example. He cared about us. And gave himself for us. He convincingly expounded the Word of life, causing us to become invigorated by his own intensity and boundless warmth for the things of God.

With the passing of time, our relationship became more personal. It was our privilege to become more closely associated with him in the work of the Truth. We learned to more fully appreciate the depth of his understanding of divine things, and the wisdom he applied thereto. We also have fond memories of the very human side of his character, particularly his irrepressible and infectious sense of humour.

From the beginning of our association, Brother Perce convinced us, with sound reasoning and scriptural direction, that we should maintain a healthy respect for the writings of our latter-day Pioneers, Brother Thomas and Roberts. Constantly he demonstrated to us the need to labour for the greatest cause on earth: the survival of the purity of the Truth in these latter days. We count it a humbling experience to have enjoyed his friendship and his guidance over the more than 30 years we were associated with him in this Great Cause.

It is not an exaggeration, nor is it a matter of mere fine words, to say that our Brother H. P. Mansfield was a worthy and creditable successor to Brother John Thomas. Consider the "fruits" which have been produced as the result of Bro. H.P.

Mansfield's more than half a century in the Editorial chair of Logos Publications: The output of his work which resulted from personal studies in the Word of God; his editorial labour, overseeing all the material which has gone forth from the Logos Office; his awesome contributions to the well-being of the Truth, as a continuing voice for the doctrines and standards of the Truth established in the last century; his hundreds of thousands of miles of travelling, ministering to Ecclesias and individual brethren and sisters; his inexhaustible energy for the things of Yahweh. All these attributes resulted from his profound reverence for the Word of God, and his deep respect for the teachings of Brethren Thomas and Roberts.

Now, his voice has been silenced. His pen has been laid aside. And so it shall remain until the coming of the Lord. Yet, though we mourn his loss and feel deep sorrow that his presence will be sorely missed, he has left us a salutary example to follow.

In one of his last editorials, he offered words of warning and encouragement, which epitomise his constant and unchanging attitude towards the Truth in all the years we were so delighted to know him as our brother and friend:

"There is a solemn duty to instruct and warn. There is also need for every member of the Brotherhood to recognise his or her individual responsibility to continue to contribute to the work and to the maintaining of the Truth and its standards. Not a day should be allowed to pass without us doing something for Him...."

It is in this spirit, and with this sense of zeal and humble dedication to the cause of Christ, that our late brother Mansfield would have us continue to order and direct our lives. Until the coming of the Lord.

Yahweh requires that we remain committed to this Cause. But as the days of waiting must follow one upon another "until the day dawn", it is a sublime reality that "He giveth his beloved sleep..."

— John Ullman

Extracts from Address given at the Rockhampton North Memorial Meeting, Sunday 18th October

Brother Graham Hill (Recorder) addressed the meeting:

As our chairman announced, Bro. Mansfield fell asleep last Friday evening. Brother Mansfield's work and influence amongst us and in the brotherhood at large has been so significant, that it is appropriate that we should pay tribute to his work and the great blessings that we have received through that work.

Brother Mansfield has had to work in different times and in a different environment from our pioneers, but like that of Bro. Thomas and Bro. Roberts, his work has been monumental. Our community is now much larger than it was in the days of the pioneers, and the problems are greater because of that, and because the world has deteriorated. Many of the ecclesial problems, and the personal concerns of brethren and sisters from around the world, made their way to Brother Mansfield's door. Brethren and Sisters came to listen to his counsel that they might find solutions to their many and varied problems.

Brother Mansfield has been a tremendous influence for good in our community on a worldwide basis. That influence has come through *Logos* magazine and other publications; through speaking tours in Australia and overseas; through close personal contacts around the globe. The *Logos* magazine has borne his name as editor for more than 47 years*. The extent of Brother Mansfield's monumental contribution to the Truth is brought home to me every time I look at my library. 47 volumes of *Logos* bear his name as editor; 13 volumes of *Story of the Bible* many verse-by-verse expositions of whole books of the Bible — amongst them; Genesis, Exodus, Leviticus,

*Actually 54 years. *Logos* was first issued in September 1934.

Numbers, Deuteronomy, Joshua, Ruth, Daniel, Joel, Haggai, Zechariah, and the N.T. epistles of Peter, James, John, Jude and Revelation. And, of course, that is quite apart from whole expositions of books like Romans which have appeared in *Logos* magazine over a period of time. And there are many other publications as well.

In the field of Gospel proclamation Brother Mansfield has made an outstanding contribution through exposition, debate, leaflets and publishing the *Herald of the Coming Age* booklets.

There is no one in this hall this morning, from the youngest Sunday School scholar and upwards, who has not benefited from his work and his influence, even if they may not recognize it.

Many of the speakers whom we regard so highly have been educated and trained by him, and inspired by his example. Many of the exhortations and lectures that you hear from this platform are heavily influenced by his work and the material he has produced in some 55 years of service to the Truth. Our current Revelation study has been tremendously helped by his *Apocalypse Epitomised* notes.

He was affectionately known as "Verse-by-Verse Perce"! and his expositions are the more valuable because of that "verse by verse" approach.

If you have a wide margin Bible on your lap this morning, then you may care to remember that it was Brother Mansfield who was responsible for their widespread use in our community. If you follow a formal system of Bible marking then it will most likely be Brother Mansfield's system or some adoption of it. Almost wherever you look in our community where the Truth is alive and well, you can see his influence.

His contributions to the spiritual development and welfare of our community is immeasurable and we should not under-estimate the loss that our community has sustained through his death.

It is appropriate that we should remember Brother Mansfield's work amongst us. We should thank God that He provided us with such a workman — a human, fallible workman — but a mighty servant none-the-less. We should thank God for Brother Mansfield's great contribution to our understanding of the Scriptures. That thanks should find expressions in our prayers.

Brother Mansfield himself would not want our thanks. But I am sure that around the world today in many ecclesias, and in many hearts, grateful tributes will be paid to his work and to the great spiritual benefit that brethren and sisters have obtained over many years of labour amongst us.

The days in which we live are significant. These are dangerous days for the brotherhood. The times are urgent! Brother Mansfield would not have us mourn for him. His record is closed. He awaits his reward. If he could, he would encourage us to continue the work; to let the Word of God shine brighter in our lives; to develop a greater zeal for the Truth while there is yet time. He would encourage us to rekindle the spirit of the pioneers in our own lives and in our community. He would encourage us to stand fast against the insidious influences of the world; to become cells of strength in our ecclesias; to uphold the purity of the faith. He would exhort us to re-establish the standards of the Truth which today are in decline. He would urge us to a greater study of the Word that we might be driven on by a clearer vision of the future and our responsibilities to God and His glorious Son.

With Brother Mansfield's death a challenge lies before us. That is to continue the work to the best of our ability; to respond more earnestly to the love of God and the Lord Jesus Christ; to exhibit in our service some of Brother Mansfield's enthusiasm, dedication, zeal and effort as we labour to serve our God.

Though small in stature, Brother Mansfield was in many ways a giant in the Truth, and his family and we ourselves will miss him the more because of that.

We will remember Brother Mansfield with respect and affection. We will always deeply appreciate the great spiritual benefit we have received through his work. Though dead he will yet speak to us through his published work. May that continue to encourage and guide us as we press towards the mark for the prize of the high calling we have in Christ Jesus our Lord.

COMFORT

At The Graveside

In a simple yet meaningful service, Brother H. P. Mansfield was laid to rest on Tuesday, October 20th. He rests in the sure hope of life again at the coming of the Master. Brother



A. Hollamby, who, for many years, was closely associated with the editor, provided comforting words to the large company gathered around the graveside. We reproduce some of the expressions given.

On occasions such as this, for which we now gather, we have the great privilege of comfort and consolation as we are about to lay to rest a brother beloved in the Truth. That comfort is in the sure and certain hope of a resurrection from the dead, for the Apostle Paul declared: "Concerning those who are asleep, sorrow not, even as (those) others which have no hope."

The Psalmist further extolled: "In God is my salvation and my glory: the rock of my strength, and my refuge is in God. Trust in Him at all times; ye people pour out your heart before him: God is a refuge for us. Selah."

We have before us the evidence of the hand of death, and we share together the sadness of Sister Doris and family at the passing of our beloved Brother H. P. Mansfield at the age of 75 years; 57 of

which was given to faith and consistent service in the Master's Vineyard.

He was spared suffering, and Yahweh, in His mercy has seen fit to relieve our brother from the joys and sorrows of this present mortal frame.

Nevertheless, we have a lasting memorial for one who has unstintingly devoted and dedicated a life of service to the God of Israel, and the Hope of Israel, which he loved dearly. On the 30th of this month, it would have been 57 years since his baptism into Christ. Those of us who appreciate the value of the works of our beloved pioneers, Brethren John Thomas and Robert Roberts, will realise the great loss which has been brought about by the sudden death of Brother Perce, who followed the direction and guidance of his father in advocating and promoting the study

of such expositions. By this means he constantly drew attention to the study of God's Word, referring often to the words of Mal. 3:16-17, "Then they that feared Yahweh spake often one to another: and Yahweh hearkened and heard it, and a book of remembrance was written before him for them that feared Yahweh, and that thought upon His Name. And they shall be mine, said Yahweh of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

One of his greatest pleasures was to re-print *Eureka*, and this intense desire was satisfied.

As was mentioned at his own ecclesia last Sunday morning: "Our brother has given a wonderful example of loyalty to the Truth, of faithfulness in service, and of constancy in his devotion to the ecclesia. He leaves a gap that will not be easily replaced, but would expect his brethren and sisters to honor his example by their increased labors for the Truth, and by their love for the Word to which he gave his life. He earnestly and completely believed and followed the One who claimed to be "the resurrection and the life", and in whom we can see beyond this temporal death to the grand victory soon to be revealed.

His hope, which is the hope of all Christadelphians, dispels the false teachings of Christendom today. Constantly in lecture, study and exhortation, he would draw attention to Numbers 14:21, "Truly I live, and all the earth shall be filled with My glory." This hope necessitates an understanding of God's promises which will be fulfilled on this earth with the return of Christ and the subsequent establishment of God's Kingdom on earth. For this great hope Brother Perce contested by speaking, writing, debate and pamphlets by their thousands, to refute the false teachings of Christendom. With no desire to ele-

vate self, but rather to honor the God of Israel, he contended without as well as within the ecclesia, doing so earnestly, and on no occasion was he prepared to allow sentiment to override Truth.

His exhortation to us, was to warn us to the significance of the times and the reality of responsibility which is ours in relation to the Truth and the days in which we live. He thrilled to the prospect of the future when all glory and praise would be rendered to Yahweh, the all-powerful God of Israel.

Our bookshelves, our wide margin Bibles, are an exhortation and memory to us of a brother who untiringly and with a desire to serve his Lord and Master, laboured in His service until the day of his death.

The day for which he hoped and prayed, is here for him — for now in the sleep of death he awaits the resurrection morn.

With greatest respect, yet in sorrow and sadness, we now lay to rest in the sure and certain resurrection from the dead, in "Elpis Israel," our Brother Perce Mansfield.

His desire, that we carry from this place, would not be to sorrow for him, but to maintain the principles of the Word of God, for which he stood. "The Lord has given, the Lord has taken away." We hope and pray that the words of the Apostle Paul may apply to our late and beloved brother Perce: "I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them that love his appearing." As said the Psalmist: "Yahweh taketh pleasure in them that fear Him and hope in His mercy." Finally, "The night is far spent, the day is at hand. Let us lift up our heads and rejoice, for our redemption draweth nigh ... Even so, Come, Lord Jesus."

EXHORTATION

The King's Intense Desire

Foreword

On Sunday, 11th October — just five days before his death — Bro. H. P. Mansfield exhorted the Brethren and Sisters of the Tea Tree Gully Ecclesia. He chose the daily reading of 1 Chronicles 28, the last words of David, for the basis of his remarks. It was an exhortation well up to the standard we had come to expect of him and was much appreciated by all present.

But his words have taken on a far greater significance since he fell asleep on Friday 16th October, and the brethren and sisters at Tea Tree Gully desire to share with you all the powerful and almost prophetic message left for us on that occasion.

"...And so He giveth His beloved sleep", but we who remain have the solemn responsibility to heed his words: to "redeem the time", as he did, in these evil days, and prepare "with all our might" for the day for which our brother longed, when the "house of prayer" of living stones will be complete and Yahweh's Name will be exalted in all the earth. — J. Knowles.

My Dear Brethren and Sisters in Christ Jesus our Lord.

We have this morning read a very exciting and stimulating chapter. It records the last dramatic act of David in that long life of activity before his God. It records also his advice to Solomon — the advice of a father to a son — for David is about to pass off the scene and leave the work to him who is to follow him.

And it also sets forth for every one of us, the conditions of success in life.

The chapter portrays the motivation of David's own life. We find throughout his life, there was one objective in his mind — that objective was the glory of Yahweh his Father. It was his objective to establish in Jerusalem, a Temple and a worship that would be honouring unto Him. There was not a time in David's life when that was absent from his mind, and it is very wonderful to see the dedication of this man,

throughout his life, from a teenager — now, here, we have him in old age.

The theme is always there: we never escape it. He is looking to build a temple — a temple in Jerusalem: but in his mind, of course, there is a greater temple, the temple he is looking forward to with greater anticipation than the one that he had hoped to build in the city of Jerusalem. And that temple is the temple of the age to come, the "house of prayer for all nations", the specifications of which we have in the closing chapters of Ezekiel.

Men of Courage and Faith

David was very much like Paul. As a matter of fact, I find these two men very, very similar indeed. In David's battles, and Paul's efforts for the proclamation of the Truth, there's the same single-minded effort, the same determination to carry out the will of the Father, come what may.

Paul says, "we look not at the things that are seen, but at the things that are unseen: for the things that are seen are temporal, but the things that are not seen are eternal" — so, too, that was the motivation of David's life. We have it as we read in Psalm 27:4, where he speaks of the temple of the age to come, and he sets forth before Yahweh, and before us, the great motivation of his life. He says, "One thing have I desired of Yahweh, and that will I seek after. That I may dwell in the house of Yahweh all the days of my life, to behold the beauty of Yahweh and to enquire in His temple". And he knew full well that that would not

apply to the temple he hoped to build in Jerusalem: but it will apply in the temple of the age to come. Because, of course, David was not a priest and therefore would not have been able to minister in that temple of the past, but he will be a priest in the age to come and minister in the house of prayer for all nations.

That was in his mind as he wrote these words — "One thing have I desired of Yahweh and that will I seek after, that I may dwell in the house of Yahweh".

It is his great desire and he is going to seek for that: he is going to carry out everything that will ensure him a place in that temple. In verse 13, as

VERY EXCITING - STIMULATING CHAPTER
 ACCORDS LAST DOCUMENT NOT DATED: LONG ACTIVE PERIOD
 FINAL ADVISES OF FAITHFUL TO HIS SON
 SENT FOUR CONDITIONS FOR SUCCESS IN LIFE
 SETS FORTH MOTIVATION OF DAVID'S OWN LIFE
 THAT MEETS HIM IN TESTAMENT - NOW IN OLD TEST
 BUT INTERESTING - ONE THING I DESIRED
 THE TEMPLE - PARTICULARLY AS TO COME
 OWE LOOK NOT AT THINGS SEEN - UNSEEN
 THINGS SEEN - TEMPORAL. UNSEEN THINGS
 IN HIS DESIRED INTO ANOTHER TEMPLE
 AS YOUR MAIN GOAL? WHAT REFUSE SAVINGS
 WHEN PURSUING LIFE.
 WHAT WAS THREAT OF DISCUSSION BETWEEN
 AGED PROPHET & YOUNG MEN? 2
 THE TEMPLE - WORKING IN TESTAMENTARY
 1 COR. 9:22
 EARTH - SCHOOL OF PROPHETS
 IN OLD ACC: 1 P. 1-5
 DISTRICT BUILT TEMPLE - NOT PERMITTED
 ALL IN ONE MOOD - TYPE HIS NOT ALLOW
 MAN OF WAR - MAN PEACE REQUIRED
 THINGS NOT PERMITTED - DID WANT HIS OWN
 WEALTH OF COMPASSION STORED OF FOR
 PURPOSES? 1 COR. 13:3
 NOTE HIS RECENTLY DEDICATION ENTIRELY
 FOR SOMETHING WORK OF GOD HE WOULD
 NOT EASY 1 COR. 13:3
 DID NOT SEE IT IN FACE - BUT DID BY
 OUTLINE
 MADE TEMPLE THE THEME OF PORTER
 GIVEN THE BLUE PRINTS OF "STREETS"
 JERUSALEM 28: 11, 19
 PUBLICLY GIVEN SOLUTION GREAT
 CONCERN OF DESTRUCTION
 1 COR. 2:8. STOOD UPON HIS FEET
 MADE A SUPREMACY EFFORT TO DO SO
 DAVID VERY ILL - ACTUALLY HE DIED
 ONLY THIS FINAL ACT OF PUBLICLY
 DEDICATING SOLUTION TO WORK.
 MOTION HIM.

DAVID SO HE COULD NOT BUY FROM GOD
 TO BUILD THE TEMPLE - 1 COR. 13:3
 SET ASIDE SOLUTIONS OF ACCORD
 JOHN NATHAN, ZACK, BENJAMIN (THINGS)
 BUT NOW TO FORWARD HIS LIFE'S
 FOCUS: HONOR FROM GOD AND
 TO INTERLUDE - EMERGENCY SOLUTION
 WORK. GIVE
 MUST BUILD ACCORDING TO
 TESTAMENTARY

SET BY PEOPLE: CONDITIONS FOR SUCCESS

1st ESSENTIAL - SEEK - PERSONAL GOVERNANCE
 SEEK - NO PASSIVE ACTIVITY
 - ACTIVE PURSUIT OF A THING
 2nd NEED: A PERSONAL KNOWLEDGE OF GOD
 THOU - TO KNOW BY EXPERIENCE
 "THE GOD OF HIS FATHER" 4:20
 THE ONE WHO SUFFERING WITH HIM
 DISCIPLINED & FORTIFIED
 WHOSE REWARD
 REWARDED - AS A REWARD
 SOLOMON WHEN THE GOD OF HIS
 FATHER FOR HE WAS FOUNDATION OF HIS
 FATHER OF HIS OWN
 AUTHORITY OF HIS OWN
 3rd NEED: A PERSONAL HEART
 whole & complete of one
 GOD ALONE KNOWN LOCAL
 SERVE - WORK, LABOR.
 ACTIVE PARTICIPATION BY
 BUTTER

4th NEED: A WILLING MIND
 A WILLING MIND - COMPLETELY
 COMPLETELY
 IDENTICAL INTEREST WITH OBJECT
 PURPOSE OF HIS OWN
 FOCUSING THEM AS ONE'S OWN

5th NEED - RECOGNITION OF ONE'S OWN
 WE WEAKNESS
 HIGH EXPECT ABOVE HUMAN THOUGHT
 4:9 Heb 4:11-13
 REV. 2:23

FINAL EXHORTATION 4:20
 MUST FRESH THE WORK OF HIS OWN WITH
 EXERCISE - 1 COR. 13:3
 2) TO JERUSALEM 1:9
 CHALLENGE 1 COR. 13:3

SO HE MADE PARTIAL SPEAK TO HIS SON
 PROBABLY KNOWN BY HIM
 THE HEED OF MANY A BATTLE
 YET OFTEN HE WOULD BLEED, GRIEVE,
 WILFIED
 IN ALL DISAPPOINTMENT A MAN OF
 GOD
 RECOGNIZED BY THEM
 TO HIM YAHWEH WITH A REBILITY
 THE TRIUMPH & TRAGEDY OF LIFE ARE
 GOVERNED BY HIM FOR OUR
 ADVANTAGE
 SO DAVID SPEAK TO HIS SON - 16 HU
 BOOKS
 HE REVEALED TO THEM THE WAY TO
 SUCCESS
 IT WAS FOR THEM TO TRUST IN HIS
 REACTION WISE
 FINAL WORDS OF DAVID:
 A PLAYER - A BENEVOLENT
 29: 10 - 20

SO WE LIVE THROUGH HIM
 THE GREATER THAN DAVID
 WE HEAR HIS WORDS
 WE CONSIDER HIS EXHORTATION:
 THE PURPOSE OF OUR EXHORTATION
 LETS BE CONFIDENT IN HIS
 DEDICATION TO HIS
 SERVICE
 TELL THE PEOPLE
 UNFORTUNATELY - DID NOT
 CHARY OUT EXHORTATION
 AFFLUENCE - INDULGENT
 DESTROYED RESEMBLES
 SOLOMON - IN SOME RESPECTS
 IGNORED DIVINE RESOURCES
 RESEMBLED HIS BENEVOLENT

TRUTH MASTER OF PEAK SHADOWS
 THAT THE GENERATION ESTABLISHED
 NEW DISTRICT
 NOTHING RESEMBLED
 WE WORK OUT WITH OUR SAVING

Three pages of speaking notes (reduced in size) used by Brother Mansfield for his final exhortation

we consider this motivation again, David says, "I had fainted unless I had believed to see the goodness of Yahweh in the land of the living"..... I had fainted unless I had believed to see that! He speaks elsewhere in the Psalms concerning his great hope before his God, and how that it was ever before his mind. In the 71st Psalm, we read: "Thou which hast showed me great and sore troubles shall quicken me again and shall bring me up again from the depths of the earth. Thou shalt increase my greatness and comfort me on every side". And on that day when David stood up before the princes of his realm and all the notables of his kingdom, he had gone through many great and sore troubles. He was going to face death itself, but he knew that Yahweh would quicken him and bring him up again from the depths of the earth and increase his greatness and comfort him on every side. He had set that as his great objective in life: nothing was going to deflect him from that objective.

We read in the 84th Psalm some remarkable words as far as this great man is concerned. In verse 10 and 11 we read, "A day in Thy courts is better than a thousand (that is, elsewhere). I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness". Sometimes we hear those words quoted as though David was saying, "as long as I gain the kingdom, that's sufficient for me: if I'm only a doorkeeper that's all I want". But David is not speaking in that way whatever; not at all! A doorkeeper in the temple was one of the most honoured positions. The first person appointed as a doorkeeper was Phinehas, and it was given to him as a particular reward. David, therefore, wants no humble position in the kingdom of God — he has set his eyes upon

something great that he might be with the Lord Jesus Christ in that day of glory. And when he said, "I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness", he means that.

But what is more, in the Hebrew the words read "I have *chosen* to be a doorkeeper...." He set that objective before him. He wants to be close to the Saviour in the Age to come, and he sees the kingdom in all its power and glory and he wants to attain unto that wonderful position as far as he is concerned. So it does not matter at what time you look at David the King — it does not matter — there before his mind is the great motivation, that he is going to attain unto the kingdom of God and he is going to see that temple built, even though he cannot build a temple in his own day and age. He wanted to see that, and in every point of his life, that is in his mind.

A Motivation All His Life

As a young man of 20 years of age — perhaps younger — the great objective was the temple in Jerusalem. When we first come upon David as a young boy of about 17 years of age, and shortly afterwards when he suffered the jealous antagonism of Saul and sought refuge with Samuel the prophet, what was the conversation? What was the subject of consideration at that particular point? It was the temple in Jerusalem? He discussed this with Samuel the prophet and came to an understanding of it in such a way that later on he was able to use that which Samuel had revealed unto him about the temple in Jerusalem, and to pass on to Solomon that which he had received from Samuel.

We learn this in 1 Chron. 9:22. There we read these words, "All these which were chosen to be por-

ters in the gates, were two hundred and twelve. These were reckoned by their genealogies in their villages whom David and Samuel the seer did ordain in their set office". These very appointments in the temple had been laid down by David, and David had obtained them from Samuel the seer.

When he met with Samuel and when he took refuge with the prophet in the town of Ramah, David came in contact with the school of the prophets Samuel had established. David was an honoured member of that group of scholars, and there with Samuel the prophet he set about to understand the things that Yahweh would unravel in his life. He learnt then about the temple that was going to be built in Jerusalem, and received the honoured position of knowing all the appointments of that temple which he carefully gathered together and retained in his memory — until the time came, in the chapter before us, on his very deathbed, that he passed them on to Solomon.

That is the man David — that is the hero of faith we are reading about; a man that was never deterred by anything because he had such a vision of the future that had sustained him in every difficulty and every problem. He rose superior to these things because, of course, he had that motivation.

We, too, need a motivation like that: a motivation that sees beyond the present to the glory that is going to be revealed in this earth. So that we see, as it were, the kingdom itself and we are moved by these things to do that which Yahweh would have us do.

Later, when David became king in Israel, when he was in Jerusalem and all the enemies were subdued before him, what was his theme then? We

read in the 132nd Psalm what his theme was then, because once again, the temple comes up for consideration, and he spoke of this to others until all around him heard of his great objective. "Yahweh, remember David in all his afflictions, how he swore unto Yahweh and vowed unto the mighty one of Jacob, Surely I will not come into the tabernacle of my house, I will not go up to my bed, I will not give sleep to mine eyes nor slumber to mine eyelids until I find a place for Yahweh, an habitation for the mighty one of Jacob". So, as an old man that same great motivation was there; the vision was there; and he thought and spoke about it until all around him heard about this temple — heard about the objective that Yahweh had, to be manifested through this man David.

As we know, he earnestly desired to build that temple. We recall the circumstances in the 2 Samuel 7, when he said to Nathan the prophet that he desired to build the temple for Yahweh. It seemed to him completely incongruous that he should dwell in a palace of cedar and the house of God be in tents. It was incongruous. The great King of Heaven ought to have a grander position than that, and he was prepared to expend himself in every way that he might supply the deficit. That was his motivation. He desired to do it, and it was the greatest ambition of his life — at that stage he did not know that it was not to be he who would build that temple, and though he later prayed for that as Moses prayed to go over to the promised land, yet because of the types associated with both men, their prayers were refused. He was not permitted to build that temple. Another one would build it — Solomon his son.

Desire Deferred & Trouble Faced

But there is the greatness of David. Though he was not permitted to build that temple, though he was not to carry out what was the greatest ambition of his life, he did all in his power that that temple might be built. He stored up wealth and riches that they might garnish that temple that he would never live to see, as he understood. Though he could not see the results, nor labour in that field, nevertheless he gave himself completely to the work in that way, and gathered everything together that Solomon might have the means whereby this could be done.

We have in chapter 29:1-2, the statement to Solomon his son — the father to the son — the one that is going to carry on that which he had established: “Furthermore, David the king said unto all the congregation” (the word in the Hebrew is similar to the word “ecclesia”), “Solomon my son, whom alone God hath chosen, is young and tender, and the work is great, for the palace (that is the temple) is not for man, but for Yahweh Elohim. Now I have prepared with all my might for the house of my God, the gold for things to be made of gold and silver for things of silver, and brass for things of brass, and iron for things of iron, and wood for things of wood, onyx stones and stones to be set, glistening stones, and of divers colours and all manner of precious stones, and marble stones in abundance. Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver...” given it unto that purpose. Now there is our man of faith. “I have prepared *with all my might with all my affection....* that I might be able to store up that which is going to glamorise the temple of the living God”. The whole of his life

was bound around these things: the keenness and the dedication and the enthusiasm of this old man that stood up at that time, must have penetrated the whole of that great congregation that was before him.

It was not easy work that he did, even though he was king. There was a difficulty associated with it: and as we read the life of David, we see those difficulties that sometimes almost overwhelmed him.

So when you come to the Psalms and you read in them of how problems and difficulties almost destroyed him, understand that that is very, very real to the mind of David. Though he was king and though at this time he was triumphant in the earth, it was not always like that. He had enemies about him, and those enemies were there to try to undermine him. He had to flee before Saul; he had to endure the rebellion of his own children; and yet, through it all, there was one thing that motivated him — the things of Yahweh.

But it was not easy.

He tells us this in 1 Chronicles 22:14: “Now behold...” — have a look at this — “in my trouble I have prepared for the house of Yahweh, an hundred thousand talents of gold” and so forth. Wherever David went, in all the victories that he won, he demanded of the conquered the wealth and treasures for his realm, and he stored that up, that it might be there for Solomon his son; that it might grace the temple that Solomon would build. And, as he says, here, “Behold, in my trouble I have done this... I have overcome that trouble and I have prepared for the work of God”.

He did not see the temple, because he died before it was completed. But he did see it in outline. He saw that temple in exactly the

same way as we can see the temple of the age to come, if we study the plans and specifications given in the closing chapters of Ezekiel. David could see the temple just as vividly as that, because, of course, the plans and specifications had been given unto David.

Now I believe that David would have prayed unto the Father when he was not allowed to build that temple — he would have prayed unto the Father, that the Father would give him a vision, and an outline of the temple, that he might mentally visualise that place, that he might at least see it in anticipation.

And I believe the earnest prayer of David would have ascended unto the Father, as the king accepted the fact that he could not build the temple — at least let him have an understanding of the glory of that place! And that was granted him.

In 1 Chronicles 28, David received the blueprints of the structure that his son would build. We read in verse 11, "Then David gave to Solomon, his son, the pattern of the porch, and of the houses thereof, and of the treasures thereof, and of all the upper chambers thereof, and the inner parlours thereof, and of the place of the mercy seat. And the pattern of all that he had by the Spirit, of the courts of the house of Yahweh". So he had been inspired to set out the plans and specifications of the temple that Solomon built. He would see it, he would understand it as he took those plans and specifications and made a mental picture of that which had been set before him. He says in verse 19 to Solomon: "All this, said David, Yahweh made me understand in writing by His hand upon me, even all the works of this pattern. And David said to Solomon his son, Be strong and of good courage, and do it: fear not nor be dismayed:

for Yahweh Elohim, even my God, will be with thee. He will not fail nor forsake thee, until thou hast finished all the work for the service of the house of Yahweh".

So by inspiration these plans and specifications had been given unto David. He knew the size of the temple; he knew how it would look; he knew the very pattern that was set down by Almighty God; and he knew the appointments of the various places of the temple; what the priests would do, and what the porters would do. Every one of the ordinances of the temple had been given unto David, and he passed it on to Solomon.

Much the same, of course, as the Truth has been revived by Bro. Thomas in these closing days of the Gentiles, and the pattern and the plans of the house of prayer that is being built now of living stones, has been passed into our hands. And it has been, as it were, that the patterns and the plans of that have been given unto us, and we now must carry on the work that they have put down. "Be strong and of good courage and do it: fear not, nor be dismayed."

So the work was given unto Solomon.

A Spirit That Overcomes Weakness

In the second verse of that chapter we read this morning, there is a very, very remarkable statement. We read there that "David, the king, stood up upon his feet. . .". He stood up upon his feet! He stood up, actually as a servant would stand when the master calls. But there is more behind that statement. We read that "he stood up upon his feet". David was desperately sick at the time; he was on his deathbed. When, earlier, the act of sedition by Adonijah had been reported, he was too ill to get out of bed for that. He directed his officials

to carry the matter out and have Solomon anointed king in Gihon. But he could not get out himself; he had not the physical stamina to do so. He was ill in bed, and so desperately ill at that time that he had to pass that work on to someone else.

But here is a greater work — a greater work than suppressing the sedition, or of setting Solomon as king in Israel. This is the work of Yahweh; this is the temple of the living God; this is the great objective in all his life, which he had hoped to see. So David stands upon his feet; he gets out of that bed; he gathers those people together, and he sets before them what they ought to do and something that they had to carry out, because it was desperately needed in the midst of Israel. And so strong was the motivation of that man; so determined was he to carry out the work of God, that as far as he was concerned, he stood up and he called his people to him, and he said: “Hear me, my brethren, and my people: As for me, I had in mine heart to build an house...” I was not permitted to do so, so I have passed it on to Solomon my son, appointed of Yahweh to that end. As he carries this out, David is going to forward the work that it had been his ambition to do from the very beginning as a young man, and he is going to give that into the hands of Solomon, that Solomon might complete it.

You see, there we have a man of faith. And that man of faith saw beyond anything else in life, that motive. That is why David, with all his faults, is called a “man after God’s own heart”, because he was single-minded, as was Paul — “This one thing I do”

Now as he stands before the people, to set forth these principles before them, he also tells them how to carry the work out, and he gives

them in this chapter, instruction and encouragement to that end warning them that the work they are engaged upon is a Divine work: they cannot take it in hand and do it as they want to do it. There are certain plans and specifications he has received from Yahweh and ceremonially on that day of glory, passes it on to Solomon his son, and calls upon him to carry this out. And he says it must be carried out according to the terms and specifications laid down of Yahweh. He cannot please himself. He has got to carry that pattern out exclusively in accordance with the will of Yahweh, the architect of that temple. He is like Moses who received the pattern of the tabernacle. “See that thou build it according to the pattern given thee in the mount” was the specific instructions of Yahweh. That now is passed on to Solomon, in relation to the temple.

And that is passed on to us also, brethren and sisters, in relation to the Truth that we have today. We cannot please ourselves — we might *like* to please ourselves. But there are certain patterns and specifications laid down and we have got to carry them out. Sometimes it is rather troublous to do so, and we would prefer some alternative in order to follow that. But, you know there are *no* alternatives with Yahweh — *none whatever!* And we must carry out according to that. If not if we do not do that, then we are going to fail in the building that Yahweh desires to see.

Reward of Labour

In 1 Corinthians, there are some very remarkable words of Paul that, in a way, are similar to these words that David is telling to Solomon his son. He says in 1 Corinthians 3:9, “We are labourers together with God”. Now that is a very honoured

position — We are labourers together with God! We are under the direction of Yahweh. Naturally, if we are labourers together with God we have to carry out the work according to His specifications. Paul was doing that. He was very careful to see that whatever he did was in accordance with those specifications. He describes himself as a “wise master-builder”, and says in verse 10 “I have laid the foundation and another buildeth thereon”. Then he issues a warning: “Let every man take heed how he buildeth thereon”. You cannot select another foundation. That has been laid. But you can build on that foundation in a way that is not approved of Yahweh. The foundation is alright, but the erection upon that foundation may not be. “Now if any man”, says Paul in verse 12, “build upon this foundation gold, silver, precious stones, hay, wood, stubble, every man’s work will be made manifest, for the day will manifest it”. It is going to be tested by fire.

When the Lord Jesus Christ returns to this earth and we are gathered before him, it is not a matter merely whether we are righteous or unrighteous; not a matter merely whether we will gain the kingdom or not, but there is going to be assessed the very quality of the work that we do for Almighty God. It does not matter what style of work we are engaged upon: it can be the humblest work in any ecclesia. We can do it as “unto Yahweh” or not. We must be extremely careful the way we work in anything that Yahweh has given into our hands to do. There is not a single item of work within the compass of the things of Yahweh — whether it is putting a leaflet in a letter box, or whether it is speaking from a public address platform, or whatever it is — that is

unimportant. When a person goes out in that fashion, he goes out for God and the seal of Yahweh is on him. And what he does is taken heed of in heaven. Whatever we do as far as the Truth is concerned, we must give it our best. That is what is meant by “gold and silver and precious stones” which will endure the fire. The hay, stubble and wood will not endure the fire. And the fire of judgment is going to assess the quality of our work as well as also the fact that we might be saved. We need to bear that in mind.

See what he says in verse 14 — “If any man’s work abide which he hath built thereon” he is going to receive a reward.

Something in addition to life eternal. David will receive a position of doorkeeper in the temple; he set his heart on that. His work will sustain the fire of judgment. “But,” we read in verse 15, “if any man’s work shall be burned, he will suffer loss, though he himself may be saved, yet as by fire”. In this chapter the apostle is dealing with three classes of labourers. There are the wise — that’s the apostle Paul — who receive wages; there are the unwise, who introduce wrong material, and have their wages reduced (“suffer loss” v. 15); and there are those that destroy, and will in turn be destroyed, and they are referred to as “defiling” the temple of God — the word means “destroy”. And they will be destroyed!

Thus, there are various types of labourers. So it is in this day of glory as far as David is concerned, and his anxious desire — as you could understand in the fact that the whole of his life has been given to this project and the wealth has been gathered up in every way, and the gold, and silver, and precious stones and so forth. His great desire is for the consummation of his great objec-

tive — the establishment of that temple — and he sets before the people, and before his son Solomon, the conditions for success.

When you look closely at this chapter, a very dramatic picture emerges. I can imagine David before the company of people there, a great august company of all the princes and notables of the realm gathered before him. Probably, he would be on a platform lifted up before them so that he could speak to the people. Before him would be Solomon, to whom he has passed the plans and specifications of that temple.

But I would imagine that Solomon, the son, would kneel before his father, as the father placed into his hands the documents that laid the foundations for the building of that temple.

And now before the whole of the people, and gathering them likewise into his exhortation, he exhorts Solomon what he must do in the days that are before him. He sets before Solomon, the conditions of success: and those conditions of success are retained to this very day and they are set before us in this chapter.

Verses 7 and 8 declare: “Moreover, I will establish his kingdom forever, if he be constant to do my commandments and my statutes as at this day. Now therefore in the sight of all the congregation of Yahweh and in the audience of the people, *keep* and *seek* for all the commandments of Yahweh thy God”.

Now, here is the first essential. He is to “keep and seek”. He is to carefully assess what the commandments of God require, and he is to carry out those commandments. He is to perform these things. It is not merely to seek them that he might see the wonder of the commandments of Yahweh, but to carry them out. To seek a thing is to give yourself to that

end. It is not a mere passive action. You are pursuing an objective, and therefore “to seek” in that fashion is to actively pursue the matter that is set before him. To do that, one needs to be enthusiastic for the things of God; one must understand why one is called upon to pursue this. We won’t pursue or seek the commandments of God unless we are enthusiastic to keep them. We would prefer not to know about them if we are not going to keep them. So the first essential is to have an active interest in what the commandments of Yahweh entail upon us. That is the responsibility that falls upon us in our day and generation. We need to know what God wants: we need to honour Him by seeking those things out. And we must pursue those things to the ultimate end.

Come to know David’s God!

The second need in this exhortation of David, was a personal knowledge of God. Verse 9: “Thou, Solomon my son, know thou the God of thy father”. Notice the language: “*The God of thy father*”. “Solomon, come to understand *my God*.... the One that has been with me in all the circumstances of life ... the One on whom I have been able to draw and upon whom I have been able to lean... the One that has brought me to this moment of triumph, where the whole nation is humbled before me, and I am king of the land ... the One whom I have *loved* to have served by building that temple. But you, my son, will carry it out.... so, know thou the *God of Thy father*”.

And to me, that’s a marvellous thing for a father to say to his son.

The word “know” in this verse is similar, in its Hebrew form to the word in John 17: “This is life eternal to *know*Thee”. It speaks of a per-

sonal knowledge of God. It is the same word as in the 4th of Genesis where Adam "knew" his wife Eve, and she conceived and bore a son. The association of two people in that intimate fashion produces new life. So it will with Solomon if he comes to *know* Yahweh in that fashion: if he comes to understand the God of his father, because the God of his father was the One that sustained him in every circumstance of life, and He was the One, also, that disciplined David when David needed discipline. He was the One that was with David when he walked across the plain of Elah to battle with Goliath: He was the One that was with David in all the circumstances of life. In moments of triumph, and sometimes moments of tragedy. Never at any stage was David separated from his God. In every circumstance, He was there.

Notice verse 20: David said to Solomon his son "Be strong and of good courage and do it, fear not nor be dismayed, for Yahweh Elohim, *even my God, — my Elohim —* will be with thee". David had spoken about this, and he knew concerning this, because in his own experience of life there was the circumstances of the Elohim of Yahweh that overshadowed the life of David. Now he called upon people to "taste and see that Yahweh is good". The "angel of Yahweh", he said, "encampeth around the righteous and delivereth them". "That's *my God*, Solomon my son". Then before the whole of that congregation — a dramatic moment, when, I believe, that boy would have been kneeling before his father, he gives him that exhortation and calls upon them all to witness the power, the majesty and the requirements of "Yahweh *my God*".

Solomon had to understand the God of his father, for He was the

foundation of that family. That family would be nothing without Yahweh. Without Yahweh, it is only the "son of Jesse", as Saul contemptuously called David. But with God, who is going to frustrate that family? That family will be in the kingdom as we learn in the 12th chapter of Zechariah. The Messiah is of that family of David, because God was with him.

Personal Commitment

The third need David set before them is "a perfect heart". The word "perfect" in that verse does not mean perfect in the sense that there is no sin. The Hebrew word means "to be at one". It means a perfect heart, a heart complete with God. It is at one with God, and David was at one with God. I believe that even in the moment of David's sin, he would still be one with God, in this sense — that, when the knowledge of this came home to him (as it did with chilling force), he realised what he ought to do. He was one with God; his heart was generally perfect with his God — whole and at one with Him. And that word "perfect" used there, is really a word that speaks of close fellowship with God. It means to be completely at one; so, bound together in close fellowship with God. *That perfect heart Solomon must develop.* And he is to *serve* Him with a perfect heart. He is to "labour" — that's what the word means — and to work for God, in a way that God will approve — in complete fellowship and oneness with the Father in the heavens.

Always Abounding

The fourth need that he sets before us there is "willingly" — to do so "willingly". "A perfect heart and with a willing mind".

A "willing mind" is a cheerful

mind. A willing mind is a mind that wants to do the work that is set before it. If a person is willing he is very happy in the labour that he is doing. So his heart is not only perfect or one with God, he identifies himself with the objective of God: and therefore he works willingly and cheerfully with his God. He sets himself that great objective and that is the way that he is going to work. He is going to identify himself with God if he is of such a character as that; if his mind is like that. If, mentally, he is attune to the things of God, he sees the success of the things of God as his success: he sees the opposition to the things of God as his opposition. That is what David said concerning the enemies of Yahweh: "I hate them with a perfect hatred: I count them as my enemies". While he would extend mercy to *his* real enemies such as Saul, those that were opposed to Almighty God were the enemies of David. But Solomon had to manifest himself in a willing heart, that people might see that he is enthusiastic and cheerful in the things and the work which he had set himself.

Examine The Heart

And then the fifth need expressed in that same verse, is to understand and recognise the One whom we worship. So he says, "for Yahweh searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off forever".

There were kings in Israel, who externally seemed to be seeking their God, but in heart they never did. And that is what David is talking about here. It's not merely a matter of externals. It's a matter of the heart. It's when a person is in the presence of Yahweh and on his own,

and he speaks with Yahweh and knows that Almighty God understands the innermost part of his heart.

"He searcheth all hearts, and understandeth all the imaginations of the thoughts". That's the One we are worshipping this morning. He is examining our heart now. He knows exactly the situation with us. He knows our motivation. He knows why we do a certain thing. Is it for our own aggrandisement or is it a service to Him? Are we prepared to sacrifice to that end, or not? He understands these things.

That One whom we serve is the same One as Paul, likewise, brings before our mind. In Hebrews 4:12 the apostle tells us this concerning Him: "For the Word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit" The Word alone can do that; there is no knife that can get there. The Word of God alone can separate that which is soulish from that which is spiritual: that which is merely fleshly from that which is God-motivated. We cannot determine that in each one of us. We may make a mistake. The Word of God does not! It penetrates into the innermost parts of the heart and sets that out very, very clearly. "Piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a critic of the thoughts and intents of the heart".

That's what this Word is to us. It becomes our critic. It criticises our motives and criticises our objectives. "...neither is there any creature that is not manifest in His sight, for all things are naked and open unto the eyes of Him with whom we have to do". That's the One we are serving.

In similar words to those of David before Solomon, we have in Revela-

tion 2:23, "I will kill her children with death and all the ecclesia shall know that I am He which searcheth the reins and the hearts, and I will give unto every one of you according to your works". The reins and the heart — the kidneys and the heart, because the kidney is the seat of emotion, and the heart is the seat of intellectual understanding, and He examines both.

He examines our intellectual understanding, and our emotion, because our emotion should be with God, too. We are not to be cold and indifferent to the things of God: we have to be warm and vibrant. We have to have an emotion that will motivate us and move us.

Why?

Because God is talking to us, and God is directing us, and He searches the heart and reins. Just as when they took a sacrifice. It may be a burnt offering. They opened that up and they searched it — is it perfect? And *then* it was offered.

He takes our life, which should be a sacrifice to Him, and He searches into that heart and reins — He searches our minds and understanding. He searches our emotions, why we are doing a certain thing; and He understands, and we will not delude Him in any way whatsoever.

Final Message to his Son

We come to the final exhortation of David to Solomon in the 20th verse:

"And David said to Solomon, Be strong and of good courage and do it, fear not nor be dismayed, for Yahweh Elohim, even my God will be with thee: He will not fail thee nor forsake thee, until thou hast finished all the work for the service of the house of Yahweh".

There we have the marvellous final exhortation to Solomon; and as

the aged father spoke to the son on that day — the hero of many a battle as the people well knew, the one whom Yahweh had spoken to as they also knew — he was able to speak to his son, and say "He will not fail thee nor forsake thee", and they had evidence of that in the man David, as he stood up before the whole of that people, because the covenant had been made with him, and all Israel knew on that day that it was not Solomon his son, but David the father that had accomplished that, and brought that covenant — that covenant which one day will be vindicated in all the earth.

David's Last Prayer

The last words of David in the Word of God is his prayer.

We read in the next chapter, verse 10, "Then David blessed Yahweh before all the congregation and David said, Blessed be thou Yahweh Elohim of Israel our Father for ever and ever". Very similar to the Lord's prayer, it is. "Thine, O Yahweh, is the greatness and the power and the glory and the victory and the majesty. For all that is in the heaven and all that is in the earth is thine: thine is the kingdom O Yahweh. Thou art exalted as head above all. Both riches and honour come of Thee, and thou reignest over all, and in thy hand is power and might, and in thy hand it is to make great and to give strength unto all. Now therefore our God we thank thee and praise thy glorious Name. But who am I and what is my people that we should be able to offer so willingly after this sort, for all things come of thee and of thine own have we given thee". We're nothing! "We are strangers and sojourners as were our fathers: our days on earth are a shadow, there is none abiding: O Yahweh, our God, all this store that we have

prepared to build Thee an house for Thy holy name, cometh of Thine hand, and it is all Thine own. I know also my God that Thou triest the heart”.

...how he knew that, how he knew that....

...when he composed Psalm 51: when he was on the floor of the palace, humbly before his God, and before Nathan the prophet!

“I know also my God that Thou triest the heart, and hast pleasure in uprightness. As for me in the uprightness of mine heart, I have willingly offered these things and now I have seen with joy Thy people, which are present here to offer willingly unto thee. O Yahweh Elohim of Abraham, Isaac and of Israel, our father, keep this for ever in the imaginations of the thoughts of the hearts of Thy people and prepare their heart unto Thee, and give unto Solomon my son a perfect heart, to keep Thy commandments, Thy testimonies, Thy statutes, and to do all these things and to build the palace for which I have made provision”.

Then he finally blessed the congregation.

“Now bless Yahweh your God. And all the congregation blessed

Yahweh God of their fathers”.

What Remains Today?

Those are the last words of David 'til we see him again, God permitting it, in the age to come.

The last words of David — a prayer, and what a prayer it is! How it gathers all the strength of his life together and all the ambition that he ever had in the spiritual realm in the things that Yahweh had set before him.

What happened, David? What happened? Go to the days of Jeremiah, and see that temple a burnt ruin; see the very ones unto whom had been given the custody of the Truth in those days so act that the Truth was in the ground.

The man of that day wrote a lamentation.

We have the Truth now, brethren and sisters. It is what we are going to do with that, that counts now. The lives of those men are past — our's remain.

May it be that in the strength of Yahweh, we sustain ourselves in integrity before Him, and that in the day of triumph, we might be with David and the Lord Jesus Christ, as of their own.

HPM

Final Study

Space prevents inclusion of Brother Mansfield's final study given at Woodville Ecclesia on Wednesday, October 14th, but we hope, God willing, to include that in the next issue. It concerns the remarkable work of the Apostle Paul, as he greets the elders of Ephesus for the last time, and Brother Mansfield drew comments from Acts 20 and the words of the Lord to that same ecclesia some years later as recorded in Revelation 2. Very personal and vital exhortation contained in the study will be long remembered by those present, as the need for purity of faith and sincerity of action was emphasised — if the lampstands of the present age are not to be removed!

As the speaker has previously commented: “How wise it is to humbly submit to whatever trials may come upon one; to act the part of a slave if necessary, realising that if it is done in faith it is pleasing to God Who is able and willing to reward and elevate those who do His will.”

EXPOSITION

(3) The Atonement

Relationship Between Sin & Death

"Our old man was crucified with him, so that the body of sin may be rendered powerless; that we may no longer be enslaved to sin..." — Rom. 6:6 (Diag.)

Christ Died Unto Sin Once

In arriving at a correct understanding of the doctrine of the Atonement, it is crucial to comprehend the relationship between "sin" and "death" as the terms are used in Scripture.

Whilst "sin" is man's greatest enemy, it is necessary to lay the primary blame for his inherent physical condition upon that which is the *source* of sin — the flesh.

Paul provides a moving example of the truth of this in his plaintive cry: "O wretched man that I am! Who shall deliver me from the body of this death?" (Rom. 7:24). In his statement of acknowledgement: "What a wretched man I am!" he was openly declaring his true state. His confession provided an earnest summary to the revelation given in earlier verses (Vv14-23). His next words: "Who shall deliver me..?" show that he realised that he was unable to deliver himself from the effects of his sin-prone, death-stricken nature. Such a deliverance could only come to Paul through the intervention of God. Hence his anguished plea: "Who shall deliver me from the *body* of this death? — Or: "Who shall rescue me *out of this body*, DOOMED TO DEATH? "

(Roth.) — Or: "Who will deliver me from this *body*, which is dragging me down to *death*?" (T.C.N.T.).

Paul was not speaking of "sin" — as of acts committed — as being the root of his suffering and his fleshly destiny, but rather *his "body"*, his nature. He used this terminology because "the body" is the *arena* in which "sin" desires to reign supreme. "Sin" cannot be manifested anywhere, other than in the human body.

Therefore, in writing so eloquently upon this subject, Paul effectively speaks for all humanity, including the Lord Jesus Christ, who had been born with the same nature as Paul and ourselves.

If Paul needed to be delivered "out of" (Gk., *ek*) this death-stricken Adamic nature, so did the Son of God.

Earlier in this epistle the apostle had stated: "Christ, having been raised *out of (ek)* dead ones, *death* no longer *lords it over him ...*" (Rom. 6:9, lit. Gk.). Therefore, so long as the Lord remained in a state of Adamic nature, death certainly had dominion or lordship over him. It should be observed that whilst this verse shows clearly the relationship between death and the Lord's hu-

man nature, in no sense whatever did the apostle associate "sin" — as acts of transgression — with the Son of God. The full emphasis of his comments in the verses referred to from Romans 7 is related to the *nature* which Christ bore when he came into the world. Thus, the inherent weakness in human nature was something which had to be overcome. Even in God's own Son.

Continuing this reasoning, Paul added: "He (Christ) died *unto sin once ...*" (v10). Since the Lord was never guilty of actual transgression, "sin" is here stated by metonymy.*

Biblical Definitions of "Sin"

Sin is used in two ways in Scripture: one is to describe actual transgression of divine commandments; the other, to define a physical condition. Upon this aspect of the subject, some pertinent comments from *Elpis Israel* should be considered:

"The word *sin* is used in two principle acceptations in the Scriptures. It signifies, in the first place, the transgression of the law; and in the next, it represents that physical principle of the animal nature which is the cause of all its diseases, death and resolution into dust. It is that in the flesh 'which has the power of death'; and it is called 'sin' because the development or fixation of this evil in the flesh was the result of transgression..." (p. 126, 1942 ed.).

"Sin, I say, is a synonym for human nature. Hence, the flesh is invariably regarded as unclean..." (p. 127).

"This view of sin in the flesh is enlightening in the things concerning Jesus. The Apostle says, 'God made him to be sin for us, who knew no sin' (2 Cor. 5:21); and this he explains in another place by saying, that, 'He sent His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh...' (Rom. 8:3)." (p. 128).

"Children are born sinners or unclean, because they are born of sinful flesh; and 'that which is born of the flesh is flesh' or sin. This is a misfortune, not a crime. They did not will to be born sinners. They have no choice in the case; for, it is written, 'The creature was made subject to the evil, not willingly, but by reason of him who subjected it in hope' (Rom. 8:20)... Hence, the Apostle says, 'By Adam's disobedience the many were made sinners' (Rom. 5:19); that is, they were endowed with a nature like his, which had become unclean, as a result of disobedience..." (p. 130).

Whilst readily acknowledging the truth of Brother Thomas' assertion that "sin is used in two principal acceptations in the Scriptures" we believe it exhortatory to consider two manifestations of "sin" as the "transgression of law". The first of these is the sin which occurs as the result of weakness in an individual whose disposition is to *repudiate* sin. "All unrighteousness is sin" (1 Jn. 5:17). Forgiveness may be sought and found for such sins when a correct and humble disposition is manifested (1 Jn. 1:9-10).

Sinning Wilfully

A second form of active sin, is that which is freely and knowingly practised. With such persons, sin is accepted as a way of life. They reveal an uncaring attitude towards sin; or, perhaps, live a way of life which is a blatant and impudent denial of divine precepts. Such an attitude towards sin is expressed in the words of John: "The sin is the lawlessness..." (1 Jn. 3:4, lit. Gk.).

The word rendered "lawlessness" (*anomia*) signifies "against law". Note the expression "whosoever committeth sin..." The word "committeth" does not relate to a single

* "Metonymy" signifies the using of a word to represent the thing *actually* meant; i.e. the term "the crown" is at times used to represent the personage of the Monarch. Here, as elsewhere, "sin" is used to represent the flesh, i.e. Adamic nature. Christ was related to "sin" because he bore our nature. He was also related to death for the same reason.

act of sin, but implies walking in sin as a way of life. Hence, "everyone who *lives* sinfully..." (T.C.N.T.). The word has also been rendered "practices" (Diag.). The term implies a state of mind wherein there is no genuine repudiation of sin.

Thus, "if we sin wilfully (the word indicates not a single act, but a condition deliberately chosen and persisted in) after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins..." (Heb. 10:26).

The Deceitfulness of Sin

Every saint must be aware of "the *deceitfulness* of sin" (Heb. 3:13) — a word which means "to cheat, deceive, beguile, mislead, fraudulent..." (cp. James 1:14-15; Mat. 5:28). These various meanings describe a "confidence" man; a trickster, who smoothly and cleverly presents delusion and deception in a specious and plausible manner. Such is the way in which "sin" deceives the individual.

Today, more than ever before, "sin" is presented as being the norm for human behaviour. Every form of wickedness, immorality and ungodliness is set forth as being rational, reasonable and acceptable.

Sons and daughters of God must not only be able to clearly define sin: they must possess a state of awareness concerning the ever-present danger of breaching God's righteous precepts.

What of the widely accepted view that "It is not what we *do* that is of importance, but *why* we do it..."?

On this question, the following advice is valuable:

"If our motives are truly sound, we will seek out the will of God and do it... When Paul taught that we are not under law but under grace... he did not mean that we can ignore law,

nor that we will be saved whether we obey God or not..." (H. P. Mansfield, *The Test of True Love*, p. 46).

Yahweh's true saints must clearly understand the insidious effects of the *deceitfulness* of sin, and remain ever on guard against them.

The State of Human Nature

Job spoke of "man that is born of woman..." (ch. 14:1-2). He described *every* man of Adam's race. These two verses provide a summary of the inherent weaknesses in human nature: it is of "few days..." "full of trouble..." "like a flower" (of limited duration)... "is cut down" (Man dies because the nature he bears is corruptible).

Job followed these terms, so descriptive of fallen Adamic nature, with the question: "Who can bring a clean thing out of an unclean?" To which he immediately provided an unequivocal answer: "*Not one!*" Human nature is corruptible at its source. Therefore, how could any woman produce from within herself a creature who is different from herself? It would be quite impossible to do so. Christ stated the case, simply: "That, having been born out of the flesh *is* flesh..." (Jn. 3:6, lit. Gk.).

David wrote in similar vein: "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Psa. 51:5). The Psalmist was not claiming that his conception had been an act of sin (cp. Heb. 13:4; 1 Cor. 7:38; 1 Tim. 4:3), but that both his parents were "sold under sin" (Rom. 7:14) by the very nature they bore.

These Scriptural statements define the state of human nature from the time sin entered into the world.

In this respect we emphasise our repudiation of the Roman Catholic doctrine of 'Original Sin', which

teaches that God punishes humanity for the sin which Adam committed. As quoted earlier from the pen of Brother Thomas: "Sin is a synonym for human nature... This is a misfortune, not a crime..."

Because fallen Adamic nature is the *source* of sin, it is correctly described in Scripture as 'sin'. All Adam's descendants, including the Lord Jesus Christ, have inherited an identical nature.

Yahweh Is Just

There should, then, be no great difficulty in understanding the words of Paul: "For He (God) hath made him (Christ) to be *sin* for us, who knew no *sin*..." (2 Cor. 5:21). The word "sin", occurring twice in this passage, is the same word in the Greek.

John wrote: "If we say that we have no *sin*, we deceive ourselves, and the truth is not in us..."

Observe that John does not say "if we say that we *do not* sin..." The word rendered "have" (A.V.) means "to have, to hold, implying present, continued having, or lasting possession..." (Bullinger, 1 Jhn. 1:8).

In this passage, the word "sin" is the Gk., *hamartia*, and is in the singular, without the definite article. This is significant. Some "clean-flesh" theorists claim that the flesh of humankind remains in the original "very good" state, until actual transgression occurs. 1 Jhn. 1:8 reveals that sin is not simply something we do: it is also something which is inherently identified with fallen human nature.

This is stressed when verse 8 is contrasted with verse 9: "If we confess our sins (plural), he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness..." Thus, in verse 8 John

acknowledged our sin-nature, whilst in the following verse he wrote of the *out-working* of that nature in actual sins committed. It is helpful to consider the way in which "sin" occurs in the Greek of the New Testament as both a noun (which refers to a person, place or thing) and as a verb (descriptive of an *action*).

All Adam's progeny have been born into a constitution of "sin". "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Rom. 5:19). Have "many" been "made" transgressors of God's law because of Adam's sin? To teach such would be to make Yahweh unjust. The passage should be rendered: "Through the one man's disobedience the many were constituted sinners, so through the obedience of the one, the many shall be constituted righteous..." Here, "sin" is a synonym for human nature, as in other places. Note also verse 21: "Sin hath reigned unto death..." Could it ever be claimed that a particular act of sin could possibly "reign" as a monarch, to the very moment of the sinner's death? By no means. What is it then, that "reigns" unto "death"? It can be only the flesh, which, by nature, "reigns" over the human race.

Similarly, when Paul told the Roman believers: "Ye were the servants of sin" what could he have meant, other than that they had, prior to their conversion to Christ, been bond-slaves to the desires and dictates of the flesh?

Again, when Paul wrote of "sin that dwelleth in me" (Rom. 7:17), to what could he have been referring, but the motivating power of the flesh?

Christ, Not A Transgressor

Thus, using the same terminology

in the same way, it could be said that the Lord Jesus, being a partaker of our nature, "died unto sin once..." (Rom. 6:10). Did the Lord die because he had actually transgressed against divine commandments? By no means. The apostle was here stating that the Lord, having consistently and perfectly put to death the evil impulses of the flesh throughout his life, finally did so literally, in the manner of his death upon the stake; thereby, "once" and for all, putting to death "sin" — or, human nature.

The Lord taught that the flesh was incapable of producing anything of worth (Jhn. 6:63).

Paul's teaching is in complete harmony with that of Christ. "For we know that the law is spiritual: but I am carnal, sold under sin..." (Rom. 7:14). The law was indeed spiritual, for it came from God. However, by implication, Paul posed another question: Is it only because of sins actually committed that we die? If such a question was answered in the affirmative, how would we explain the deaths of newborn infants, untainted by acts of sin? The truth is that the law could not save Paul from death. We are born with a nature which is death-stricken, subject to death. This was Paul's situation at the time he wrote this epistle. "I am carnal", he wrote; not: "I was carnal..." Rotherham renders it: "I, however, am a creature of flesh..."

Whilst in the condition of fallen

Adamic nature, Paul, in common with all humanity, was "sold under sin..." The allegory of master and slave is unmistakeable. Hence, "I know that there is nothing good in me — I mean in my earthly nature..." (v.18, T.C.N.T.). Not only is it impossible for the flesh to produce any "good thing", but the spirit of the Truth is at war with the flesh (Rom. 6:11-18). "I have the desire to do what is good", wrote Paul humbly, "but I cannot carry it out. For what I do is not the good I want to do; no, the evil I do not want to do, this I keep on doing..." (Rom. 7:18-19, N.I.V.).

Paul's sole desire was to serve Christ. But "sin" (i.e. his "sin-nature" was ever-present as a belligerent adversary to the things of God.

Despite such weakness, Paul did not accept the inherent weakness of his nature as an excuse to "continue in sin". He was determined to war the warfare of faith, fighting the evil propensities of the flesh, till death put an end to his struggle (2 Tim. 4:7). Thus, his faith triumphed: "I thank God through Jesus Christ our Lord!" (Rom. 7:25).

We, too, must repudiate the flesh, loving "righteousness" and hating "wickedness" (Ps. 45:7).

And, like Paul, we must strive wholeheartedly to follow and imitate the Lord Jesus Christ.

J. Ullman (W.A.).

Human nature is the most unreliable thing under the sun. What it does and says at one time it will change at another. "Put not your trust in princes, nor in the son of man in whom there is no help". Help and stimulus may be gathered from men's lives, but we have to see to it that the examples which we follow are approved by the Scriptures — Christ, Paul, the prophets are all cited in these writings as examples to be followed. But if we examine these men's lives we shall find that they radiate the divine will and not the selfish strivings of the flesh. "I know that in me (that is, in my flesh) dwelleth no good thing".

LOGOS COMMUNICATIONS

We have been extremely gratified by the considerable expressions of sympathy received following the death of the Editor, Bro. H.P. Mansfield. We deeply appreciate all such comments, and trust that our readers will be patient as they await a personal reply. The editor's desk was often filled with letters from readers — and from this room went forth his thoughtful advice and instruction.

Though his presence is missed, we invite readers to maintain their personal contact with us through the regular pages of Logos.

In our desire to share our sorrow — and gratitude to Yahweh for the work accomplished — we reproduce a few of the comments received:



“We were deeply saddened by the falling asleep of our dear Bro. Perce. His previous writings will continue to be a strength and encouragement to us all....” (Upper Coopers Creek Ecclesia).

“He fell asleep in Christ on the day the Ezekiel reading spoke of the inner buildings where the immortals minister in the Age to come. The reading today introduces the majestic arrival of the elohim of the age to come. But I think the only tribute worthwhile to Bro. Mansfield, is to help to keep brightly burning the light he lit 54 volumes ago” (B.P., Tas.).

“We had hoped that Bro. Perce would not have fallen asleep before the return of the Messiah. We desire all the more Christ's return. Our brother was a pioneer in the true sense of the word, a champion

for the Faith. We pray and hope that the work he has begun and maintained for so many years, may continue. We need that constant exhortational reminder from the pages of *Logos* to hold fast the Faith, and that refreshing exegesis found in the *Christadelphian Expositor* (R. & L.M., Vic.).

“My prayerful sympathy is drawn forth from me to you, and your family, in your recent loss. Only temporary, and that is what we rejoice in and draw strength from, in the full confidence in the imminent resurrection of all our loved ones” (W.E., S.A.).

“We are deeply saddened to hear of the death of our esteemed Bro. Mansfield. His passing brings us sadness, and yet joy that his pilgrimage was fully effective until the end of his days. We are cer-

tainly richer for his labours in the Word” (New Lynn Ecclesia, N.Z.).

“The Hobart Ecclesia wishes to place on record its appreciation of the labours of Bro. Mansfield; the willing assistance which he gave to the work in Tasmania from which we have gained much. We received much help and support in many ways and we are grateful to our heavenly Father for the spirit of co-operation which was manifested. We pray that Yahweh's richest blessing may rest upon you in your labours to sustain the work which has benefited so many” (H.T., Hobart Ecclesia).

“No doubt your feelings at the moment will be those of Bro. Roberts when Bro. Thomas fell asleep; a feeling of inadequacy to fulfil Bro. Perce's commitment to

extent he has done. But the work must go on. Yahweh's truth never fails, and our thoughts are very much with you at this trying time. We encourage you in your adherence to the pioneering spirit which Bro. Perce recaptured so well. We feel sure it is your determination to adhere to the same spirit, and wish to let you know that you certainly have a great deal of support for your stand" (P. & Y.B., N.Z.).

"The events over the last few days, were a great shock to many, including myself. Although I was not in "full" agreement with your father, I have no doubt that, he was a "pillar" of strength, to the ecclesia and a "legend in his own time", and, will be sorely missed, not only by you and yours, but to Christadelphia also. My thoughts have been with you" (D.H., SA).

"Your father was dear to all of us because of his love and labour for the Truth. Many of us have received personal benefits from his ministrations and sound guidance in a number of areas of life. I have personally, and I will miss his sterling exhortations to rise up and build. The ecclesial world will miss his wise counsel, though some have already spurned his advice. But the work must, and will, carry on according to Yahweh's good blessings. I recall those sober and encouraging words of Paul: 'If God be for us, who can be against us'. Perhaps under the present circumstances we need to keep this in perspective,

and to recall that all labours are in vain without the Divine blessing" (R.McA. NSW).

"I well remember holding the manuscript for printing *Logos* in my hands when I was about 16 and can still remember your cousin impressing on me the importance of carefully reading the proofs. I did not realise then that even at that early stage of my life an impression was being made. I recall reading the *Herald* on *The Devil Defined*, and seeing the logic of the argument immediately, although I had no interest in religion at that stage. I could say many more things, but in closing I would like to encourage you in the very large task ahead of you" (R.G., SA).

"It is with great sadness that we learned last weekend that Bro. H.P. Mansfield had passed away. It was my duty to preside at Eastcote, so I had the sad news of making the announcement. We extend our heartfelt sympathy and pray that it will not be long ere our Lord and Master sends his angel to raise our brother and those of like precious faith from their sleep in the dust of the earth" (E. & D.H., UK).

"Through phone calls and letters, I had come to love and respect him as my own father; — many others would be able to say the same!" (P.E., Qld).

"We were saddened at the unexpected news of the falling asleep of Bro.

Perce. We knew, of course, that mortality must leave its mark on those who have reached over seven decades — especially one who has given his time and energy to the things of God, even to the expense of personal comfort or health. We have much to thank him for in that we have personally benefited by his knowledge, his zeal and untiring labours in disseminating the Word in truth, and standing against those who would seek to relax divine teaching" (J. & G.R., NSW).

"We are very mindful of the dedication and love of the Truth that Bro Perce showed so steadfastly, and we know that his influence and example will be sorely missed. It was our earnest desire that Bro Perce (and Sis Mansfield) visit us for our next Fellowship Week in Sth Africa, but it was not to be!" (B. & L.L., S. Africa).

"I never knew the man behind all that work, though I did have the privilege of meeting him once. But what a range of emotions I felt when I heard the news: momentary disbelief, sorrow and even a sense of insecurity as to how we would all manage without him, reflection on the little I knew of him, and then gratitude — a great sense of gratitude. It was through his book *The Key* that I recently came into the Truth, and his writings and work in *Logos* have been an enormous source of instruction and encouragement" (Sis E.S., Vic.)

"We mourn with you at the death of our esteemed brother H.P. Mansfield, and yet are gladdened we have the works from the pen of such a scholar to hand. In these his memory will be perpetuated and his complete work and efforts for the Truth ever remembered and appreciated" (Sis. E.N., NSW).

"It was shattering news last Saturday to hear of Bro. H.P.'s sudden passing and again at Sunday Memorial Meeting when adequate words were expressed by the presiding brother, who along with many others, with tears, were feeling the emotional impact. We loved him, therefore we weep" (F. & M.T., N.Z.).

"We heard the sad news yesterday of our brother's falling asleep. We will miss him and his exhortations in *Logos*. We looked to him for help and encouragement. We admired him so much because he had the courage to uphold the Truth" (Sis. V.L., Texas, USA).

"There is so much to thankfully remember; his wisdom and kindness and his love towards us in so many ways; the help he gave us that was vital to our well-being on more than one occasion; his grasp of situations with brethren and ecclesias throughout the earth; his towering understanding of the Scriptures; his letters of encouragement and his sense of humour that could relieve tension; the privilege of working together with him, albeit

in however small a way; his powerful editorials and so many valuable writings mercifully available to us" (Sis. L.L. & V.S., WA).

"We write to express our love and appreciation for the labours of our brother who untiringly gave all in his devotion to the Truth and his maintenance of the Hope of Israel. As a relatively young Ecclesia we benefited greatly from his example and enthusiasm. He introduced our Elpis Israel Class, and enthusiastically encouraged us in the study of this work. His last lecture to us was an exhortation to focus our attention upon the glories of Jerusalem and the Kingdom Age. Upon completion of the lecture he made himself acquainted with every brother and sister in our midst and encouraged us in our work. For us he was a great example and a pillar of strength as he moved in our midst. Today we have a library and a heritage greatly attributed to his work. Surely it is both our privilege and responsibility to maintain the Truth." (Golden Grove Ecclesia)

"I've just been informed of the death of our beloved brother, and I am saddened by this news. How much has been lost, yet how great a wealth of understanding has been left to the brotherhood. It has been about 5 years, since I met Bro. Perce at Midwest Bible School. Yet Jeanne and I were so attracted to the both of you. How can a young brother and sister help not

being drawn to the wisdom and such good examples of true brethren in Christ?" (Bro. & Sis. S.S. Houston, USA).

"The brethren and sisters here are grateful for the help Brother Perce gave them in the early years of this ecclesia when a great deal of his time was devoted to coming to Victor Harbor to take part in the various meetings. They are grateful also for his continued service to all who drew upon the resources he provided for the Brotherhood. Like many throughout the world, we acknowledge the work he accomplished in his Master's service, and regret the fact that his work for his fellow-servants has ceased.

"But all things are done according to the will of our Lord, and it is a consolation, that he now rests from the considerable tasks he set himself" (Victor Harbor Ecclesia).

"In the early days of the Cumberland Ecclesia, Bro. Mansfield played a valuable part in the establishment of the ecclesia and its edification. Since that time he has continued to be involved in our work — something that will now be sorely missed — but for which we shall always be thankful. His untiring and selfless commitment and dedication to the cause of the Truth has been (and will continue to be) an inspiration to many earnest and genuine hearts" (Cumberland Ecclesia).

"His tragic loss will be felt all over the ecclesial world. No one in our day

has contributed so much to the welfare of the truth. I shall never forget that he came to Canada, a country he had never visited, to Vernon, a little town he had never seen; to a brother and sister he had never heard of, and to a place where there was no ecclesia (September, 1960). As the result of his visit that year, and again the following year, there is now an ecclesia of over 70 and a Bible School of 300 annually. Over those years we have heavily relied on him for advice and guidance." (Bro. H. & L.B., Vernon, Canada).

"The news was announced last Saturday at the opening of the study evening at Napton on Daniel chap. 7. Although the hymns had been chosen beforehand it seemed singularly appropriate that they all looked forward to the return of Christ and the work He and the faithful will accomplish in that day.

"There are times when I like to imagine the look of surprise on Dr. Thomas' face when he is able to stand up with so large a 'flock' behind him and I guess Bro. H.P.'s surprise will be of that order, for there must be very many of whom he does not know who will

be eternally grateful to him." (Sis. M.H., Cornwall, England).

Words From Israel

The Jewish National Fund of Australia and New Zealand forwarded a certificate of tree planting, together with the following comments:

"We were distressed to hear of the passing of your beloved husband (to Sis. Mansfield) and would like to extend to you and your family our deepest sympathy. We knew the late Mr. Mansfield as a man of ideals, a man of God and deep devotion to his fellow human beings. We respected and admired him as a friend of Israel and the Jewish people. He will be remembered for his good deeds — for the trees he had planted in Israel — but more importantly, the seeds of love he planted in so many people's hearts for the Land of the Bible. Please accept the enclosed tree certificate of 10 trees planted in Memoriam — as an expression of our esteem and shared sorrow."

"I was indeed saddened to learn of the untimely passing of your dear husband 'H P.' as he affectionately liked to be called — and on behalf of the Executive and Committee of the *Keren*

Kaymeth Leisrael. I would like to extend our sincerest sympathy and deepest condolences.

"His lifelong dedicated and devoted leadership, coupled with unflagging enthusiasm and limitless energy for his very personal relationship with 'The Land', Eretz Israel, within the Christadelphian Ecclesia, can only be an inspiration to all those who had the privilege and honour to have known him." (John Levy, Jewish National Fund, Commission of South Australia).

"On behalf of the Executive of Youth Aliyah Australia, I would like to express our sincerest condolences on the passing of Mr. H.P. Mansfield. I am sure that the loss of this great man will be felt not only throughout Christadelphian ecclesias in Australia. In Israel his presence will be sadly missed but we hope and pray that his beloved memory will be cherished by all who knew him." (John L. Tintner, Federal President Youth Aliyah Australia).

"Was deeply sorry to hear about the tragic death of your dear husband. Please accept my sincere sympathies." (Nathan Hitron, Pel-tours, Israel).

The regular communication columns will re-commence next issue, God willing. We welcome comments and questions from readers for inclusion, and look forward to the very encouraging and stimulating interchange of expressions with brethren and sisters throughout the Brotherhood. We take this opportunity to convey the deep gratitude of Sister Mansfield and family for the very supportive and helpful letters and cards received during this difficult period. May the grace and strength of the God of Jacob be with us all, as we await the coming of His beloved Son.

Editor.

LOGOS

UPHOLDING THE PURITY OF
APOSTOLIC DOCTRINE & PRACTICE

- LOGOS • HERALD OF THE COMING AGE
- GOOD COMPANY • CHRISTADELPHIAN EXPOSITOR
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In This Issue

VOLUME 54 No. 3 DECEMBER, 1987

A Fertile Faith	66
The Work Continues	67
In Appreciation of the Life & Works of Bro. H. P. Mansfield	68
At the Graveside	71
The King's Intense Desire	73
Relationship Between Sin & Death	86
Communications	91
Poem: The Record is Closed	96

A Final Word...

1987, with all its joys and sorrows, its anticipations and disappointments, has almost gone! It has been a year with tremendous challenges for the Brotherhood; with increasing problems for individuals. A modern world places stress upon members in a variety of ways, and the last twelve months have had their effect in different ways. It has always been so at the close of an age. Noah faced such a challenge — and the ecclesia suffered through apathy and indifference as the flood approached. The Brotherhood in Judah faced the challenge of a fading spiritual awareness — and the kingdom of Zedekiah closed in darkness and sorrow. The early ecclesia was affected by the powerful influence of the Judaizers, whose power would remain to appear eventually in the hierarchy of the church.

The Household of Faith must keep aware of its responsibilities as the time of the end approaches. It can do that by a loyal adherence to the things of the Spirit. We can take courage from the examples of the past, since, whatever may have been the state of society about them, a small, diligent, faithful remnant has been preserved by Yahweh for His purpose. Noah was strengthened to stand apart from his contemporaries; Jeremiah's faith was upheld whilst Jerusalem burned; Paul remained steadfast to the end, though his enemies triumphed for a time. We must maintain the tradition of our pioneers, as portrayed in the Word. So Paul told young Timothy as the apostle's "year" of ministry drew to a close, that "evil men shall wax worse and worse... but continue thou in the things which thou has learned..." To Timothy was given a solemn "charge" to preserve the Word and to commit its instructions to "faithful men" (2 Tim. 2:2), that the wondrous principles of Godliness might be held aloft in the hearts of true believers.

This is our commission. If our Master does not return within a few weeks, we must enter 1988 with the determination to succeed in our walk of faith, to maintain the purity of the Truth, and to respond to the Divine Will whatever the circumstances of life may bring. GEM

The Record Is Closed

The sad loss of our late editor is a salutary reminder of the frailty of life, and the urgent need each one has to strengthen faith in such a time. Let the example of his devotion to the Truth stir us in our individual commitment. This poem expresses the feelings of many.

The book is closed.

**His life (as frail man at best), has swiftly sped its course.
His days and years recorded.**

Whatever work was done is stored in heaven.

The source of life itself closed the account.

Not one can now erase a single word,

Nor add to that which stands upon the written page.

His years are closed and many mourn his parting;

But God alone knows best,

And for the ones who've travelled life's rough journey,

He gives them rest.

But soon our Lord will come,

His life renew;

And he will truly reap the interest due

When Christ doth his beloved call.

And God, Who knows the hearts of each

Doth due reward, then give to all.

And so to us the ones remaining

Falter not, nor tarry now...

Look forward, ever onward,

And place thy hand more firmly on the plough.

God's Word will comfort and uplift.

All those who pause to read;

And grace, sufficient to our heart's desire

Will both uplift and cover every need.

F. Pitt

ΛΟΓΟΣ

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**Ancient Olive Trees
in the Garden
of Gethsemane**

PEN OF THE PIONEERS

The Word Made Flesh

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 a vehicle of the manifestation of God. 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. A rose in the bud is as really a rose in nature, as when it is full blown. The babe that 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 as 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."

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 characters, even among men, are not pronounced or seen to be the best till they have come through fire. And it was needful for the perfection of this most glorious of the works of God upon 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 had 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. 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. The excellencies of Christ are such as grow in brightness in proportion to our contact and acquaintance with them. R. Roberts

Knowledge Prepares Us For Our Destiny

"This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent" (John 17:3).

Peter warned that "judgment must begin at the house of God" (1 Pet. 4:17). Therefore, the signs of the times not only proclaim the imminence of Christ's return; but of the setting up of the Judgment Seat and our appearance before it. The tendency is to be rather vague about the Judgment Seat. We can more easily grasp the facts concerning the Lord's return overlooking the amazing impact that it will have upon us personally: the sudden call and our appearance before the august company of angelic beings with Christ at their head who will consider our past and determine our future. The Judgment Seat is a subject that needs to engage our attention. Are we ready for it? Are we consciously preparing for it? Enthusiasm for the signs of the times, keenness in aligning the fulfilment of prophecy in our day (a most important subject) will not bring salvation to us, unless we "know God" (John 17:3). So declared the Lord in a portion of his prayer cited above.

How well do we "know" Him? To "know God" demands more than mere head knowledge. We may be able to repeat, without mistake, every Scripture which bears on the subject of God, and yet be lacking in the thing essential. We may be able to "speak with the tongues of men and angels", "understand all mysteries, and all knowledge", and correctly expound every symbol of *The Apocalypse*, and yet fail utterly in the most essential "knowledge" of all.

What "knowledge" is it that will decide our destiny? Such a knowledge of Yahweh (His reality, influence, purpose and character) as will motivate action: a practical, living faith that will manifest itself in the building into our lives of the Divine characteristics such as the Lord Jesus Christ manifested as the Word made flesh.

The scriptures speak clearly on what "knowing God" means. John wrote: "Hereby we do know that we know Him, if we keep His commandments" (1 John 2:3). It is as simple as that. A head knowledge that leads to heart knowledge. Christ declared: "By their fruits ye shall know them". To "know God" is to manifest externally the knowledge of the inner man. "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him", warned John (1 John 2:4). Such a believer may not be conscious of his true state, may not realise he is a liar. It is so easy to be self-deceived. "The heart of man is deceitful above all things", taught Jeremiah (Jer. 17:9). We can be misled into imagining that busying ourselves in Ecclesial activities, or rushing hither and thither on Ecclesial matters are evidences of "knowing God". They may be; but that depends upon the

motivation. It is possible to “know” the Word in a merely academic manner; to dam up its influence so that it fails to flow out into a changed life made obvious by visible action.

A person then becomes “a hearer of the word and not a doer, *deceiving himself*”. He is convinced he “knows God” but there is no apparent evidence of it: no practical outworking of that knowledge. He is self-deceived; a person of promise but not of performance. And because self-deception is so easy each one of us needs to carefully examine his motives and assess his true standing with Yahweh to determine where he stands in that regard. It is not the intellectually powerful but the spiritually sensitive who truly “know God”. They are those “rich in faith” though they may be the “poor of this world”. We need to realise that the divine purpose is not merely to reveal to us facts concerning the coming kingdom, as to change us for it. And whilst the one is closely connected with the other (for a knowledge of the Kingdom is essential to properly motivate our preparation for it), it is possible for us to “know” the one without “knowing” the other, so failing to recognise what is necessary on our own account.

Therefore, mere knowledge, of itself, is never life, but only the instrument or tool of life. The facts of a matter we can work on. But if we fail to do so of what value are the facts. We know how far Adelaide is from Melbourne, and how long it will take to get there. Such facts are useful in planning and contriving but they will not of themselves get us from one place to the other unless we act upon the knowledge. Eternal life will come through “knowing God” if we act in accordance with that knowledge. That is, when the facts that the knowledge discloses are transmitted into deeds. To “know God” is to grasp the fact of His love in such a way as will motivate a like response on our part. When sin is revealed as such, and we take it into account it can change our way of life; but if we are ignorant of its reality we will justify it as the norm.

To “know God” is also to recognise His holiness and authority in such a way as to instill in us a fear to offend Him. The facts of both knowledge, love and fear, then become the motivation of our actions.

Such applications of fact when put into practice become governing principles of life that form character providing the basis for the bestowal of eternal life in the Age to come. On the other hand consider the fruitlessness of mere academic knowledge. The despicable sons of Eli were priests serving at the Tabernacle; men to whom ordinary Israelites looked to for instruction and example. But their wicked actions belied their profession. They knew the facts relating to Yahweh but never applied them. The record describes them as “sons of Belial; they *knew not* Yahweh” (1 Sam. 2:12). They knew His name; they knew the mechanics of worship; they knew what ought to be done; but they did not do it; they did not “know” Him experimentally. And that is what the word, used by the Lord in his prayer really signifies. Not merely a knowing, but such a knowing as demands a doing; such a knowing that cannot be bottled up, but must break out of any restraints to reveal itself in action. That is what the word “know” signifies in this place. There is a different Greek word used for mere academic knowledge. The word Christ used in this prayer signifies a knowing that causes the knower to surrender himself

in performing God's will, and so manifesting the family characteristics of Yahweh. Israel was called to that state of privilege, but failed to perform. Through Jeremiah, Yahweh declared: "My people are foolish, they have not *known Me*" (Jer. 4:22). In fact, they did know Him, but not in the true sense. They were stupid because they imagined that they could enjoy the privileges of "knowing Yahweh" without accepting the responsibility of building into their lives the Divine characteristics that such knowledge revealed. On the other hand, of the righteous ways of faithful Josiah, the contemporary of Jeremiah, and of those "foolish" ones, Yahweh declared: "Was not this to know Me?" (Jer. 22:15-16).

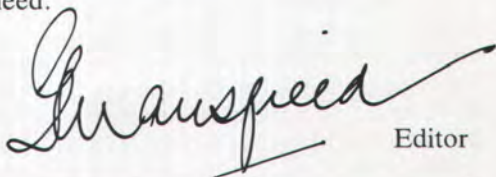
Sometimes we quote John 17:3 to our friends to impress them with the need of an exact understanding of the Godhead as necessary to salvation. That is true. But we must also bear in mind the words of James: "Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?" (James 2:19-20).

Knowledge is useless unless it is applied

The Word needs to be studied with conscious determination to carry out its requirements. Then, in measure, we become like Christ: the Word made flesh. However, in all of us there is the need of divine guidance. Every faculty with which we have been endowed will prove itself an "instrument of unrighteousness" (Rom. 6:13), unless controlled and guided by Scriptural precepts. Without proper enlightenment the flesh will permit what it should disallow, and disallow what it ought to permit. It will do so on the grounds of expediency. God's way does not permit that. Yahweh expects His children to "know Him" in the sense of manifesting Him. Human conscience, of itself, can mislead. In the days of Paul's ignorance it brought him into conflict with the Ecclesia, and, in following the dictates of his conscience he became "a blasphemer, and a persecutor, and injurious" (1 Tim. 1:13).

Christ made reference to the grave mistakes men can make in the name of God when they blind themselves to its requirements. He warned: "They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me" (John. 16:2-3). However, if questioned, those persecutors would have scornfully repudiated the suggestion that they did not "know God". Their zeal, they would claim, is evidence of their knowledge! How careful we must be that we are not found "fighting against God" in a zeal that is not according to knowledge. Well may the Scriptures warn: "Cease from thine own wisdom".

It is an exhortation we need all heed.


Editor



COVER

Olive Trees of Gethsemane

The Olive trees of Gethsemane are impressive because of their great age and splendid dignity. But there are aspects of this popular tourist attraction that are not generally recognised.

The olive tree depicted on our cover is one of several in the Garden of Gethsemane situated opposite the Temple area of Jerusalem across the Kidron Valley.

It was to that area that the Lord made his way on the night he was betrayed. Arriving there he set the Apostles to watch, for he knew what that night would bring forth. But the Apostles were tired out by the exertions of that day: the long and solemn discussions in the Upper Room, the partaking of the emblems and the singing of Psalms, all of which extended to midnight (Ps. 119:62) and with further involved expositions and prayer as they wended their way through the dark streets of the sleeping city (John 15 to 17), until, as John records, they left its precincts (see John 18:1) to make their way across "beyond where Kidron's waters flow, to sad Gethsemane." And, instead of watching "one hour" they went to sleep.

The Garden of Gethsemane was on the western slope of the Mount of Olives, a far larger area than that depicted today. The small clump of olive trees that remain are extremely ancient, and could date back to the times of the Lord. The trees have

been studied by scientists, and subjected to a carbon dating process, and have been estimated to be approximately 2000 years old. In fact, they could well be some of the actual trees, or offshoots of them, which existed at that time.

What Gethsemane Signifies

Gethsemane signifies *Oil Press*. So obviously it was the site not only for the trees to grow, but also for oil to be extracted and processed. Olive oil was used as a symbol for the Divine illumination of the Word. It was an important element of the anointing oil that was used to induct kings, prophets and priests into their high offices as an appointment of Yahweh.

In ancient Israel, the people had the honour of preparing the special oil for feeding the seven branched lampstand in the Tabernacle and Temple. Such oil would be hand-made or "beaten" with greatest care, ensuring that all pollution be removed, and the perfect golden oil provided (see Exod. 27:20; Zech. 4:12). That oil represented the illumination spread abroad by perfected saints in the Age to come (v. 14).

A careful and lengthy process was required to perfect the oil. First the berries had to be ripened by the action of the sun producing a delightful purple olive; the colour (red and blue) of God manifest in the flesh (cp. Mal. 4:2). Then the tree was beaten, a symbol of trial, so as to shake down the olives. They were gathered up and crushed in an oil press; figuratively humiliated to destroy the outer flesh, and extract the inner oil. But even that did not complete the process. The oil had to be "cleansed" from the pollution that the process had revealed. This was done by baptism! The oil was baptised in boiling water. This brought all the scum and refuse to the surface which was then skimmed off. Finally, after careful preparation, the golden oil remained, the finest unpolluted oil, for the feeding of the Lampstand.

What a remarkable symbolism is

thus revealed! What lessons it taught for the striving of flesh to attain unto God-likeness! How appropriate that the Lord should make his way to the Garden of Gethsemane for the final striving in his conquest of sin!

In the place called the Oil Press, the Lord, as the light of the world, was subjected to pressure to perfect his ministry. With earnest emotion he sought Divine help and strength to sustain him in his trial. So keenly did he appreciate the significance of that moment, that his sweat appeared as great drops of blood (Luke 22:44). Not merely because of the agony of the cross, but because of his deep concern for the success of his ministry, and for the agony he knew his disciples must experience and for the trials of his followers who, in his absence, would seek the salvation of Yahweh. He was moved also for the city and people of Israel whom he loved so deeply. Angels came and strengthened him, sustaining him at that moment of great striving. The final preparation was being made, the final pressure exerted to produce the golden oil to illuminate the world, that the influence of his Light might shine forth more brightly to penetrate the darkest corners.

The waiting Apostles slept, to be awakened by the noise of soldiers with Judas at the head, to betray him with a kiss. The incompetence of the soldiers was evident. They had no power to take him without his connivance. On the other hand the awful tragedy and final triumph of the cross produced the Saviour of mankind; and the oil to illustrate the world of darkness. "He (John) was not that light, but he came to bear witness of that Light" (John 1:8) — the Light that darkness could not destroy, but which is destined to dispel the darkness that, in these clos-

ing days of the Gentiles, already is slowly but surely creeping over this world of Gentilism (Isa. 60:1-2).

Why A Garden?

A garden was appropriate for the final strivings of the Lord, and his conquest of flesh. It was in a garden that the First Adam succumbed to temptation and introduced a sin into the world; and it was in a garden that the Second Adam conquered sin and brought salvation to light for those who come to the illumination of that Light. It was life in a garden that the Lord promised the repentant thief on the cross: "Thou shalt be with me in Paradise". For "paradise" signifies an enclosed garden.

That thief had come to the light, and in dramatic circumstances had proclaimed his faith in the Lord at a time when even his Apostles temporarily turned from him. And what a garden that will be! Isaiah predicted that it comprises a special allotment in the Land, not the whole earth as some imagine. He declared:

"Yahweh shall comfort Zion: He will comfort all her waste places; He will make her wilderness like Eden, and her desert like the paradise of Yahweh" (Isa. 51:3).

That "paradise", that enclosed garden, will comprise Jerusalem and its environs, in which will be established the House of Prayer for all nations. The thief was not only promised eternal life, but a special position of eminence in that day with

the Lord with whom he suffered (himself justly, as he stated).

The House of Prayer

Flesh finds it impossible to understand the Cross, or the appeal of the thief and the promise of the Lord to him. The modern Garden of Gethsemane (only a small part of the original) is a little plot of land in front of a church: *the Church of All Nations*, as it is called. What an impossible application of the Lord's declaration: "My house shall be called of all nations, a house of prayer". When the glory of the Temple depicted by Ezekiel is borne in mind, how petty appears the title of this mumbo-jumbo of Christenised pagan rites and false teaching of immortal soulism, trinitarianism etc. All such wickedness will be swept away when the earthquake splits and Jerusalem is revived as a Temple city in accordance with the promise of Ezekiel:

"Son of man, the place of the soles of my feet, where I will dwell in the midst of Israel for ever, and My holy name, shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcasses of their kings, in their high places... Now let them put away their whoredom, and the carcasses of their kings, far from Me, and I will dwell in the midst of them for ever" (Ezek. 43:7-9).

In that day the Light shall shine forth brightly, and all shall radiate and reflect it to the glory of Yahweh.

"I long after you all in the bowels of Jesus Christ". This expression of Paul's indicates a tender feeling, a sympathy and an affection not merely fraternally cordial but one that reaches out from the innermost emotion of the mortal frame. Very few in our day exhibit such deep-rooted affection. We live in an age of insincerity and merely surface emotion. Men and women scarcely have a heart-searching affection for anything. Christ is the supreme example of one whose righteous emotions radiated from the innermost recesses of the soul (John 2:33-36). Faithful disciples imitated His sincerity and devotion (Acts 20:36-38). Prophets likewise (Isaiah 26:8-9). Also David (2 Samuel 18:33).

EXHORTATION

Let Us Remember

“And when he had given thanks he brake it, and said, Take eat: this is my body which is for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new covenant in my blood: this do ye, as oft as ye drink it, in remembrance of me” (1 Cor. 11:24-25).

Before us is the Table of Remembrance. We are here each first day of the week, or as often as we have opportunity; and because of the importance that the Lord placed upon “remembering him” in this formal manner, we ought to recall the many exhortations of the Word to “remember”.

There is no value in remembering anything unless such thought causes some reaction and is for some purpose. When God is said to have remembered something or someone, it is always accompanied by an action of some sort.

God remembered Noah, and the waters were driven back (Gen. 8:1). God remembered Abraham, and Lot was saved (Gen. 19:29). God remembered His covenant with Abraham (Exod. 2:24-25), and brought Israel out of Egypt (ch. 6:5). God remembered His holy covenant, and provided His Son (Luke 1:72). He remembered Great Babylon, and gave it “the cup of the wine of the fierceness of His wrath” (Rev. 16:19). When God remembers, He acts.

Remember and Appreciate

God drew the attention of Israel to His mighty labours on its behalf when

He reminded the people of their privileged position. Their marvellous deliverance from the bondage of Egypt should have motivated them to keep His commandments. Not because there was a punishment for neglecting His ways, but in a true appreciation of His overshadowing care for them.

“But thou shalt remember Yahweh thy God: for it is He that giveth thee power to get wealth, that He may establish His covenant which He sware unto Thy fathers, as it is this day” (Deut. 8:18).

Remember and Observe

Many aspects of the Law reminded Israel of its deliverance by the mighty hand of God. These principles were to induce a recognition of how they should respond to Him. Therefore, each festival was designed to develop in the people a reaction in love and respect for Him.

The *Sabbath* reminded them of their liberty from the darkness of Egypt:

“REMEMBER that thou wast a servant in the land of Egypt, and that Yahweh thy Elohim brought thee out thence through a mighty hand and by a stretched out arm:

THEREFORE Yahweh thy Elohim commanded thee to keep the sabbath day" (Deut. 5:15).

The *Passover* brought to mind that dramatic midnight moment when the angel hovered over the blood-spattered homes and prevented the death of the firstborn therein:

"Observe the month of Abib and keep the passover unto Yahweh thy Elohim for in the month of Abib Yahweh thy Elohim brought thee forth out of Egypt by night" (Deut. 16:1-3).

Pentecost was a feast of labour. The firstfruits were to be presented before their God. They were to offer "according as Yahweh thy God hath blessed thee." It was therefore appropriate that they should remember that they were "bondmen" in Egypt — their labours (firstfruits) had been for the pleasure of Pharaoh, and the aggrandisement of the Egyptian Empire. Now they had been given a grander opportunity: labouring for Yahweh.

"Thou shalt REMEMBER that thou wast a bondman in Egypt: and thou shalt observe to do these statutes" (Deut. 16:12).

After Israel had gathered in the harvest, it was called upon to conduct the Feast of Tabernacles, dwelling in booths, and rejoicing before Yahweh. But, in so doing, they were to recall that moment of great joy, when, liberated from Egypt, they sought the booths of Yahweh's providing:

"Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: that your generation may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt. I am Yahweh your Elohim" (Lev. 23:42,43).

The same principles were applied in everyday life. The people were commanded to display a band of blue on the borders of their garments, as a reminder of their responsibilities as the "heavenly people."

They were to act as a kingdom of priests and an holy nation. So:

"It shall be unto you for a fringe, that ye may look upon it, and REMEMBER all the commandments of Yahweh, and do them: and that ye seek not after your own heart and your own eyes, after which ye used to go a whoring: that ye may REMEMBER, and do all my commandments and be holy unto your God. I am Yahweh thy Elohim which brought you out of the land of Egypt to be your God: I am Yahweh your Elohim" (Num. 15:39-41).

Even Israel's personal attire was to remind them of Yahweh. We need to remember this in our selection of clothing. Only that which is suitable should be worn. Especially must this be the case at meetings. Gentle fashions are generally provocative, and therefore detractive from the focal point of our gathering together. We need to recall that we are in the presence of the Divine watchers (for Christ said: "Where two or three meet together, there am I in the midst"), and our outward attire should reflect the inward reverence we are called upon to express in the presence of the Almighty.

Remember the Commandments

It is one thing to "remember"; it is another thing to "do". The remembrance of the kind that God requires is not based upon brilliance of intellect, nor by a photographic memory, but on faith. It is the kind that recalls God's promises when circumstances are against us; to see them as a means of overcoming the trials of life. Faith helps us in times of weakness and stress; when we realise the constancy of our failures and that our words do not often match our performance. Faith can strengthen our memory and help us to reach forward to the power that can be ours.

"I can do all things through Christ which strengthens me", said the

same apostle who wrote concerning the memorials in 1 Corinthians 11. It was the living Christ, seen on the road to Damascus, who gave Paul the incentive to overcome and to do the Divine will.

To Remember is Not To Forget

But Israel forgot! How often they forgot!

Time and again this happened, as the Psalmist recorded in Psalms 78, 106 and 107. God knew His people, and prophesied that they would neglect His commandments and forget His ways. He declared that days of materialism and affluence would turn the hearts of the people from Him, and they would "forget":

"Lest when thou hast eaten and art full, and has built goodly houses, and dwelt therein; And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; Then thine heart be lifted up, and thou FORGET Yahweh thy Elohim, which brought thee forth out of the land of Egypt, from the house of bondage" (Deut. 8:12-20).

The warning is clear. They would forget their God in a time of prosperity. The Truth suffers most in days of material blessings and relative comfort. The ease of living was later described by Hosea:

"According to their pasture so were they filled: they were filled and their heart was exalted; therefore, *they have forgotten Me*" (Ch. 13:6).

The warnings of Moses and the prophets that followed were tragically fulfilled throughout Israel's history. Time and again men of God lifted up voice to urge the people to remember. But mostly in vain. The great privileges of their calling were lost on a people that did not respond.

Remember and Return

The Ecclesia in Ephesus was established by the apostle Paul upon

proper foundations. Like Israel of old, the ecclesia was drawn from the bondage of spiritual Egypt; had learned of the love and care of God; and embraced the hope of glory. It became a hard-working ecclesia, vigilant against those who were evil and pretended to be apostles, and constant in its demands for the works of faith.

But the voice of Christ brought condemnation because their works were not energised by their first love of the Truth. We do not know what caused the ecclesia to lose their first love, nor the extent of the decline — but we are told the remedy:

"REMEMBER therefore from whence thou art fallen and repent and DO the first works" (Rev. 2:5).

They had to "repent": to return to their former excitement about the Truth; to remember their early sacrifices for the Ecclesia; to become enthusiastic about their service for Christ.

We need to remember this advice. We live in a very organized, efficient and busy ecclesial environment. It is easy to forget our responsibilities, and neglect the real principles of the Truth.

But now is the time to "remember." The bread and wine represent our deliverance: that we have been purged from our sins, and therefore should never forget our privileged state (2 Pet. 1:9-10). We must be crucified with Christ, the principles of which are demonstrated on the Table. We are represented in this by the thief who was with Christ on Golgotha's hill, and who asked of his Lord to be *remembered* when Christ came into his Kingdom. How glad was that man of the answer that came: "I say unto thee today, Thou shalt be with me in paradise."

Let us pray as did Nehemiah: "Remember me, O my God, for good".

M.Barr

STUDY

A Final Message

Eureka Study: The Hero of the Ephesian Ecclesia

In this study, given at the Woodville Ecclesia Eureka Class on Wednesday, October 14th, Brother H. P. Mansfield vigorously described the events involving the Apostle Paul at Ephesus, his final words to the elders, and the message that later came to that ecclesia from the Lord Jesus Christ (Rev. 2:1-7). It was Brother Mansfield's last study class before his decease two days later. The powerful and appealing exhortation throughout the evening will be long remembered by those present. The study drew attention to the vital need to maintain the faith in purity and sincerity, since the coming of our Master is imminent.

The Amen Title

Before commencing on the section of "The angel to the Ephesian Ecclesia" which will engage our attention this evening, I would like to comment upon the section we considered last time. It concerns the *Amen*. We often hear that word. We use it every time we conclude a prayer. But do we understand what that word means, and why we use it?

The word *Amen* has relationship to faith, and hence, when we say "Amen" we endorse that which has been spoken, and we give our support to that which has been uttered in prayer. The term *Amen* is used not merely to conclude a thought, but to identify ourselves completely with what has been said in prayer.

Now, the only way in which whatever we pray for is going to be

established, is through the Lord Jesus Christ. He, alone, is the one who has been appointed to handle these matters. Just before the Lord ascended into heaven he told the apostles that all authority and power is made subject to him, both in heaven and on earth — so that the Lord Jesus Christ, at the right hand of the Father at this moment, has control of all that takes place, whether in heaven or on earth.

In the book of Revelation he "sent his angel to his servant John", and hence he had control over angels as well as the powers that be in this earth. He is in control by virtue of the authority of Yahweh Himself, and therefore nothing happens but the Lord Jesus Christ is able to discern what it is; and in many examples, he bends it to his will. That is the case with national affairs, and it can be the case with us.

The angels are working at the present time in the Middle East. The nations are being drawn there in fulfillment of prophecy. The Western Powers have gathered to the Middle East; Russia is saying that she is going to assist Iran, and we read in Ezekiel 38 how Persia (or Iran) will be with Russia at the time of the end.

We alone, of all people, understand that; and as the Word of God is in our mind we say "Amen" to the work of Yahweh in that regard.

Joel says in his prayer to the Father: "Thither cause Thy mighty ones to come down, O Yahweh" (ch.3), and He is anticipating the manifestation of His mighty ones in that way.

So the term *Amen* is not a convenient 'rounding off' statement, but is an emphasis of the faith we have that such a statement may be accomplished.

We found in our last class, that in Revelation 3:14 the Lord Jesus embraced that title, and note to whom it is directed:

"And unto the angel of the ecclesia of the Laodiceans write: These things saith the Amen..."

The Amen! That *Amen* is the confirmation and endorsement of every promise of Yahweh. Yahweh's promises will be fulfilled because of the *Amen* (that is, the Lord Jesus Christ). "These things, saith the Amen," and the term means that which is beyond any doubt; that which is faithful; that which will be accomplished. And to whom is he writing? The Laodiceans, who are noted for their very indifferent attitude towards the things of God. And he writes as the *Amen*, as though to remind them that they should manifest the same quality of faith as did the Lord himself.

Now consider the special title of Deity in Isaiah 65.

The God of Truth — Faithful, Reliable

This is a very important title of Deity. He describes Himself as "The God of truth" in verse 16: "He who blesseth himself in the earth shall bless himself in the God of truth". The Hebrew word for "truth" is *Amen*, because the title "Amen", is not an English word nor a Greek word; it is a Hebrew word. And this Hebrew word has been superimposed upon the Greek text in Revelation, so that every time you say "Amen", you are speaking Hebrew — one word! You may not understand the language, but, at least, you are speaking one word of Hebrew!

"He shall swear by the God of Truth"; that is, the God of *Amen* and the term is a plural word: *Eloi Amen*. You know it as *Elohim*, although here it is not strictly "Elohim", but it means the same. Thus it is the "Elohim of Faith", or, "The Elohim of Faithfulness". That is Deity — and we are called to a knowledge of the truth that we might be a manifestation of the Father. So Brother Thomas emphasises the title, "Mighty Ones of Faithfulness", and that very title should be superimposed upon every ecclesia! We become *mighty ones of faithfulness* when we carry out what is faithful in the sight of Yahweh and we expend ourselves to that end. We become mighty ones, motivated by the faith of God, resolute and reliable as the term *Amen* signifies.

There needs to be in us, a state of reliability in the things that God has to say, or else we are not in that title. The matter of faithfulness comes down to us, and we are told, in Hebrews 11:6 that "without faith it is impossible to please God". Without faith! He tells us in that same chapter what faith is, and we must be men and women motivated by faith, so

that we are quite sure in our mind where we are going, and we know full well our objectivity in life.

Becoming the Amen

The biggest problem today, as far as the world is concerned — and can be as far as we are concerned — is a lack of objectivity in life. People do not know where they are going; they do not understand these things. But as far as we are concerned, the truth sets before us the principle to which we should aim, and the term *Amen*, or faithfulness, relates to the quality of life by which we are going to give ourselves that we might be mighty ones of faithfulness.

The apostle Paul says that in Christ Jesus there is “Yea and Amen to the glory of God”. Christ is the means by which the purpose of God will be manifested. We will be with him if we are like him. So Brother Thomas points out that the title of Deity in Isaiah 65 and the title *Amen*, applies to us, as it applied to Jesus Christ. When you read in the Bible as you so often do in the discourses of the Lord Jesus Christ: “Verily, verily I say unto you”, what he is saying is “Amen, Amen” (I say unto you). By the word *Amen* the Master says: “this is beyond doubt; it will be fulfilled”. When he repeats it: “Verily, verily, *Amen, Amen*” it’s emphatically not a matter of doubt at all; it’s a matter of clear determination.

(Comment or question is made from the audience, but recording is not clear).

What he is saying, you can depend upon. Whatever the Lord says you can depend upon. Now I know that’s like a platitude. But, when we say we can depend upon a thing, it’s not enough to say, “Well, we depend upon that” — you’ve got to *lean* upon that. That is to say, your own life must be motivated that way.

So, you see, this is an important exhortation from heaven inasmuch as we have in the Lord Jesus Christ, the “Amen”. His statements are *Amen*, the truth of God is *Amen*, and we in our own attitude to these things should be *AMEN*, and so we carry out the principles laid down in the word of God.

Now he also says in Revelation 1:18 “I am he that liveth and was dead, and behold, I am alive for ever more. Amen”. He is the *Amen*, and this *Amen* has the keys of hell and death. There is no doubt about it: there will be a resurrection, the graves will be opened, and the dead will come forth, and these things are without doubt and we should rest upon them.

Now, before we go on is there any other comments?

Identification In Prayer

(Audience: When we say “Amen” at the conclusion of a prayer, are we attributing that faithfulness to Yahweh, or are we saying that we will be faithful as far as what we may have requested or vowed to Yahweh that we should do?)

No. We are saying it on our own behalf, for ourselves. When we endorse a prayer by the statement of “Amen”, it means that we identify ourselves with that prayer; and if there’s a part in that prayer we are to carry out ourselves, then we will make sure that it is done. For example, if a presiding brother was to pray that we should come to a better understanding of the Word of God, as far as the Apocalypse is concerned, and we say “Amen” — then we have a responsibility to do something about it. We must carry it out.

Now, we need to exercise care when we use words like that. Because by your words, you shall be judged.

(Audience: It’s like a vow, isn’t it?)

It is a vow! It's a complete identification with what is being said in that prayer. If that prayer, for example, commends us to the Father, or speaks about God in a certain way, when we say "Amen" we are saying: "Yes, we are identified with that; we will carry out our part".

No prayer that anyone ever offers will ever succeed, unless the person that is praying is going to do his part in it. You can't pray for something and do nothing about it. You can't pray "Give me, Oh Yahweh, a fine harvest", and then sit down in the chair and just sleep the time away on the chair. You won't get a good harvest.

When Nehemiah made his prayer, he set a watch. He did two things. He was vigilant and careful, and he made his prayer.

Gideon selected 300 men of faith. So were the others, but these were men of faith *and vigilance* and knew what they were about. They said "Amen", and went into battle: 300 of them against a multitude of the Midianites — whatever number were there!

I remember when I was a boy I would read in the Bible, "Verily, verily, I say unto you..." and might repeat that myself speaking to others: "Verily, verily, I say unto you..."! But, really, it is not a thing to be taken in that way; it is a very solemn affirmation that *this is beyond doubt going to be carried out!* And when repeated — "Amen, Amen" — these words are *absolutely* beyond doubt going to be carried out, and Christ will see that that's done.

(Audience: Brother Paul summarises this in 2 Corinthians 1:18-20).

He states here, "But as God is true our word towards you was not yea and nay". There was nothing doubtful. It was not a matter of yea and

nay or perhaps or maybe. "For the son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, and was not yea and nay, but yea". No doubt. "For all the promises of God in him are yea, and in him Amen, unto the glory of God by us". The promises of God first of all are "Yea": they are promises of God, and "Amen": they will be undoubtedly fulfilled. No doubt about it.

(Audience: Christ said, "Let your yea be yea, and your nay be nay, anything that is more than that, cometh of evil". Perhaps the lesson in that is directly related to the "Amen", but Christ brought it down to the common people's level in saying to them: Whatever you say as being, "Yes", do not back off from. You do not have to enlarge upon it. If you say "Yes I will do that", be a man of your word, and if you say "No, I will not do that", be also a man of your word.)

That's right, no doubt about that; and very often in that aspect of things we're put under test! Circumstances arise, and whether we are going to carry out what we have elected or stated we will do, depends upon our determination and faithfulness to our words. Ecclesiastes states: "You carry out your vows, because God will hold you accountable if you don't".

In the Bible a person is held to a vow more than to the Law itself. Have you ever considered that fact: that when we vow to do a certain thing, God will hold us to that vow? He tells us that. You have it in Ecclesiastes; you have it in the Law itself. He says "Don't vow, unless you are going to carry that out. I'll hold you accountable for that". With sinning against the Law, there is the possibility of forgiveness but there's no forgiveness for a person to make a vow and not carry it out.

We must be extremely careful how we vow anything before Yahweh...very, very careful indeed!

This is all associated with the principle of "let your yea be yea and your nay, nay". In other words, be men and women of your word.

Circumstances arise, and we shuffle off! The kings of Israel did that. I've just been studying the circumstances of Asa. Asa was in a very bad situation. There was a multitude of men storming into the land. He had no means of handling that. But he prayed unto God, and the victory was his — over a million men, Ethiopians and Egyptians, men who could fight, trained soldiers!

Then came a problem with Israel in the north. Baasha decides to strengthen a little fortress up in the north, not far from Bethel, and Asa becomes scared of him, for some reason or another. He sends a message to Ben-hadad: "Look, you're in agreement with this man Baasha, but I'll pay you to help me". Now, that seemed the best thing for Asa. Since he had no money, he went to the treasury of the temple, and got all the money there. Ben-hadad now came down, and dealt with Baasha, whilst, of course, Asa was rubbing his hands in glee. He's got rid of two enemies at once, because Ben-hadad was in league with Baasha anyway. So he got rid of him, and now Ben-hadad is his friend! So all things work, till the prophet comes.

The prophet says, "Were not the Ethiopians and the Lubims a mighty host? Did not Yahweh deal with them? Now, you will have trouble; trouble until you die". And he did.

That man was very resolute to start with, but afterwards, circumstances were such, that he reasoned this way and that, and he made a mistake.

We all get into that state sometimes. Don't think for one moment, that "I'm so resolute that I will never run into trouble" when you consider,

"Well, I think if I do this...or manipulate that way...I'll get out of it". We've got to be extremely careful. We are part of the multitudinous *Amen*, part of the multitudinous *Elohim Amen* of Isaiah 65. That should be our character.

Letter To An Ecclesia

Now, we come to *Eureka* page 198, the first of the messages to the ecclesias; this one is to Ephesus.

I want to make a couple of observations that are not specifically dealt with in *Eureka*.

Each of the titles of these seven ecclesias is significant. The word "Ephesus", signifies, *The Desired One*". This "Desired One", we learn, has left its first love. Gone to some other love. But the one speaking to this "Desired One" is the one that holds the seven stars in his right hand, and walks in the midst of the seven golden lamp-stands. And that's the Lord Jesus Christ. He controls, because he's holding them in his right hand. And he is walking in the midst of the seven ecclesias: the golden lampstands. He is walking today in the midst of this and every other ecclesia, and he says, "I know thy works". We need to bear well in mind, that this One is in our midst all the time, and he is taking heed of our reaction to his truth.

To the Desired One he says: "I know thy works and thy labour and thy patience (endurance, the word signifies), and how thou can'st not bear them that are evil and hast tried them which say they are apostles and are not, and hast found them liars, and hast borne, and hast patience and for my name sake hast laboured and hast not fainted". That's a very great commendation. They were workers; they laboured; they endured; they had an opposition to those that were evil; they found that

these were false, and they excluded them; they bore the heat and burden of the day, and continued patiently to do this; and "hast laboured and not fainted" even under the circumstances at that time. What a commendable ecclesia!

A Bride Without Love!

"But", says the One that walks in the midst, "I have somewhat against thee" — ominous words! Something that is destroying every activity to which they gave themselves. What was it? "You've left your first love!" (verse 4). They had lost their original enthusiasm; the spontaneous sparkle of keen endeavour. They forgot the principle, that what they did, they did for Christ — and now they're more concerned about their own reputation.

They had lost their first love, and that's a very sad thing. What's the use of a bride without love? No use at all!

"Now, remember", he says, "from whence thou art fallen...notice how you've fallen, you're not doing it because you want to do it for me; you're doing it for yourselves; now remember from whence you've fallen, go back in mind to your first love".

You know, brethren and sisters, people sometimes come to me with a problem in family relationships, and I've suggested that they remember the early days of their marriage. What's gone wrong? Work it out, and get back into that state.

With Christ it is the same way. When we come to a knowledge of the truth, and we're motivated thereby — when we study the word of God, and it starts to open up to us, and we've got enthusiastic for it, and

we saw Christ in all that we were doing — there was a thirst and an early love there! So we come and embrace the truth, and we sit down at a meeting, and another and another!

I worked out one day, how many memorial meetings in which I have attended and it ran into some thousands, I think, unless my calculator was wrong! But, the meetings come and go! So the week starts: it's Sunday again, and we go to the meeting. Look, today, what is it? Wednesday. Tomorrow's Thursday, * Friday, the week's all over and it's Sunday again! And it becomes a rather drab existence if you allow it.

So you've got to rouse up your first love, and you do that by the sparkle of the Word itself, by getting around and being excited about the things of God, and when that happens, you will re-claim it. But these had left their first love and, therefore, the Lord tells them to be careful; otherwise he's got no use for their lamp-stand; he will put it out.

"You've got this", he says, "you hate the deeds of the Nicolaitanes, that I also hate...now he that hath an ear, let him hearken". So those within that ecclesia can hearken unto the voice of the Spirit and they can repent, change around, and do their first works.

So that's our exhortation from heaven.

Ephesus Then And Now

Brother Thomas' observation of Ephesus was true in his day, but it's changed today. See *Eureka*, page 189. He tells us about the city. "It was the metropolis of the Lydian Asia. According to Strabo, it was one of the best and most glorious of

* It was this Friday, that Brother Mansfield's life ended. He was not to attend any more meetings. His service had concluded, and on this note, his words here hold a very salutary warning.

cities". Now he says, "it is venerable for nothing but the ruins of palaces, and temples and amphi-theatres. It's called by the Turks Ajasaluk or, the temple of the Moon", and then he goes on to say: "The whole town is nothing but a habitation for herdsmen and farmers, living in low and humble cottages of dirt, sheltered from the extremities of weather by the mighty masses of ruinous walls".

But that is not the case today. The squatters have been removed from the "ruinous walls", because these are a tourist attraction and that brings wealth to the country. Many of these ruins are being restored somewhat; from the main street of Ephesus are seen these mighty ruins on both sides of the city, to testify how great that city was in its heyday. You don't see people "living in low and humble cottages" in Ephesus now; they've been removed, and the place has been cleaned up for tourists. You can go down to a street called "The Street of the Silver Makers", where Paul had some exciting adventures, and there is a theatre there, today, that's been restored. So it's a little different from the way brother Thomas saw it over a hundred years ago.

When Brother Thomas describes the introduction of the truth to Ephesus he refers to dramatic and wonderful circumstances. The Apostle's vibrant work in this place is outlined in Acts 18:18,

"Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila, having shorn his head in Cenchrea: for he had a vow. And he came to Ephesus and left them there. He, himself, entered into the synagogue, and reasoned with the Jews".

Paul's Selfless Labour

Already Paul had gone to Athens

and Corinth, and found two Jews there who became his great friends: Aquila and Priscilla. He laboured with them, working with his hands. They were in the same employment as he, tent-makers, and he laboured with them. Paul emphasises, that constantly he was doing that.

Look, he not only did that, but later when the elders of Ephesus were there before him, he said:

"You see how these hands have laboured, to support not only myself, but them that are with me".

Now I ponder on that. I wonder how it was possible for him to do it! Here is a man who is giving his life to the truth, and he's labouring so much that he's going to support financially Timothy and Titus and Luke and the others with him. So he says to Timothy, "You go over there, and here's your fare!" To the others he said, "These hands have done that; I haven't taken a thing from you. I laboured myself".

It shows the dedication of this faithful man in that way.

Dramatic Foundation of the Ecclesia

Paul came to Ephesus, introduced the Truth in the synagogue and then left. He sailed from Ephesus and returned later on, but while he was away, there was a certain Jew named Apollos, born of Alexandria (verse 24). Apollos was an eloquent man, and mighty in the scriptures. He was in "that way", but he didn't understand clearly, though he appreciated a lot more than the Jews in that synagogue. This eloquent Apollos, who knew the Bible, entered into the synagogue to set forth in dramatic manner, the way of the Lord:

"This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John" (verse 25).

His understanding was deficient but heaven had directed that man to that place — and there is Aquila and Priscilla, and they listen to him, take him to their home and explain to him the truth in Christ Jesus more completely. As a result “he mightily convinced the Jews, and that publicly, showing from the Scriptures that Jesus was Christ”.

That is the introduction of the truth to Ephesus.

Along comes Paul to Ephesus, and in ch. 19 finds certain disciples. These disciples had an understanding of the things taught by John but had not been baptised into Jesus Christ, and did not understand this need. Paul says: “Look, you are deficient, you’ve got to be baptised into the name of Jesus Christ”, and that commenced the ecclesia at Ephesus.

This is a very interesting chapter, describing the manner in which that ecclesia was formed.

The foundation of that ecclesia was excellent. The apostle Paul laboured there; he laboured there for 2 years (v. 10), so that all that dwelt in Asia heard the word of the Lord Jesus, Jews and Greeks.

Ephesus was the centre of Paul’s ministrations and he had his associates with him, men like Luke and Timothy, whom he sent into different parts. Sometimes Paul journeyed from Ephesus and when on such a mission he wrote, I believe, the first epistle to Timothy. So Paul exerted himself in preaching and teaching and the ecclesia was formed under those circumstances.

Eldership And The Ecclesial Guide

In Acts 14:23, the Apostle assists in activities that reach forward to the Book of Revelation. He establishes a form of elders and leadership: “he ordained them elders in every ecclesia, and prayed with fasting,

committing them to the Lord on whom they believed”. These elders were not the equivalent of the arranging brethren of ecclesias today. These elders were spirit-endowed men. They were not subject to ecclesial vote; they were appointed for life.

If you want something comparable to today’s arranging brethren you have the appointment of the Deacons in Acts 6. But the elders had an authority that the arranging brethren of any ecclesia do not have. Those elders had the Spirit and were able to authoritatively set forth the truth. Sometimes they made a mistake and then were restrained by such as the apostle Paul.

I think we need to bear well in mind the fact that, as far as the elders were concerned, this was their status. The *Ecclesial Guide*, (which is a very fine little book — if you haven’t got a copy, get one and read it) deals with this, and brother Roberts writes:

“In the Apostolic ecclesias, the spirit of God by elders or apostles or other spirit-endowed persons, nominated and appointed such special brethren in virtue of which appointments the rest of the body were bound to yield a ready submission to the rule and authority so established. Such ruling brethren were appointed to permanent office. Under this institution, the brethren were saved the trouble of election, and the confusion more or less incident in our times to the absence of authority. In our day, until the Spirit speaks again, we can have no such privilege; and it is worse than useless to profess a possession we lack. Our wisdom lies in recognising the true nature of our case, and making the most of the unprivileged circumstances of a time succeeding to a long period of divine absence and ecclesial chaos”.

Plenty of ecclesial chaos!

They were appointed by the Spirit and therefore they were authoritatively set forth in the ecclesia. That constitutes “the angel”. In page 190

of *Eureka*, under the sub-heading "The angels of the ecclesia" Bro. Thomas says, "suffice is it to remind the reader, that the Presbytery anointed with Holy Spirit was the particular star of the Ephesian ecclesia; and consequently, the Angel of the body there".

When you read "the angel of a certain ecclesia", it is relating to the elders who constituted a body of authority in that particular ecclesia. The word "presbytery" describes that body of authority. But the word itself means eldership. To Timothy, Paul speaks of the presbytery, and identifies the body of thought that is set forth in that way. 1 Timothy 4:14, "Neglect not the gift that is in thee, which was given thee by prophecy". Timothy had the gift of prophecy, "with the laying on of the hands of the presbytery" (eldership). When a person was to receive the gift of the Holy Spirit the Presbyter would put his hand upon that person. The apostles constituted such a body as that.

Brother Thomas points out that this does not in anyway refer to the clergy about us. He deals with that at length, showing that those in the Episcopal and Protestant churches with their "clerical and priestly ministering angels", as he calls them, have got nothing to do with this. The true eldership had the spirit, and they were given that position of authority in the ecclesia. So, in those days, you could go to the eldership, and they could give you an authoritative answer upon the Scripture, since they had the Spirit to guide them.

Final Words*

On the bottom of page 191 Brother Thomas speaks of how Paul

met this presbytery, and he directs our attention to Acts chapter 20, the last speech of Paul to the Presbytery, or elders of Ephesus.

A marvellous speech, this!

Paul knows that he is going to see them no more. He never saw them after this and he gathers them together. He's travelling down by boat to a place called Miletus, just south of Ephesus, and he calls upon those of Ephesus to come down to Miletus to see him.

They did that sort of thing in those days. We wouldn't do it today — wouldn't have the time!

"And from Miletus he sent to Ephesus, and called the elders", the presbytery of the ecclesia, "and when they were come he said, Ye know that from the first day I came into Asia, after what manner I have been with you at all seasons" (Acts 20:17).

Now look, listen to Paul! Here is Paul telling them what they already know. But he's setting before them his motivation, "serving the Lord with all humility of mind, and with many fears, and trials"; not temptations in the sense that we use the word sometimes, but this refers to trials, "which befell me by the lying in wait of the Jews". It was in jeopardy of his life that he preached there. In jeopardy of his life! They were lying in wait for him in Ephesus; they would have destroyed him, they hated him so much.

Then he says, "I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house". Now there's the manner of his ministry: publicly and house to house...the great apostle going forth

* These became the last public words of Brother Mansfield. Two days later death claimed him — the circumstances of which gives these words an emphasis and urgency, which those who heard them on that Wednesday study evening did not appreciate at the time.

— as we do when we have an activity day — from house to house, setting forth the principles of God, testifying to both the Jews and the Greeks repentance towards God and faith towards our Lord Jesus Christ.

“Now I’m going up to Jerusalem and I’ve been told there’s trouble up there, but I’m determined that these things are not going to move me”. We can admire this man! “These are not going to move me. I believe that they won’t move me — I’m going to carry them out”.

“I count”, he says in verse 24, “neither my life dear unto myself — whether I live or die is a matter immaterial, as far as I’m concerned — so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God”.

Farewell

Now he says: “Behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.” Last time he’s ever going to see them. Never went back to Ephesus.

“Wherefore I take you to record this day”, he says, “I am pure from the blood of all men”. He means this, “I have clearly told you your responsibilities and, where necessary, your failings, and I am, therefore, pure from the blood of all men, because I have not shunned — notice the language — to declare unto you all the counsel of God”.

Sometimes we don’t want to cause trouble and we think, “Well, I won’t say this; I won’t say that”, and you shun this; you go back into your shell. Not Paul! With stern, resolute determination and faith, he set before them everything, so that he could approach the Father and say, “Here is what I have done”. He fol-

lowed the Lord Jesus Christ, who, as the shepherd, accounted to the Shepherd in heaven, the results of his labours: “I have lost none of them except the son of perdition”.

Paul, moved like that, declares: “I have not shunned to declare unto you all the counsel of God”. “Now”, he says to them, “it’s up to you, brethren. Take heed to yourselves. And to all the flock over which the Holy Spirit hath made you overseers (this is the angel of Ephesus), to feed the ecclesia of God. That’s your work, which he hath purchased with his own blood”.

You can imagine this man. He’s already laboured so diligently for them. He’s already said:

“Look, you won’t see me again. You won’t see me brethren! And of your own selves — that eldership, that Spirit appointed eldership! — shall men arise speaking perverse things, to draw away disciples after them. Therefore watch and remember that by the space of three years, I cease not to warn you every night and day with tears. Now I commend you to God, and to the word of His grace, which is able to build you up, and give you an inheritance among all them which are sanctified”.

“Look”, he says, “I have coveted no man’s silver, or gold, or apparel. Yea, ye yourselves know, that these hands”, — and you can imagine the apostle Paul standing up, like this (demonstrated) with extended arms, and saying, “*These hands*, have ministered unto my necessities, and to them that were with me and I have shown you — by example, — all things, how that so labouring ye ought to support the weak and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive”.

What a speech!

The man they loved!

We can understand, that, “when we had thus spoken he kneeled down

and prayed with them all. And they wept sore, and fell on Paul's neck and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more."

Now that is his warning. "Of your own selves, ye elders, shall men arise, speaking perverse things. You be careful".

Final Example

And perverse men arose!

We have the statement in the book of Revelation here:

"Unto the angel — the eldership — of Ephesus, write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden lampstands, I know thy works".

"I know what you've done; I've known what you've carried out; I've known how you've laboured; I've known how you have not fainted under trial; but I've got something against you. Your first love is not there. Now, remember where thou hast fallen, and repent, change, do the first works. Or else I will come unto you quickly, and remove the lampstand out of its place".

What's the good of a lack-love ecclesia. What's the good of it? No good whatever!

If we say we are the bride of Christ, and he's our groom, and there's no love here, for him, what's the good of it? Does he want us? Would you have someone like that, who spurns you? We're very, very busy doing this, and doing that, and labouring here and there, but when it comes to *affection* where is it? And how does a person respond to that?

Right through the Bible this is the first commandment: "Thou shalt love Yahweh thy God". Now we're at the end of the whole Bible: "You've lost your first love. You've got to get it back".

But you can only get that back as I

said before — when you go back to where you were once and you think about this; how you are going now; is there any change, any difference?

How can we revive that love in our own midst? By our own selves. And that's what it's talking about. That's what Paul was speaking about, and what he warned them about at Miletus.

True Love is Needed

(Audience: The prophet Malachi did the same. He went to the people, after they had been raised to great heights with Nehemiah, but then had lapsed into a state of apathy and he urged them to return unto Yahweh, that He might, in turn, return to them. The first thing he mentions, is that Yahweh loved them, and yet they questioned that. So he goes back to their fathers where there was evidence of Divine blessing and says, "Jacob have I loved, Esau have I hated"; and the message of the prophet was: "that state was fine then; Esau I still hate, Jacob I still love, but thou hast shown the attributes of Esau". So that's where they had changed and Yahweh called upon them to return).

The book of Malachi is specific in that, isn't it! Very specific.

Not only that, but he shows how they had lost their first love as well. They offered to God second-rate things. And His response? "I don't want that: go and offer them to your governor".

So it is with our gifts of love. If our service for God is second-rate, He will demand "Take it away!" But if a person is going to manifest the quality of love, as Malachi told them, he will ask himself, "What does God want?"

Consider your human relationships, for they very often illustrate Divine ones. You're going to help someone. You want to show your affection for someone, so you ponder and worry about it. Take your wife! You say, "Well I'll have to work out what she would like, and

and you go to a lot of trouble to do that" — buy her an orange tree or something, and plant it yourself!!

But, if you know what the person is going to like, and then feel "I don't care", you will go out and buy anything! And the gift will equal the feeling! However if you've got a real feeling for someone, you will go to a great deal of trouble to ascertain exactly what is required; what's going to give her pleasure — and you go and get that. And it gives pleasure, because with that very trouble that you've taken, there was an element of love in it. And then you give the gift.

What about Yahweh, whom we love? What about Jesus Christ? And if you want to get closer and closer and closer to Almighty God, you do so through Jesus Christ, and you come to understand what Jesus Christ stands for. If you had a brother in this meeting that was like Jesus Christ, who was prepared to go out of his way and sacrifice everything to help you... What would you feel towards that brother?

That's where Jesus is. And that that's where the Father is.

So we come to the end of this section of *Eureka* dealing with the angels of the ecclesias.

Fear of Failure

Depression and fear of failure are common traits of human nature. It is not surprising therefore for the saints to occasionally experience these feelings in our struggle toward the Kingdom. Especially when we are aware of personal sin and character deficiencies. However, we must try to distinguish between sin and failure. Despite our best intentions and attempts we all sin. The wise man Solomon wrote, "there is not a just man upon earth, that doeth good and sinneth not" (Eccl. 7:20) and Paul added "for all have sinned, and come short of the glory of God" (Rom. 3:23).

It was *because* of this inability of man to redeem himself that Yahweh in His foresight provided a Son whom Paul declared was "made of a woman" (Gal. 4:4) and "made sin for us" (2 Cor. 5:2). Though of our nature the Son "was the flesh of Abraham in a special form" (*Blood of Christ*: R. Roberts) being the "one" seed promised to him (Gal. 3:16). He was "God in Christ" (2 Cor. 5:19) as no man had been before him nor has been since. This made the Lord unique. He could sympathise with our common predicament (Heb. 5:1-2,7) but was enabled by his begettal to overcome sin and death. Concerning him, the apostle John proclaimed, "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14). What we could not do he did, that we "might be made the righteousness of God in him" (2 Cor. 5:21).

Therefore, when depression and fear of failure weighs heavily,
*"Cast care aside, lean on thy Guide; His boundless mercy will provide;
Trust, and thy trusting soul shall prove; Christ is its life, and Christ its love.*

Faint not nor fear, His Arms are near, He changeth not, and thou art dear;

Hear then, and do, and thou shalt see that Christ is all in all to thee"
(Hymn 209).

W.J. McAllister

EXPOSITION

(4) The Atonement

Humble Submission To God's Will

"He humbled himself and even stooped to die; and that, too, a death on the cross..." (Phil. 2:8, Wey.).

Fulfilling the Father's Will

For the salvation of the human race, it was necessary that human nature should be humbled, even unto death, and publicly revealed for what it is: the source of sin.

For this reason, "being found in fashion as a man, he (Christ) *humbled* himself, and became *obedient unto death*, even the death of the cross..." (Phil. 2:8).

These words appear to refer to Yahweh's covenant with David, in which it was stressed that the promised seed would be both son of David and son of God. His submission to his Heavenly Father by humbling the flesh was also emphasised: "I will be to him for a father, and he shall be to me for a son; whom, *in his being caused to bow down*, I will chasten with a sceptre of men, and with stripes from the sons of Adam..." (2 Sam. 7:14, Brother Thomas' translation; *Eureka*, Vol. 2, p. 28).

The interesting link with the Philippian Epistle has been shown, perhaps unintentionally, by Weymouth, who renders: "And being recognised as truly human, he humbled himself, and *even stooped to die...*" Thus Weymouth, an

eminent Greek scholar, has drawn this conclusion from the text and tenses, and has translated accordingly. Moffatt similarly renders: "He *humbly stooped* in his *obedience* even to die, and to die upon the cross..." K. S. Wuest also endorses this understanding: "He *stooped very low*, having become obedient to the extent of death, even such a death as that upon a cross..."

It is evident that the Lord Jesus Christ determined to *humble* the flesh, finally permitting it to be put to death, in accordance with the declared will of his Father (Gen. 3:15; Jhn. 10:17-18; Acts 2:22-24).

In the Likeness of Sin's Flesh

Yahweh's atoning work in Christ has been epitomised in the words of Paul: "For what the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. 8:3).

The law of Moses could not provide salvation for mankind. Because of the weakness of the flesh to maintain it, the law *revealed* sin, and therefore condemned mankind, holding the race in bondage to sin.

It was necessary for God to intervene and therefore He sent His own Son.

Brother Carter wrote: "Only the voluntary offering of a *sinless* member of the sin and death stricken race could exhibit God's righteousness as the condition for the passing by of sins. But in the death of a *sinner*, sin remains enthroned."

Yahweh, then, sent forth His Son in "the likeness of sinful flesh". Paul used the word "likeness" to emphasise the *sameness* of the Lord's nature as that of our own; a complete physical identification with humankind (Heb. 2:14, 17: 4:15, etc.).

In character, however, he was quite different from all others of Adam's race, as we will show in due course.

The Lord Baptised By John

Jesus had journeyed from Galilee to the place at Jordan where John was baptising. John was calling upon the people to "repent"; and upon "confessing their sins" they were baptised (Matt. 3:2,6).

But when Jesus requested baptism, John objected to such a proposition. Why? Because the Lord had nothing of which to "repent" and no "sins" to confess. John stated: "I have need to be baptised of thee, and comest thou to me?"

But the Lord remained adamant.

Why should he have been so insistent? After all, he was "holy, harmless, undefiled, *separate* from sinners..." thus emphasising the perfection of his character as "the word made flesh" (Heb. 7:26; Jhn. 1:14).

Difficulties arise when we are unable to correctly relate the perfection of the Lord's character to the nature which he bore — a nature identical in every respect to our own.

The Lord was not inconsistent in requiring that John should baptise

him. On the contrary: he acknowledged the absolute truth of John's message. As the "voice" crying in "the wilderness" John preached the clear and unarguable message: "All flesh is grass..." (cp. Matt. 3:3 with Isa. 40:6-8). Only "the word of God" would "stand for ever". And whilst, in character, the Lord was "the Word", he was, at that time, "flesh". Since "*all* flesh" was "grass" which would wither and fade, the Lord was intent upon acknowledging the truth of this — because such a divinely-inspired definition of human nature included *himself*. Thus, in his baptism, the Lord acknowledged the corruptibility of the flesh, which results from the inherent weaknesses to which human nature is prone.

And in view of the fact that the Lord's baptism by John typified his own death (Matt. 20:22; Rom. 6:3), he was also acknowledging that the only thing to be done with death-stricken human nature is to put it to death (Rom. 6:6).

These lessons from the life and teaching of the Lord must be understood and applied in our own lives: for "we have been planted *together* in the likeness of *his death*" and therefore "*our* old man is crucified with him..." (Rom. 6:5-6).

The recurring message associated with the doctrine of the Atonement is that we must become a living demonstration of our conviction that the flesh is rightly related to death, and that righteousness originates only from Yahweh. The doctrine of the Atonement therefore relates not only to that which Christ has done for us, but also what we must do to manifest Godliness in our lives, to the pleasing of our Heavenly Father.

The Carnal Mind Versus the Spiritual Mind

Sin-nature has produced the mind

of the flesh — the carnal mind — in every human being, with the sole exception of the Son of God.

It is necessary to comprehend that the terms “the flesh” (meaning sin-prone human nature) and “the carnal mind” are two different things — the second being an extension of the first, in all human beings, excepting only the Lord Jesus. The challenge before the Lord was to overcome “the flesh” as the *source* of sin. He did not have to overcome a “carnal mind” because he never permitted anything of a carnal nature to defile “the *mind* of the spirit” which he manifested perfectly.

Paul taught: “To be carnally minded 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. 8:6-7).

The marginal renderings are more accurate: “the *mind*ing of the flesh” and “the *mind*ing of the spirit...” In other words the “thinking” that is produced by the flesh. The words relate to the way in which the *thinking* of the flesh can govern the mind of a man or woman. Similarly, the influence of the “spirit” through the word of God, may act upon the mind in contrast to, and in opposition to, the thinking of the flesh.

Men and women who give themselves over to the things of the “natural man” simply manifest what they are by nature (1 Cor. 2:14). But those who absorb and display the “thinking of the spirit” — as Christ did to perfection — have accepted into their minds and their way of life a knowledge and a motivating power which is alien to their *natural* way of thinking and behaving. Such are given the means of warring against the evil propensities of the flesh. “For the flesh lusteth against the

spirit, and the spirit against the flesh: and these are contrary the one to the other...” (Gal. 5:17). True sons and daughters of the Living God strive to fill their minds with the counsel, guidance and wisdom which comes from God and is revealed in His word. By this means they make their thoughts, words and deeds conform to the spirit-word. They thus strive earnestly towards manifesting the characteristics of Godliness, and are ever reaching out towards a state of God-manifestation in the flesh.

Thus the doctrine of the Atonement is not merely a belief which must be understood academically: Sons and daughters of Yahweh must *practise* the doctrine of the Atonement as a way of life.

Christ's Victory

Because he never permitted his flesh to produce a carnal mind, the Lord could say: “I and my Father are one...” (Jhn. 10:30).

Although having to bear every propensity inherent within the flesh, the Lord's perfect character resulted in him manifesting the “mind” (or thinking) of the spirit. Only by this means could he have rendered full and perfect obedience to the will of his Father.

How this achievement was attained in the life of the Lord will be considered in due course.

There can be no middle ground or “grey area” in treating with sin. This is demonstrated in the words quoted earlier: “The carnal mind is enmity *against God...*” To emphasise the point, the word *eis* is in the Accusative tense.

Was Christ ever “against” God? Such a suggestion would be ludicrous. The N.I.V., without altering or weakening the emphasis of the original Greek, renders the expression: “The sinful mind is hostile to

God..." This reminds us that, although the Lord Jesus Christ was "in *all* things... made like unto his brethren" insofar as his nature was concerned (Heb. 2:17), he did not have, nor at any time exhibit, a "sinful mind". He was, "in all points tempted like as we are, *yet without sin...*" (Heb. 4:15).

Christ, then, "having once offered to bear the sins of many, shall appear a second time, *apart from sin*, to them that wait for him, unto salvation..." (Heb. 9:28, R.V.).

This statement indicates that the Lord was once related to "sin" in some way, without being a sinner (cp. Rom. 6:9-10). How, then, will he be "apart from sin" at his second coming? His change of *nature* to a nature that is divine and perfect in every respect will ensure that he will be seen, at his return, in "the *body* of his glory..." (Phil. 3:21, R.V., cp. 2 Tim. 1:10).

So far as the carnal mind is concerned, the apostle stated that "it is not subject to the law of God, neither indeed *can be...*" Or, "never could and never does submit to God's law..." (J.B.). Thus, it is quite impossible to rehabilitate the carnal mind, because it is directly opposed to "the thinking of the spirit".

What, then, can be done with the carnal mind, or the minding of the flesh? Only one thing: it must be crushed, in accordance with the divine intention as set forth in Gen. 3:15 (see Roth.).

Thus, in his death, the Lord once and for all "rendered *powerless*" that which had the potential and the propensities to produce in his own life the carnal mind. That which he rendered powerless (Rom. 6:6; Heb. 2:14, lit. Gk.) was the flesh: the nature which has proven to be the source of sin, and therefore the origin of all mankind's problems.

Alienation: A Moral Condition

The Scriptures reveal that only two things alienate mankind from God: one is sin; the other is wicked works (Eph. 4:18; Colos. 1:21).

The Statement of Faith describes the condemnation which came upon Adam and his progeny as the result of sin entering into the world, when it speaks of "a sentence which defiled and became a *physical* law of his being, and was transmitted to all his posterity".

Some teach that we are *alienated* from God through the nature we bear. Such a belief is not supported by Scripture. Alienation is a *moral* condition. Was the Lord Jesus ever morally out of harmony with his Father? Bearing our nature in every respect, did that cause him to be "alienated" from his Father? Of course not.

Had Christ been alienated from his Father because of his nature, it could only have been because Yahweh held him legally or morally accountable for Adam's sin — which argument has no Scriptural support.

We need to become reconciled to God because we are sinners. The Lord Jesus required no such reconciliation. The fact that he possessed a nature which was rightly related to death, and that he effectively put the flesh to death both morally and literally, does not teach nor imply that he needed to become reconciled to his Father. Reconciliation follows alienation; and since the Lord was never alienated from God he did not need to be reconciled.

Christ's warfare was against sin, and the nature which produces it. His victory over sin's flesh severed the chains of bondage by which "sin" had held the human race captive and enslaved. In Christ's life of perfect obedience to his Father, culminating in his death, sin had been conquered

in one of Adam's race. The very source of sin had been met in mortal combat and defeated.

Paul exulted over the end which had been accomplished: "Death is

swallowed up in victory... The sting of death is sin.. but thanks be to God, which giveth us the victory, through our Lord Jesus Christ..." (1 Cor. 15:55-57). J. Ullman

Current Events

America In Decline

America's gradual deterioration of power and influence at a time when Russia and its allies are developing, is a necessary element in the time of the end. This report looks at current events through prophetic eyes.

As significant a year as 1987 was, 1988 may prove the more important.

Israel's approaching 40 years of State-hood on May 14th suggests the nearness of the return of the Lord Jesus Christ (Luke 21:28-36) and of the invasion of the M.E. by the Northern Host.

Ezekiel and Daniel describe a sudden invasion of the Middle-East by a vast Russian-led European confederacy with the Western nations powerless to prevent them. They declare that militarily and economically the West cannot match the strategy of Russia and its allies. This suggestion would have been ridiculed many years ago, but not today!

News Reports Evidence of USA Weakness

A 1976 *Newsweek* article entitled "Is America No. 2?" revealed that Russia "outspent the U.S. by over 40% or \$43.5 billion a year. Put another way, the Soviet Union allocates 15% or more of its gross national product to the military, versus 5.4% in the U.S." It said that critics of this report contended "that the U.S. has nothing serious to worry about... that the gloomy statistics don't provide a full picture of U.S. power which also rests on *American economic strength and advanced technology*".

However, *Time Magazine* (March 1979), noting the continuing U.S. decline in power and diplomacy wrote, "Europeans are especially concerned. Editorialized Paris right-of-centre *Le Figaro*: U.S. influence has shrunk in all directions. It has lost Angola, Ethiopia, Somalia, South Yemen, Afghanistan, Laos, Cambodia and most recently a king-pin in Iran, guardian of the Gulf's oil... the Yankee umbrella has more holes in it. The free world now asks itself the question: 'Must it still count on Americans?'"

In 1980, another *Newsweek* article, entitled "Is America strong enough?", questioned whether the nation was "capable of protecting its interests abroad, or containing Soviet expansion."

Result of Black Monday

Today America no longer has the economic strength it previously enjoyed, and is gradually losing its technological edge. This situation was exasperated by the Black Monday share market collapse, October 23 (Tuesday 24th in Australia) which crippled America's economy. *Time Magazine* (Nov. 2nd 1987) wrote: "The unimaginable happened: a collapse on a scale never seen

before — no not even in 1929. Prices went down, down, down, swiftly wiping out an entire year's spectacular gains." Economists from coast to coast offered all sorts of solutions. However experts believe that the collapse will cause the American dollar to decline by 30% over the next five years, and *Time Magazine* economists warn that an out-of-control "free-falling dollar could easily touch off a panic flight of foreign capital from the U.S. That is about the last thing anyone wants, since it *could trigger a world-wide financial collapse.*" (*italics ours*).

It is precisely this scenario that Russia would like to take place.

Whatever may be the international economic situation in 1988 we can be sure that it will be to Russia's advantage and the West's disadvantage. It is another sign of the times of which Bro. Thomas wrote: "The future movements of Russia are notable signs of the times. The long-expected, but stealthy, advent of the king of Israel will be on the eve of becoming a fact; and salvation will be to those who not only looked for it, but have trimmed their lamps by believing the gospel of the kingdom unto the obedience of faith, and the perfection thereof in 'fruits meet for repentance'." (*Elpis Israel*, pg. 20).

W.J.M

Labour Not To Be Rich

This advice is contrary to all human wisdom. But there is sound reason in it. There are two evils connected with the successful effort to be rich: the first is, the bad effect of riches when attained. The effort to be rich shuts the mind against spending, and hence paralyzes the hand in the direction of duty which calls upon us to "be ready to every good work", to help the needy and serve the truth. A slow dying of all the higher impulses sets in. The man who labours to be rich may soothe his conscience with the idea that when he has attained the object of his labours, he will then make up for the previous shortcomings. But this is a deception. The labouring to be rich establishes a penurious habit, which will remain when the riches have come. The fear of losing will be as strong as the fear of failing to get, and the rich man will be as self-absorbed as the poor man in labouring to be rich. Laying up treasure for himself, he has become poor towards God (Luke 12:21). The best way is not to labour to be rich, but to use the goodness of God faithfully, as it comes to hand, according as opportunities may call. Where this is the policy, riches will be used faithfully if riches come; but if a man is stingy in his poverty, he will be stingy in his riches. "He that is faithful in that which is least will be faithful also in much" (Luke 16:10). The second evil is equal to the first. Riches accustom the mind to lean on human resources, and give scope for the pride of the natural mind to grow. They give a man an interest in the present evil world, and tend to make him satisfied with things as they are, and to turn away his heart from God. Therefore said Jesus, "How hardly shall they that have riches enter into the kingdom of God". Riches may be turned to good account in the way Paul indicates in 1 Tim. 6:18, but few who are rich find themselves able to use them in this way. Riches are dangerous: and therefore is the divine precept wise which says, "Labour not to be rich" — R.R.

COMMUNICATIONS

A Policy Maintained

"On behalf of the Christadelphian Family Bible School Committee, I offer our deep sympathy in the loss of our Brother H.P. Mansfield. We are aware of the greater load that this will place upon the brethren responsible for the activities of *Logos Publications* and would like to encourage you to maintain the high standard of published material that has become the hallmark of *Logos* literature presented to the Brotherhood in the past. In a day when so many alternative views are de-stabilising the faith of brethren and sisters, we see as paramount the need to have a policy typical of the spirit and understanding of our pioneer brethren. May Yahweh soon cut short our labours by the appearance of His Son in the earth" (B.O.'G. N.Z.).

(Thank you for your support. Brother Mansfield always had a keen interest in Bible School development, and expressed his pleasure at the welcome given to him in New Zealand when he was able to visit there. To the best of our ability, we will continue in these labours, as Yahweh may direct us. We will maintain a vigorous opposition to alternative views that are sometimes promoted as being more appropriate for these times in view of modern learning. We see no need to alter our previous policy. As far as faith and doctrine

are concerned, the ancient landmarks are the ones Yahweh in His infinite wisdom established through His servants. We are warned against removing them merely for some 'new thing' — Job. 24:2; Prov. 23:10-11. We concur with your closing remarks. The advent of our Master will see no further use for our present meagre efforts; but with immortal vigor we will enter upon a greater work with the personal direction of our Lord — Ed.).

Support In A Time of Need

"I am writing to say how sorry I am at the death of Bro. H.P. Mansfield. He knew me well, as we talked at West Beach, Rathmines, Woodville, Christchurch and Wellington. To show how much I appreciated his work, please find enclosed a cheque as a help to the committee to keep the work going until the Master returns" (O.E., N.Z.)

(We were delighted to receive your encouraging letter, and hope that the friendships developed with the Editor over the years will continue as we endeavor to maintain the work he commenced. Your liberality is also deeply appreciated, and will assist in continuing this valuable work. We have also received the copy of the exhortation given by Bro. R. Lewis, following news of the late editor's death, and found it very moving. The signs of the times certainly

remind us of the immensity of the Lord, and excite us as we anticipate the day of glory that is coming. — Ed.).

Death of Brother Mansfield

"Our thoughts and prayers are with you as you continue in this great work, knowing the loss you must feel over our beloved Brother Perce — (B. & J.J. Canada)

(We have received many expressions of sympathy from readers and ecclesias in the past month. It has not been possible to personally answer them, but we desire all to know that we deeply appreciate such encouraging communications. Ecclesias have mentioned the help received by them from the late editor, and we are thankful that Yahweh gave him ability and opportunity to so labour in the Vineyard. In these matters, we can certainly thank God and take courage in the knowledge of the Truth. We are greatly privileged to be able to see beyond the troubles of today, to the epoch of our Master's return. How necessary, in view of the fulfilment of prophecy that we make ready for that glorious epoch — Ed.).

Your Letters Invited

Due to other articles in this issue we were unable to provide the normal four pages of correspondence. We hope to continue this full section from our next issue.

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In This Issue

VOLUME 54 No. 4 JANUARY, 1988

The Word Made Flesh	98
Knowledge Prepares Us For Our Destiny ..	99
Olive Trees of Gethsemane	102
Let us Remember	107
The Hero of the Ephesian Ecclesia	108
Humble Submission to God's Will	121
America in Decline	124
Labour not to be Rich	125
Communications	126
Poem: Timely Words	128

A Final Word...

The process of changing the Truth of God into idolatry is a comparatively easy one. The downward course will result in the worship of Self, rather than of God. Which gives men and women, so they believe, the right to please themselves. Which is the very antithesis of God-manifestation: a doctrine not understood by the "wise" of this world. The world "by wisdom" knows not God.

The design of creation was intended to reflect the glory of the Creator. But man, governed only by the flesh, prefers to reverse that purpose. This leads to hedonism, in one form or another. Hedonism is a philosophy which claims that pleasure is the highest form of good, and that the flesh should be permitted to enjoy whatever it desires. The name of this philosophy is taken from the Greek word *hedone*, which, significantly, is only ever translated in the A.V. by two words: "lust" and "pleasure". Hedonism is commonly practised on a pseudo-religious level: it asserts that all men are part of the "great human brotherhood" and that all men are the "children" of God. This, likewise, is a philosophy which changes "the truth" of God "into a lie", for the argument is totally false (Rom. 1:16; Jhn. 4:24; 2 Thess. 2:12, etc.).

The gospel of Christ is "the power of God unto salvation, to every one that believeth..." But not to anyone else. To become one with God necessitates having an understanding of the Truth and walking in its ways. Study the Truth. Gain a clear understanding of it. Hold fast to it without compromise. Leave the world to its own wisdom, by which it cannot know God (Matt. 15:14). Let the world bestow the honours of its "science" and "wisdom" upon its own sons and daughters. J. Ullman

Timely Words

*"While the earth remaineth, seed-time and harvest,
and cold and heat, and summer and winter, and day
and night shall not cease" — Gen. 8:22.*

The last of September, — the Autumn is here,
The Summer is past, and the Winter draws near;
The tree-leaves are fading, — and silently fall;
The wonders of nature, — yes, — God made them all.

God's Word tells us plainly, these things come to stay;
All four of the Seasons, — the night and the day:
The sun in the heavens, — the moon there by night,
His works of Creation, — a marvellous sight.

What's more, — Comes the day, when a change will take place,
Affecting all Nature — the whole human race;
Christ Jesus in glory, — one day will appear;
The signs tell us plainly, — that day draweth near.

His coming will shatter the world of today;
No more wilt man's pride and his evil hold sway;
The King who is coming, brings peace without end;
Take warning, — be ready, — your loose ways amend!

The last of September, — it ends with today;
Take thought and live wisely; go, read, watch and pray:
Cast out ev'ry hindrance, — keep Truth well in mind,
Maybe in His Kingdom, — a place you will find.

C.W. (U.K.)

Australian readers will have to adjust the seasons according to local conditions. September is spring-time in Australia! — Ed.

Loígyos

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February, 1988

*River Bantias
Life from
the Earth*

THE PEN OF THE PIONEERS

A Cry for Peace

The Lord Jesus is "the *Prince of Peace*"; and therefore no peace society can give peace to the world. It is he alone who can establish "peace on earth and goodwill among men"; for he only is morally fit, and potentially competent to do it. The peace of the arbitrationists is peace based upon the transgression of the divine law; and the hostility of the covenanters to the gospel of the kingdom. It is an impure peace; peace with the serpent power reigning over the blood-stained earth. Such a peace as this avaunt! Eternal war is better for the world than such a compromise with sin. The peace Messiah brings is "*first pure*". It is a peace the result of conquest; the tranquility which succeeds the bruising of the Serpent's head. It is consequent upon the establishment of God's sovereignty over the nations, by the hand of him whom He hath prepared to "break in pieces the oppressor," and let the oppressed go free. "*In his days shall the righteous flourish; and abundance of peace so long as the moon endures. His enemies shall lick the dust; all nations shall serve him, and call him blessed.*"

If the believer will agree to be silent, or to renounce his faith, there will then be "peace and love" such as the world, that "loves its own", is able to afford. But the true Believers are not permitted to make any compromise of the kind. They are commanded to "contend earnestly for the faith once delivered to the saints" and so long as they do this, they may lay their account with tribulation of various kinds.

Peace-criers are the enemies of God; for with all their profession, they are at peace with the world, and in high esteem and friendship with it; and "*whosoever,*" says the scripture, "*is a friend of the world is the enemy of God.*"

The world wants peace, that it may find a respite from the judgments of God for its iniquity; and that it may enrich itself by commerce and enjoy itself in all the good things of life. All sorts of anti-government factions colleague with the Quakers in their cry of peace; they think they can the more easily supersede the existing tyrannies by a still worse one of their own, as it would doubtless prove. This unhallowed coalition proclaims its outcry to be "*the world's cry*".

We accept it as such. It is the cry of the world, which echoes in tones of thunder in the ears of true Believers. It is a cry, in the providence of God, which is a great "sign of the times", announcing that "the Lord standeth at the door and knocks".

Bro. J. Thomas

The Most Important Congregation

To remember Lot's Wife was the warning of Christ to his followers. In context with it he warned of difficulties that would arise at the time of the end: that the world environment at his second coming would be similar to that which existed in the days of Lot (Luke 17:28-33).

His warning is being fulfilled today with a literality that is frightening. On a scale never known to history, with greed, brutality, immorality, beastliness, and criminal instincts in the ascendancy, the history of Sodom is being repeated, and the world is heading towards a terrible crisis foreshadowed in the destruction that rained down upon that ancient and guilty city.

Sodom's sin was not merely that of immorality, but the general attitude towards it. The grossest forms of wickedness and perversion were committed without shame, or any attempt to hide them.

They had become the norm of conduct, and any form of restraint was resisted as out of step and somewhat ridiculous.

The modern world differs little from Sodom in that regard.

Sodom's wickedness stemmed from self-satisfaction and pride, induced by fulness of bread and abundance of idleness (Ezek. 16:49).

That also is characteristic of the present age.

A Degenerating Generation

We live in an affluent and Godless society. There is abundance of idleness with ever reducing hours of labour; and fulness of bread with the possession of sufficient wealth to gratify the demands of the flesh. A wasteful government will even pay people not to work in-

stead of arranging for employment. So it rejects the counsel of Paul (2 Thess. 3:10).

Pride, in human achievement, is characteristic of the age; whilst the requirements of God are completely ignored as being of small consequence.

Australia is no longer listed as a "Christian" nation in the records of the UNO. Fewer people are attending church than at any time of history. Morally, politically and socially it is drifting towards a completely agnostic community indulging in Sodomitic conditions.

Christ's warning to the apostles, however, was not designed merely to predict what would come to pass, but was intended to alert his followers as to the environment in which they would have to battle for spiritual survival at his coming to attain unto eternal life.

He was concerned for the welfare of the Ecclesia; and he underlined this by adding the exhortation: "Remember Lot's wife!"

Lot's wife had been ensnared by a world that seemed to promise so much, that she was reluctant to leave. All had seemed so pleasant whilst she was there, that she could not bring her mind to really believe that it would be swept out of existence. Her attitude reflected the sad condition into which Lot's household had sunk. Some of his relations had become so immersed in the ways of the world, that his warning appeal to them that the city would shortly be overwhelmed by Divine judgment seemed the language of folly. He was "as one who mocked" (Gen. 19:14). He had taken his Ecclesia into Sodom, and this was the result.

For it must be remembered that Lot had a considerable following when he left Abraham, and if the latter could marshal 318 initiated members within his household (Gen. 14:14), Lot must have had with him a sizeable Ecclesia.

He led them to a city that had abandoned itself to fleshly pleasure, and possessed the means to gratify every lust. Lot was upset by its environment; the things he saw and heard therein "vexed him" (2 Pet. 2:8), and he did his best to oppose its influence. His opposition only excited the antagonism of the people. "This fellow came in to sojourn, and he will needs be a judge!" they declared, as they repudiated his interference (Gen. 19:9). Eventually he lost his Ecclesia, some of his relations, and even his wife. The last picture

we have of Lot is of him fearfully sheltering in a cave with nothing left, and his daughters practicing on him the wickedness they had learned of in the city (Gen. 19:30-38).

Our Children Are Our Responsibility

We live in a Sodom age. Every parent has a little Ecclesia of its own that it needs to guide, protect and encourage. There is a need to exercise every care in directing our children to resist the pernicious influence of a world that is rapidly breaking down the recognised standards of restraint. It is not enough that our Ecclesias remain strong and determined; the Bible must be opened more in our homes, and we must try to cause its influence to reach from the home to the Ecclesia rather than vice versa. Family reading of the Bible, family prayers, warm encouragement of young developing minds in Divine principles: these exercises will help erect bulwarks of defence that can assist and protect the members of the home from the insidious influence of a world that knows not God.

Warn children of the conditions that might be expected in school; learn to communicate with them in these areas; show to them that the Truth means all in our lives by examples of consistency and enthusiastic dedication. They are born mimics, and will respond.

Unfortunately, within our community, domestic problems are on the increase, and should be exercising the thought and concern of Ecclesias to a greater extent than they are at present. As far as our children are concerned, once school-age commences, the world will exert more and more influence over them, and subject them to greater pressures. They will be taught that they are individuals in their own right, and morally have no need to respond to the control of parents; they will be reminded that if conditions at home are not conducive to their best interests, they should leave and fend for themselves. Moreover, an indulgent Government will give them the wherewithal to do this by supporting their rebellion with the dole.

In the home and in the Ecclesia we must do our part to fortify them to resist these influences. The "first commandment with promise" is to obey father and mother (Eph. 6:1-2); but the word "obey" is not a nice word in modern vocabulary. But if it is instilled

as part of the home education, and warmly rewarded when manifested, the lessons will stick.

As children develop towards adulthood, the danger increases. This is the "permissive age" when young people are encouraged to experiment in practices that were once completely taboo. Such things as illicit sex, drug-taking, petty crime become common, and young people, if they mix with a certain group, can be ridiculed if they do not indulge in such evils.

But even more seductive, the educational system of today also exerts its pressure. Recently one authority went on record to state that the family stands as a barrier to the attainment of complete equal opportunity principles, and that there is a need to break down the authority of such. Booklets are distributed in schools outlining in explicit terms the physical functions of the body, and giving advice on methods of contraception. The handbook issued to students at a local university opens with the astounding statement that the reader would most likely be sexually involved during his or her university career: "If you haven't you will soon. This is not a recommendation to have sex, it is a statistical probability".

It further stated:

"Don't let feelings which are the ultimate checkpoint for any jabbering theorist be argued into submission. They are your own and very real complex. They are to be lived with and not be ashamed of. They are too often the target for intellectual and moral bullying".

Anybody who stands against this insidious form of sophistry is classified as "a jabbering theorist", and any words of restraints they utter are decried as "intellectual and moral bullying".

There is a Power In The Home

The counter to such Godless reasoning must come from the home. There the principles of the Word must be openly acknowledged and practiced. Young children need to be warned against what they might expect in school, and taught the reality of God and His promises. Care should be exercised in overlooking the friendships they develop. We cannot afford to ignore the pressures of the world in any area. Our environment is that outlined in 2 Timothy 3:1-7; and our safeguard is to fill the minds of young children with the teaching of the Word, so supplementing the instruc-

tion received in the Ecclesia or Sunday School. "Wherewithal shall a young man cleanse his way?" enquired the Psalmist. And he answers: "By taking heed hereto according to Thy word" (Psa. 119:9). Our Ecclesial appointments are extremely important; our responsibilities to the needs of the home can be even more vital. We must find time for both; but we cannot afford to ignore the latter. To do so is to court the greatest danger, and to undermine the future of Ecclesias which largely depend upon the effect of the instruction in the home. There, the warmth of love and understanding needs to be blended with the requirements of restraint, and the power of example. The respect that should be shown toward age and experience should be kindly but firmly insisted upon. The times are difficult; but the Word reveals the means and methods by which the greatest pressures may be overcome.

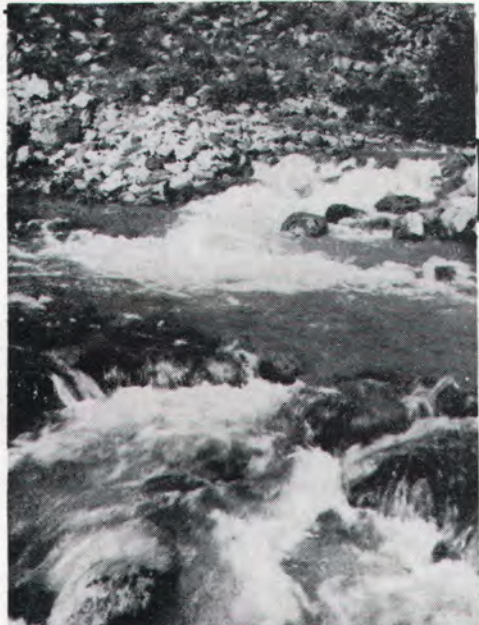
But one thing is sure: they will not go away nor be overcome by ignoring them. They are the challenge of this age, and will only be properly countered by the Divine strength that comes alone from the Word. The most important congregation to which we should minister is that found in our home.

Guanseid

Editor.

Consistent and Thorough

Paul did not allow his work to cease with bringing people into the Truth. Having enlightened them, he still toiled on their account, to root and establish them in all things pertaining to their new position. To this end, he gave his brethren and sisters "much exhortation". He put himself about to warn, encourage, and instruct. The extent of his concern for them is shown in his earnest prayers (Phil. 1:4; Col. 1:3,9); his loving, parent-like ministrations (1 Thess. 2:9,11); and the many sleepless and tearful nights and days he experienced on their behalf (Acts 20:19,31; 2 Cor. 2:4). To ensure success he was careful in his general behaviour — he was courteous, patient, tactful — never rude, haughty, or aggressive. He was ever ready to "spend and be spent" for the well-being of his brethren and sisters, and this even when his services were cruelly despised (2 Cor. 12:14,15). To imitate the apostle is our duty. Are we trying to fulfil it? For more reasons than one, we cannot reach Paul's degree of excellence, but we can push forward in the path of his noble example. According to our abilities and opportunities we shall be judged. What made Paul the man he was? — so warm, so unselfish, so untiring? Many things. His deep-down convictions (he allowed the Truth to grip him, and was positive that he was following no will-o'-the-wisp) — his unbounded appreciation of the promised reward (he sensibly appraised his reward as of greater worth than the present life, and all that it can give) — his stern and studied resolve to be faithful to Christ (taking wise measures to prevent failure, by indulging in close and constant communion with God and the Scriptures).



COVER

Banias: *Life from the Earth*

Mount Hermon rises majestically to a height of 9,232 feet above sea level, its top covered with a white crown of snow. From its southern slope, at an altitude of 1,100 feet the Banias river bursts forth into the light of day.

Through a mass of rocks and stones which almost fill and hide the entrance to the cavern, there flows forth a large, rushing stream. The water is pure and clean, bright and sparkling, formed from the melting snow of the Hermon making its way through underground channels.

Coming upon the scene from below, its beauty is observed in a moment. It is the most scenic of all the streams which join together to form the Jordan River. Trees of charming gracefulness line its banks. Green shrubbery adds to the idyllic setting.

A Moment for Reflection

It is a place for quiet meditation; a setting to invoke appreciation and delight in the grandeur of Yahweh's creation. It was here, then known as Caesarea Philippi, that the Lord Jesus made his way with his disciples. The end of his ministry was imminent. He felt the need to strengthen these men for the trial

that would soon face them and sought their response to the question: "Whom do men say that I the Son of man am?"

It was a question of his origin — and here, in a place separated from the bustle of the cities below, and bursting with the fresh waters born from Hermon, such a question seemed appropriate. It was Peter, who enthusiastically and vehemently claimed: "Thou art the Christ, the Son of the living God" (Matt. 16:16).

Above them the heights of Hermon stretched towards heaven. Around them flowed the swift, living waters of the Banias, to bring delight and refreshment to the thirsty land below. Jesus, encouraged by the

declaration of his friend, replied: "Blessed art thou Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." That declaration was to enthuse others, who found therein the spirit of eternal life, and the foundation of faith: "upon this rock (foundation declaration) I will build my ecclesia."

They remained in the area for six days (Luke 17:1). It must have been a wonderful experience: that quiet, peaceful place, so calculated to develop meditative contemplation of things eternal. But, as the Lord looked at the swiftly flowing waters that moved inevitably southwards towards the Dead Sea, he had to explain to his disciples that he must be "killed, and be raised again the third day" (verse 21). Life would only come through death; the crown by means of the cross. So his exposition and teaching continued, as he prepared himself for the great crisis to develop within the next few months.

But it was not yet; and nearby at Hermon, Jesus was to experience the "joy that was set before him" (Heb. 12:2), as the events of the transfiguration manifested the Divine Glory on the Son of Yahweh's Pleasure.

In moments of sheer delight and spiritual excitement, we must remember that the way of life is through death: "whosoever shall loose his life for my sake shall find it" (Matt. 16:25). And, in times of despair and depression, we can recall the glories of our heavenly calling: "he shall reward every man according to his works" (verse 27).

Caesarea Philippi (Baniyas) is a reminder of both extremes.

Descending Ever Onwards

Passing through a ravine, the

Baniyas gathers other streams within its banks. It is first joined by the Leddan, and another half mile downward it unites with the Hasbany. The fourth main tributary of the Jordan is the Bareighit, a short stream which runs into the Hasbany near its lower course.

Flowing swiftly southward, running its course down to the lower plain, the Baniyas gathers additional streams into its embrace.

It descends rapidly, dropping almost 1,000 feet in little more than 20 miles, before flowing into one stream to become the Jordan. From this point, the Jordan flows seven miles before entering the Huleh Valley.

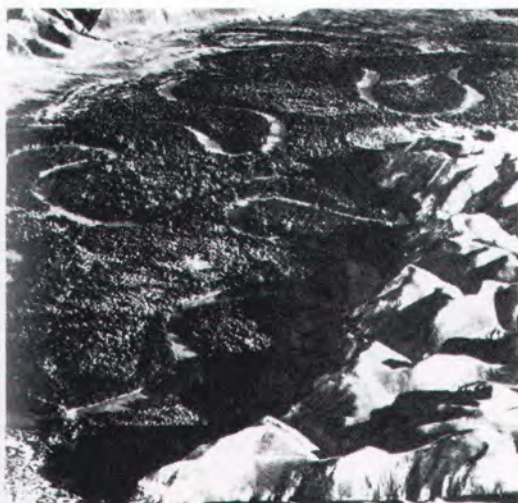
In ancient times the town of Baniyas was regarded as a holy place of the god Baal. During the Roman Empire the place was dedicated to Pan, the pagan god of the fields, woods and shepherds. Thus it became known as Panias, and later Baniyas.

At the site of the ancient town of Baniyas Herod the Great built a marble temple and dedicated it to Augustus Caesar. His son, Philip the Tetrarch, elaborated upon the work of his father in that area and named it Caesarea in honour of the Emperor. To avoid confusion with the Caesarea already established on the coast it was later given the more distinctive name of Caesarea Philippi.

To this day, the small village of Baniyas marks the site of the ancient city.

The River Jordan runs south to the Dead Sea. The distance is 80 miles, as the plane flies; but with the tortuous, meandering path it follows, the total length of the Jordan is about 200 miles.

It is marked by a rapid rate of descent. In ten miles between Huleh and the Sea of Galilee it drops an



astounding 700 feet. When it reaches the Sea of Galilee, it is 695 feet *below* sea level. In the 65 miles from the Sea of Galilee to the Dead Sea, the Jordan drops a further 590 feet; an average of nine feet per mile. By the time it reaches the Dead Sea it is 1,285 feet below sea level.

Descending To Death

The symbolic significance of the Baniyas in relation to the Jordan is striking. The Baniyas begins as living water from beneath the earth — much after the manner of the creation of man. “Yahweh Elohim formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul” (Gen. 2:7). The whole creation was pronounced “very good”. But it did not remain in that condition. Sin entered into the world, marring the moral and spiritual state of man. Similarly, the clear, sweet water of Baniyas emerges from the earth, only to become muddied and contaminated as it flows southward, passing through the Jordan — the “Descender”. The River Jordan symbolises man’s downward

journey from life to death, finally coming to rest in the Dead Sea; a symbol for the grave. “The wages of sin is death.”

The living waters, descending from Baniyas, pass through a place known as “Adam”, and referred to by name only once in Scripture (see Josh. 3:16).

Through “Adam”, mankind follows a natural, downward course from birth to death. Our nature, as brother Thomas remarked, “is a misfortune, not a crime...” Nevertheless, “man in his physical constitution is imperfect...”

It is most significant that the Jordan passed through the city “Adam”.

Crossing the Jordan to pass into their inheritance, the nation of Israel typified the generation of faith who are to be led by Christ into God’s Kingdom. To accomplish this, God will arrest the downward course of human nature by changing it into an incorruptible nature, which is divine. This was illustrated by a miracle that occurred in the days of Joshua (ch. 3:14-17) when the people prepared to cross the river.

The earth rose up beneath the Jordan, near Shittim. The waters of Jordan began to flow in reverse. They surged northward. “The waters which came down from above stood and rose up upon an heap...” The place called Adam was inundated with the returning water, and, in effect, became “baptised”.

The natural process of the flowing waters had been reversed. This is precisely that which Yahweh will do for His faithful servants, if they are to inherit the Kingdom in divine nature. Men and women are called

upon to become baptised into the "last Adam"; thereby their lives begin to flow in reverse. From heading inexorably towards eternal death (typified by the *Dead Sea*) their lives begin to flow in a direction that will lead them to life, towards Caesarea Phillipi, rather than everlasting death.

In these matters, the word of God teaches a beautiful parable.

The Story of Living Waters

The destiny of mankind is not necessarily bound eternally to the normal processes of nature. Yahweh can intervene in the lives of men and women, through the power of His word. The flow of life can be effectively re-directed. The way leading to eternal death can be changed into the way leading to eternal life.

The lesson taught does not end here. When the Temple of the Kingdom Age has been erected, "living waters" will flow out from beneath the altar. These waters will "heal" the Dead Sea. As the Dead Sea will have then been raised up by the great earthquake of Zech. 14:4, the Jordan will flow northward, though partly following a somewhat different course to the present one. It

appears that the Jordan will empty into the Mediterranean somewhere near Tyre (Ezek. 47; Joel 3:18; Matt. 11: 21-24; Ezek. 27:3. See "The Temple of Ezekiel's Prophecy", pp. 301-306).

This shows that the mortals during the Kingdom Age will be taught that living waters flow forth from Yahweh's altar — which typifies Christ (Heb. 13:10) and that he can make spiritually alive those who are "dead in trespasses and sins" (Eph. 2:1). These wonderful lessons to be revealed to the future populace of the earth will show a type of eternal redemption: Living waters, which will never cease to flow; waters of divine origin, typifying Christ as the "waters of life" of which, "if any man thirst" and partake of the living water, "out of his belly shall flow rivers of living water" (Jhn. 7:37-38).

Thus, wonderful spiritual lessons may be learned from the waters of the Banias, which today flows to the Dead Sea. And in the Age to Come the mortal subjects of the Kingdom will understand these same principles which teach the way to eternal redemption — as they learn what it means to confess "Jesus is the Christ the Son of the Living God."

Our Struggle

We have left Egypt (Gentile darkness); have passed through the Red Sea (baptism); and are journeying through the wilderness (probationary state) to the promised inheritance (Kingdom of God). As of yore, there are murmurers amongst us. The food of Egypt is remembered and contrasted with the manna, and the cry goes forth: "How disagreeable! How monotonous!" What is manna? The manna is Christ — not his literal body, but the spirit and life-giving counsel which proceeded from him — "I am the bread of life;" "He that eateth of this bread shall live for ever;" "The words that I speak unto you, they are spirit, and they are life". Has Christ said that we are to love him above others? This, then, is manna. Has he said: "Do good to the unworthy and unthankful; search the scriptures; forsake not the assembling of ourselves together; speak evil of no man; avenge not yourselves; crucify the flesh"? All this is manna. Let us eat our spiritual food with contentment. Let us not join the grumbler.

A.J.

EXHORTATION

His Day Is At Hand

"In that day shall Yahweh defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as Elohim, as the angel of Yahweh before them" (Zechariah 12:8).

How exciting to contemplate the work ahead of us in the New Year!

The *New Year* of which we speak is that which commences from the return of the Lord from heaven! It will be the year of our glorification by spirit-nature, no more to be fettered with these tired frames, these minds subject to moods, these hearts affected by the changing circumstances of life.

That time of blessing is now not far ahead, and we see the confirmation of our hopes in the events of the past year. The purpose of God has developed amongst the nations and the brotherhood in a remarkable way, preparing both Gentiles and Saints for the Judgment to come. As in the days of Daniel and Zechariah, the elohim have been active in preparing the restoration of Jerusalem (Dan. 10:13; Zech. 6:5). Those things for which Daniel longed, Zechariah experienced as the people of the return found new freedom and liberty in their rescue from Babylon.

A Day of Promise

Daniel will yet rise and rejoice in the grander release from Babylon, when his prophecies will be fulfilled and the Ancient of Days sits in Judgment. He was told that he would "stand in his lot at the end of

the days" (Dan. 12:13). That "end of the days" will introduce the new day of Yahweh, and with Daniel will be the faithful of all ages who, like him, have longed to see the salvation of the people of God.

Zechariah speaks of this "New Year" in the prophecy before us. Its vision reminds us that we have not much longer to labour, to make our calling and election sure. Yahweh's purpose will not wait one moment longer than decreed, and we must make urgent preparation in our individual lives for that Day.

Signs of the Dawn

A day dawns at a predetermined time. At the appropriate moment, beams of light spread across the horizon, and life begins again. The sun is never late in its path across the sky. We can rely on its time and progress. Thus it is significant that the phrase *in that day* occurs repeatedly in the closing chapters of Zechariah: 6 times in ch. 12; 3 times in ch. 13; 8 times in ch. 14.

1987 witnessed many movements amongst the nations in preparation for that Day. The elohim are as active as they were in the days of Daniel and Zechariah. Two elements in their work are prominent in national affairs, preparing the world

for the coming dawn: The French Revolution in 1790, and the Jewish Revival a century later. The French Revolution developed the frog-like spirits that destroyed standards of the past, promoted personal rights and liberties, and broke down religious allegiance to Almighty God. This element has contributed to the present materialistic society, and the disruption of international peace in current times. The second event is the Jewish Revival which has brought the Middle East into prominence and drawn the attention of all nations to Jerusalem.

The Frog Spirit is a religious influence, trading in the feelings and emotions of flesh. The Jewish Revival is a political principle, trading in the policies and reaction of nations to the strategies seen in the Middle East area.

It is therefore thrilling to read the newspapers with understanding; to know the outcome of the stresses and problems of nations and society; to be able to interpret world events in a way that eludes astute commentators.

A Day When Right Will Be Seen

In the day of Yahweh, mighty judgments will shake the world to its foundations, and cause people to respect the power of heaven that for so long they have ignored. So, in Zechariah 12, Yahweh repeats: "In that day, I WILL..." As we watch Yahweh at work to accomplish His purpose, we too, "WILL..." We will work with Him. There will be a complete VINDICATION against the blasphemy people have thrown at us in our day of trial. There will be a complete ANSWER to all the ridicule against the Truth that has upset and angered us in the past. There will be JUDGMENT against all evil and sin that is encouraged on

all sides in this day of flesh.

As Yahweh commences His great work, in HIS DAY, there will be the clear, positive manifestation of His great Name: "I will be (manifested)". Not only manifested in His spirit-endowed Saints, but also manifested in fiery indignations against the children of flesh.

The Dawn Will Come

Do we doubt that this Day of Yahweh will come?

Zechariah reminds us of the three-fold witness Yahweh has established:

"The burden of the word of Yahweh for Israel, saith Yahweh, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him" (ch. 12:1).

Three creative works are repeated each literal day. As the midnight hours dissipate and the dawn is about to break, rays of light "stretch forth." They appear on the horizon, becoming stronger and stronger, until they shine down to illuminate the earth, and "the foundations of the earth" are set out. So "man riseth" from the bed of rest to labour for another day.

This mighty creative act of the Elohim so long ago, is repeated in the daily parable of life. The One who creates each day declares: "I will make Jerusalem a cup of trembling" (verse 2). This city of David has rarely been free of trouble and distress. How many different scenes, emotions, trials, this city has seen: the victories of David; the glories of Solomon; the stupidity of Rehoboam; the sadness of Zedekiah — all have been part of the history of Jerusalem. It saw the infamy of the rejection of Messiah, when those terrible trials were heard in its streets, and dreadful crucifixion shadowed its hills. Then, forty years

later, Divine wrath unleashed the Roman armies against Jerusalem, and for two millennium the city has been in the dust.

Night fell upon the city of David as the Gentile stalked its streets. But that city which witnessed the humiliation of God's own Son, will be the venue of His vengeance.

And no one on earth can stop it!!

For the One who Creates each day, and sets the sun on its course (verse 1), has decreed it — and we are witnesses of His mighty works.

Very soon now, nations will find themselves inexorably drawn to Jerusalem, and the Day of Yahweh will dawn with all its glory, majesty and power. All the intrigues of governments, the peace agreements, the nuclear disarmament arrangements — all the leagues, determinations and policies of mankind will be to no avail:

“And in that day I will make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it”.

Problems that will face the nations will be beyond the ability of any to solve. Forty years ago UNO voted to allow Jewish occupation in the Land — an act superintended by the Elohim as they worked the circumstances to result in that vote. Little did the delegates realise that their voice that day would ultimately provide insoluble problems for the generation to come!

Activity in the New Day

Yahweh will arise with glory and power:

“*In that day*, saith Yahweh, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah...” (verse 5).

His “rays of light” will dispel the

darkness of man's inventions. He will “shine forth” (“open Mine eyes”, v.4) as the beams of the dawn spread out, to introduce the Day of Yahweh. What an amazing sight will open up as the light comes brighter and brighter, and the Jewish people accept their Messiah. For centuries, Christians have been trying to tear the veil of darkness covering Jewish eyes, but with little success. Blindness in part has happened to Israel, and will only be removed when the light of the Day of Yahweh shines upon them, and their eyes will see their Messiah.

“*In that day*”, of verse 6, indicates another hour has passed, a new vision is introduced, as the Day progresses. Now renewed Israel, understanding the covenant of their fathers, rally behind the Messiah. They take up the cause of Truth and Right; Judah becomes resettled in the Land; the tribes re-assemble; and families, at long last, enjoy the “peace” of Jerusalem.

Time passes again, and a further vision reveals the wonders of the Day of Yahweh:

“*In that day*”, (verse 8) “shall Yahweh defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as Elohim, as the angel of Yahweh before them”.

Victory is seen in the tribes of Israel. The ancient battle between David and Goliath (occurring time and again down the centuries since that day in the valley of Elah) will be played out for the last time. Yahweh will be seen with David's seed in the future as He was with the shepherd-boy of Bethlehem in the past. He will be seen as Saviour of His people; and they will be strengthened to become like David himself, as the valiant of Yahweh, and no longer feeble like

Jacob, halting on his thigh (Gen. 32:31).

What a grand vindication for David himself, then powerful as the Elohim of Yahweh.

Day of Mourning

The Day of Yahweh continues and another scene is revealed in verse 9. It introduces a moment of humiliation as the Jewish people reflect upon their former ways and see their Messiah and his Saints. The ungodly Gentiles will be removed, and the Jews will have a moment with the Messiah. Joseph will be there, among the immortals. Many years ago he had a day in Egypt when he removed himself from the presence of his servants that he might reveal himself to his brethren (Gen. 45:1). There was sorrow, gladness, emotion, surprise — as those eleven brothers looked at Joseph and recalled the time when they had dispatched him to the pit. They never realised then, that they would see Joseph again! Certainly they never imagined he would be their Saviour from starvation. But here was Joseph, in splendor as the Chief in the Kingdom, in control of all its affairs.

That scene will be repeated in a moment of great emotion as Jewish hearts are opened to the enormity of their action 1900 years ago. They will realise that it was Yahweh they accused and crucified: "they will look upon ME, and mourn for HIM" (Zech. 12:10). Their stony heart of unbelief will be transplanted with a heart of flesh, as they face their true Messiah.

But Jesus will not then be surrounded by eleven confused, dismayed men, who were unable to comprehend the events happening in the Garden of Gethesmane. No longer is it a dark garden and few dis-

ciples. Christ is in glory in Zion surrounded by 144,000 immortal saints. And the full realisation of their past folly will rest heavily on the nation as it bows in sorrow and repentance.

The last picture in this chapter takes us into the home and hearts of every family (Zech. 12:11-14). They remember the day of great mourning of Hadadrimmon for Josiah in which even Jeremiah participated. A special ceremony of lamentation extends throughout the land and beyond, as the people realise their previous folly. Everyone is involved: prince (David), prophet (Nathan), priest (Levi) and people (Shimei) join together in humiliation and supplication in the Day of Yahweh's glory.

Around the Table

But there will be some there who will not mourn.

They remain separate from the bitterness and humiliation of that Day of Yahweh. They will not mourn, for their mourning was undertaken some time before. Their mourning has now changed into gladness, and the weakness of flesh and sorrow of heart that they previously suffered in the day of trial has been replaced by the glory of immortality.

That group who thus stand with their Lord is... OURSELVES!

That day for us will be the Day of Glory, of Victory, of Vindication. We will be able to understand and feel for the mourning Israelites, for we will have already subjected ourselves to those same feelings. We do our mourning today — around the Table of Remembrance. Here we associate with the pierced, the crucified, the rejected Lord (Isa. 53). Paul said: "If we suffer with him, we shall reign with him" (2 Tim. 2:12). There is, therefore, a need for us to recognise the opportunities to pre-

pare ourselves for the Day of Yahweh. We can do this by the parable set forth in Zechariah 12, for our personal reconciliation:

Verse 1 reminds us of the commencement of our life of service: an acknowledgement that Yahweh has formed the spirit-man within us through the waters of baptism. Thereafter we live the "day" of our opportunity in an awareness of His light, and power.

Verses 2 to 4 depicts the battle of the nations. We have our own battles. The contest of David and Goliath has been re-enacted on the field of faith many times since. We continue this warfare today against the Goliath sin-power in our lives. And we succeed when we rest upon God to guide the stones from our sling!

Verse 5 is a declaration of Faith: "Yahweh of hosts is our strength." We proclaim this in our hearts and transfer it into the guiding principles of life. It is our daily prayer that Yahweh will be our strength in all circumstances.

Verse 6 suggests our responsibility to extend the Truth. It is like a fire within us to the people around about. It speaks of our zeal for the Truth (Psa. 69:9), as we accept responsibility to proclaim the things in which we believe.

Verse 7 speaks of Fellowship, as we are bound together in the house of David, Judah and Jerusalem. We must find our satisfaction here, in this house, this ecclesia, the "pillar and ground of the Truth."

Verse 8 teaches that spiritual strength is gained from a study and meditation of the Word. By this means, as we labour together in ecclesial affairs, the feeble amongst us can be strengthened as David, and the house of David (those older in the Truth) will be as Elohim. We

must progress in understanding.

We live under the blessing of heaven. He will destroy our enemies (verse 9). The "angels of Yahweh encamp around those who fear Him" and delivers them (Psa. 34). Who can separate us from the love of Christ? Not one! Yahweh will destroy all opposition if we take our needs to him in prayer.

Verse 10 brings us into the house of mourning. We understand the meaning of life, of sacrifice, of salvation; and the greatest blessing we have is an appreciation of the terms of God Manifest in Flesh — shown in our Lord Jesus Christ.

But the atonement must be reflected in our lives (verse 11). We need to recognise our weaknesses and acknowledge our failings. NOW is the moment of reflection upon our ways, to consider the circumstances of our lives in which we have, perhaps, "pierced" Yahweh's laws through sin. "If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (1 Jn. 1:8-9).

The chapter concludes with a deep, personal examination of our standing before our Lord. No man can save his brother, nor give to God a ransom for him. Each of us must answer our own conscience, and seek personal reconciliation with our God.

It Is Nearly Over!

Having made our personal confession before our Lord, we will be properly equipped to assist those in the Age to Come to similarly develop a heart of confession and a love of devotion. Our experiences of the present time are an education to prepare us for our work in the kingdom. To feel our own failings is to

strengthen ourselves to help others in need.

The Day of Yahweh is very close. We remember this as we assemble together. The former year held many experiences, sorrows, joys, successes, failures for each of us personally. There have been moments of distress, and times of rejoicing for our ecclesia: as we consider the deaths, sicknesses and frailties of our members — and as we recall the baptisms, marriages and births that have caused rejoicing and thanksgiving.

And now, the Day of Yahweh is upon us. It will be HIS Day upon all the inhabitants of the world.

We can make “His Day” OUR day, This day!

The Table of Remembrance is before us. We look on “him whom we have, through sin, pierced.” By this means we are reconciled, and rejoice in the power obtained to con-

tinue on. We have our own battle, our conquest to be fought. Will we succeed? Only if we recognise the source of our power: “Yahweh, which stretcheth forth the heavens and layeth the foundation of the earth” (v.1), for we can “do all things through Christ which strengthens” us (Phil. 4:13).

We must endure for the night, yet the day is about to break, and with it comes our salvation, Yahweh’s glorification, Israel’s elevation and the world’s redemption. This, then, will be the “day which Yahweh hath made.” We will be glad and rejoice in it, for Yahweh will make us His Elohim, and we shall live and reign for ever.

Let us, therefore, resting upon the spirit of grace and supplication, and with fervency of feeling, “look on him”; the Father and Son, shown here together on this Table.

— G.E.M.

The New Covenant

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

J. Thomas

BIBLE MARKING

The Voice of Prayer

Prayer is both personal and communal — but in all its expressions it must provide for the majesty of the recipient, Yahweh, and the humility and understanding of the petitioner. In personal prayer, heartfelt, intimate and expressive terms, which open the mind and emotions to the great Father, are important. Communal prayer must recognise the status of the family or ecclesia, and contain expressions to which all present can relate. Only then, can a fervent "Amen" be voiced by all the company. These elements are contained in the prayers recorded, and great benefits result from study and meditation upon them. We listed the first 29 prayers on pages 44-45, and now continue a further section. We would appreciate the interest of readers with comments and additional information.

Prayers in Judges (cont)

30. Jephthah seeking victory in the warfare with the Ammonites, included a vow to Yahweh — 55 words (11:30-31). Granted (v. 32).

31. Manoah asking for direction regarding the upbringing of his promised son — 91 words (13:8,11-12,15,17). Answered during the course of the prayer (13:9,11,13,16,18).

32. Samson, for one last victory, asks for strength — 91 words (16:28). Answered (v. 30).

33. Eleven tribes seeking information as to who should lead them against Benjamin — 15 words (20:18). Answered: Judah (v. 18).

34. Eleven tribes in defeat, seeking further direction in the war — 14 words (20:23). Answered, but again defeated, for judgment on sin (v. 25).

35. Eleven tribes through Phineas, again desire information — 19 words (20:28). Answered to effect punishment on sin (20:28).

36. Israel in sorrow appeal for an ex-

planation of their suffering — 24 words (21:3). No answer recorded; the cause was obvious.

Prayers in 1 Samuel

37. Hannah for a son — 55 words (1:11). Answered because it conformed with Yahweh's purpose.

38. Hannah's prophetic prayer of thanksgiving — 264 words (2:1-10). No request to answer, but the prayer accepted (v. 11).

39. Saul for guidance against the Philistines — 16 words (14:37). Unanswered because of sin (13:1-14; 14:37).

40. David for guidance against the Philistines — 7 words (23:2). Answered because of his faith; because he was prepared to risk his life (v. 3).

41. David for guidance regarding the intentions of the men of Keilah — 72 words (23:10-12). Answered because of his faith (v. 12).

42. David for directions regarding the Amalekites at Ziklag — 10 words (30:8). Answered because of his faith (30:6,8).

Prayers in 2 Samuel

43. David for directions on the death of Saul — 10 words (2:1). Answered because of Yahweh's purpose (2:1).

44. David for specific instructions regarding his capital — 5 words (2:1). Answered because of Yahweh's purpose (2:1).

45. David for assistance in his battle against the Philistines — 14 words (5:19). Answered to strengthen David's kingdom (5:19).

46. David in response to the Covenant given him — 364 words (7:18-29). Partially fulfilled (Luke 1:32-33). To be completely fulfilled (Isa. 9:6-7; Jer. 23:5-6; Rev. 22:16).

47. David for forgiveness of sin at numbering the people — 29 words (24:10). Answered but with judgment (24:11-25).

Prayers in 1 Kings

48. Solomon for wisdom in life — 146 words (3:6-9). Answered because it pleased Yahweh (3:10-14).

49. Solomon's prayer of dedication — 1050 words (8:25-53). Accepted according to the obedience of the people.

50. Elijah for resurrection of the widow's son — 35 words (17:20-21). Answered because of faith (17:24; Heb. 11:35).

51. Elijah for fire from heaven as a testimony against Israel — 63 words (18:36-37). Answered in part because of faith (18:36). Final part of the prayer yet to be fulfilled (Mal. 4:5-6).

52. Elijah for death — 18 words (19:4).

Refused for Yahweh has further work for him to do.

53. Elijah in complaint that his work is a failure — 47 words (19:10). Answered by the theophany of wind, earthquake, fire and still small voice that drove him from the cave (19:11-13).

54. Elijah claiming he alone is left — 47 words (19:44). Answered by being given a further commission (19:14-18).

Prayers in 2 Kings

55. Elisha for his servant's eyes to be opened — 11 words (6:18). Answered to remove the servant's fear and witness to others.

56. Hezekiah for deliverance — 133 words (19:15-19). Granted because of faith.

57. Hezekiah for a longer life — 30 words (20:3). Answered as a reward for his faithful actions and the intensity of his words and feelings (20:5-6).

Prayers in 1 Chronicles

58. Jabez for addition of territory and Divine care (4:10). Answered because of his determination and faith (4:9).

59. David for Solomon and Israel — 326 words (29:10-19). Granted conditionally upon obedience.

Prayers in 2 Chronicles

60. Asa for victory — 50 words (14:11). Granted because of faithful obedience (14:12).

Each prayer has a specific direction. Prayers of faith are not meaningless jumble of words strung together into sentences, but direct, vital expressions of praise and petition. Noting them in the scriptures can assist us in our personal approach to heaven. Students can mark such occurrences in their Bible, so as to make each prayer stand out. We would be pleased to learn of any prayers we have omitted from the list so far.

When we open the Word of God, God speaks to us; when we engage in Prayer, we speak to Him. The person who studies all the time, but never prays is like those dull companions who are always ready to listen, but never contribute anything to the conversation. There is nothing stimulating in such company. On the other hand, the person who is always praying, but never studying, is like those garrulous people who dominate all conversation, and are never ready to listen to what others might like to say. Such conversationalists soon bore us! The ideal companion is one who is prepared both to listen and to talk, to interchange thoughts and conversation. His presence gives us pleasure, and we delight to converse with Him. He is like the person who both studies and prays. He listens to Yahweh and also communicates with Him.

HPM

EXPOSITION

(5) The Atonement

The Arm of Yahweh Revealed

“Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high... For he shall grow up before Him as a tender plant, and as a root out of dry ground...” Isa. 52:13; 53:2.

The Mind of The Flesh

When the evil propensities of the flesh are allowed free reign, they produce the “minding” or thinking of the flesh. The intellectual reasoning of the flesh produces sin.

It is important to understand that sins are committed in the natural mind — the “minding of the flesh” — before they ever become actual, literally performed transgressions.

So the Proverb states: “The thought of foolishness is sin...” (Prov. 24:9). James declares, “Every man is tempted when he is drawn away of his own lust, and enticed. Then, when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death” (Jas. 1:14-15). This passage explains the way in which, when sin is harboured within our mind, we are accountable for that sin. The *thinking* of the flesh begins to “draw” an individual “away” from thoughts of true holiness and righteousness and the process continues along its inevitable way. The drawing away leads to becoming “enticed”. The word strictly means to become “entrapped”. When the mind of the flesh has gone its own way, contrary

to the thinking of the spirit-word, the “trap” has already sprung. The “thought” which receives and accepts something that is sinful has become the sin. When lust has “conceived” — that is, the act of conception has taken place as a result of the dominance of the thinking, or mind, of the flesh — the “bringing forth” of sin (lit., “to bring into the world; childbirth”) is inevitable. Conception is the beginning of life; birth is the bringing forth of the conception to fulfilment.

Those who suggest that sin is only committed when an actual transgression literally takes place should carefully ponder the above words. Then they should examine the teaching of Christ upon this subject. He stated categorically: “Whosoever *looketh* on a woman *to lust after her*, hath committed adultery with her *already* in his heart...” (Matt. 5:28).

Will any argue with Christ, feeling that sin is not as readily manifested in the human mind as he here indicates?

Even a negative thinking which leads to worthy actions being ignored, is sin, for it has “fallen short

of the glory of God.”

“To him that *knoweth* to do good, and doeth it not, to him *it is sin*” (James 4:7).

In the Lord’s life, sin was totally conquered. Throughout his 33½ years he never allowed unlawful desires to excite his emotions. There was never a “good” thing required to be performed by him, that he failed to do.

Such was the awesome perfection of the *mind* and *character* of the Son of God. Although the bearer of sin-prone human nature, he never at any time manifested “the minding” or thinking of the flesh. That is why the apostle Paul urged believers to “let this *mind* be in you which was in Christ Jesus” (Phil. 2:5).

How did the Lord Jesus Christ prevent his nature from developing the *mind* of the flesh?

The Uniqueness of Christ

We will answer the question in two stages. Firstly, he was strengthened by his Father to achieve an objective never before accomplished in *any* member of Adam’s race: a life of *perfect* obedience to the will of Yahweh. Secondly, he was wholly dedicated in applying himself (through total surrender to the will of God) to developing in his life that which his Father required.

We now elaborate that matter in some detail.

Christ’s character was unimpeachable; his sinlessness beyond dispute. There was his challenging question to the Jews: “Which of you convinceth *me* of sin?” Or, “Can any of you prove *me* guilty of sin?” (N.I.V.). He is “holy, harmless, undefiled, separate from sinners,” “in all points tempted like as we are, *yet without sin*” (Heb. 7:26; 4:15).

Peter testified: “He *did no sin*, neither was guile found in his

mouth” (1 Pet. 2:22, cited from Isa. 53:9).

Here was a man of Adam’s race, who was “the son of David, the son of Abraham” and at the same time the Son of God, “the only begotten of the Father” (Matt. 1:1; Jhn. 1:14). The words rendered as “only begotten” are from one Greek word, *monogenes*: a combination of *mono*, meaning “one” or “only” and *genes*, from *genos*, “to beget” or “offspring”. The statement is profoundly significant, emphasising that Christ was “the only Son sent from the Father” (T.C.N.T.); “The Father’s only Son” (N.E.B.); “The one and only Son who came from the Father” (N.I.V.).

The word occurs only nine times. It is used six times of Christ. The other three occurrences are in Luke where, in each case, it is used to describe an only child (7:12; 8:42; 9:38).

The cardinal importance of this word, in relation to Christ, must not be overlooked. Jesus Christ was the only individual ever to come into existence, who was born of corruptible human nature, but who could also literally claim Almighty God as his true Father. Mary was told, prior to the Lord’s conception: “the Power of the Highest shall overshadow thee” (Luke 1:35). Jesus was the only child of Adam’s race of whom these words were used. Thus, he was *unique*; he was *unmatched*; he was *original*.

With the utmost reverence we understand that divine power from on high intervened in the normal course of nature to bring about the conception of the Son of God. Such a form of intervention had never previously occurred. It has never occurred since.

The Branch Made Strong — Psa. 80

Therefore, bearing the corruptible nature of Adam's race, whilst at the same time possessing the impress of his Father's character, he was, as foretold by the Psalmist, "the Branch" taken from the original "vine" of Israel. Of this Branch, the Psalmist said "that Thou (Yahweh) madest strong" (Psa. 80: 15,17).

These verses should be considered carefully, in view of erroneous assertions which have been made concerning their meaning.

The words "Branch" and "Son" are identical in the Hebrew: *ben*. This word is used of a son, grandson, member of a family group. It is also used idiomatically for children generally. In view of the importance placed upon the continuance of the family, the word also applied to "a son... as a builder of the family name" (Strong).

In verse 15, it appears evident that the translators of the A.V. rendered the word as "Branch" to carry through the symbolic language of the Psalm, wherein Israel is depicted as a "vine". Prophetically, then, Christ was to be recognised as the "branch" from the "vine", as well as the "son" of Yahweh's "right hand."

In v.17, the first word for "man" is *ish*, "a great man"; the second word is *adam* "from the earth". Thus the Psalm is stating that Christ would be a "great man" who would also be a "son of Adam".

The phrase "Thou (Yahweh) madest strong for Thyself" holds the key to the meaning of these verses, emphasising the uniqueness of the Lord Jesus Christ. The words "for Thyself" are, in the Hebrew, in the Piel, preterite — an intensive form; second person, singular, masculine. Thus, the phrase is to be understood literally as "whom Thou hast strengthened for Thyself." In only

two other places does this same word occur in this same tense. Moses recorded that "Sihon, king of Heshbon, would not let us pass by him: for Yahweh thy God hardened his spirit, and made his heart obstinate, that He might deliver him into thy hand" (Deut. 2:30). The other passage is in Isaiah: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (41:10).

The meaning of the expression in all three passages indicates that Yahweh has undertaken to provide something that man could never supply. So far as the Lord Jesus was concerned (Psa. 80) it is evident that Yahweh would furnish him with a strength which is not from the flesh; a strength which would provide a weapon against the forces of sin, and which human nature could never produce.

God Was In Christ — 2 Cor. 5:19

With a clear understanding of the passage in Psa. 80, we can more readily comprehend the apostle's words when he wrote that "God was in Christ, reconciling the world unto Himself" (2 Cor. 5:19). The Father was "in" the Son; and the key as to how this was accomplished has been provided in Psa. 80. A child inherits certain genes or characteristics from both parents. In the case of Christ, since he was by nature a son of Adam, the only genes he could have inherited from his Father has to be in relation to character. Through "strong crying and tears" on the Lord's part, there was developed in his life the perfection of the divine character. Thus he was "the word made flesh".

John 4:24 states that "God is spirit". Mary was told that "holy

spirit" (no article) would come upon her and that "power" (again, no article) "from Most High" would "overshadow" her (Luke 1:35).

In effecting the conception of His Son within the womb of His handmaid, Yahweh left nothing to chance, as would appear the case in a purely natural conception and birth. What if the sex of the child had remained unknown until birth? What if the child had lacked the capacity to fulfil the Father's purpose? What if the child had been deficient in the necessary mental potential to absorb and develop in the spiritual education which Yahweh required? What if the child lacked the physical stamina required to meet the buffeting demands of a life given in total dedication to performing the will of God?

Could Yahweh have left any of these vital issues to blind "chance"? By no means.

The Psalmist, writing in the spirit of Christ, stated: "Thou hast possessed my reins; Thou has covered me in my mother's womb. I will praise thee; for I am fearfully and wonderfully made" (Psa. 139:13-14).

When the Son was born of Mary, he was "a body" specially "prepared" for the purpose of fulfilling the will of his Father (lit., "to make fully ready; prepare; constitute" — Heb. 10:5).

The Perfection of Christ's Character

Free from the unreasonable absurdity of trinitarian bias, respect and consideration should be shown for the words Christ addressed to Philip. Upon realising that the Lord was to be taken from their presence, Philip observed, almost philosophically: "Lord, show us the Father, and it sufficeth us". The Lord's answer was awesome. "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... The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, He doeth the works" (Jhn. 14:8-10).

Had it been possible for mortal man to look upon God and live — an inconceivable proposition — Philip and the others would not have been greatly advantaged had the Lord granted their request. The power of the Truth had first to change these men. A sudden vision of glory would not bring about such a change. It was necessary for them to heed the Lord's words here; to deeply examine the perfection of his character: the character he had manifested constantly in their presence for some three and a half years. Only when they recognised the perfection of that character would they understand how the Father had been "in" the Son. Thereby they would learn how to "follow his steps" (1 Pet. 2:21).

How awesome, also, is the implication in the words: "At the appointed time, God sent forth His Son, to come into existence (Gk. *ginomai*) out of a woman..." (Gal. 4:4, lit. Gk.).

How sublime. How profoundly majestic.

Such things are "too wonderful" to be contemplated in terms of that which could ever be accomplished by mere human means.

The saving "arm" of Yahweh has been "revealed". It is there for all to see in the personage of His holy and righteous Son.

"Blessed be Yahweh Elohim, the Elohim of Israel, who only doeth wondrous things. And blessed be His glorious Name for ever" (Psa. 72:18-19).
J.Ullman

PROPHECY

The Valley of Jehoshaphat

A correspondent suggests that reference to Jehoshaphat as the locality of Armageddon is merely symbolic, and is to be understood only as a reference to Divine judgment on the nations rather than the place at which this will occur. He writes: "The apocalyptic Armageddon and the Valley of Jehoshaphat are synonymous, both symbolising the War of the great day in the judgment of which all the world will be involved".

Though our correspondent notes, correctly, that the word *Armageddon* is symbolic, reference to it is in a literal context. Rev. 16:16 states: "he (Christ) gathered them together into a place..." The "gathering together" indicates an action of bringing into one group; and the nations which oppose the Divine Army will be brought as a "heap of sheaves" into the Valley. Armageddon, in Hebrew, is compounded of three words: *arema*, heap of sheaves; *gai*, valley; *don*, judgment. This symbolic name describes the action taken, of bringing into one place a group of nations for the purpose of passing judgment against them.

Joel 3 is contemporary with this, but specific expression is given to time and place. The prophet states that Yahweh would gather (bring from many places to one) all nations at a time when the captivity of Judah and Jerusalem has expired (v. 1,2). Christ "brings them down into": an indication of a literal action, in order to "plead with (Heb. judge) them there." The whole verse is to be understood literally: the gathered

nations, the scattered Israel amongst the nations (since AD 70), the parted land (such as the UNO partition vote in 1947). Similarly, it seems appropriate for the phrase: "into the valley of Jehoshaphat" to be understood literally.

If this is so, where is the valley itself? It is the place to which all nations are gathered; where a battle will be engaged; where Christ will sit to judge the nations (Joel 3:2,12). Speaking of the same incident Zechariah declares: "Yahweh will gather all nations against Jerusalem to battle" (14:1). Daniel supports this in his prophecy that Gog will establish his power "between the seas, in the glorious holy mountain" (11:45), defining the Mount of Zion between the Mediterranean and the Dead Seas. These references are specific and localised.

Thus, the battle of Armageddon will commence at Jerusalem, but its effects will stretch forth beyond its borders. The Valley of Jehoshaphat is identified as a declension that runs north/south along the eastern border of Jerusalem, past Mt. Scopus, until it feeds into the Kidron, where the

valley narrows. Our correspondent points out that the Hebrew word for the valley (of Kidron) is *nachal*, signifying a narrow gorge, and therefore not appropriate for the large area required for the battle of Jehoshaphat. But, in fact, the word used for valley in Joel 3:2 is *emeq*, with the basic meaning of "deep depressed", such as describes the deep gorge to be found below Mt. Scopus on the northern side of the city.

It is here that Gog will be gathered (Ezek. 38) and the nations assembled (Joel 3:1, Zech. 14:2) for the purpose of Judgment. It is not necessary of course to accommodate every person of Gog's army in the valley but representatives of the Kingdom of Men will be there. The Divine purpose is to "judge the nations round about" (Joel 3:12). Christ will, at Jerusalem, demonstrate his power and destroy the pride of Gog,

as did the Elohim in the days of Hezekiah of old (2 Kings 19:35). Significantly, in the very locality at which mankind put to nought the Son of God 1900 years ago, the Divine Judge will condemn the power of flesh in a political judgment. The "head" (*rosh*) being destroyed (Ezek. 18:2), the divine army will go forth to conquer, until, finally, all the earth is brought under the dominion of Christ and the Saints.

The name "Jehoshaphat" signifies *Yahweh's Judgment*. It is called the valley of decision in Joel 3:14, for it will constitute the place, the time and the purpose. Having subdued the power of flesh at Jerusalem, Yahweh will then "roar out of Zion and utter his voice from Jerusalem" (v. 14), as the Divine Army goes forth to put down all flesh throughout the earth, until, finally, God will be "all in all".

CURRENT AFFAIRS

Peace in our Time?

World War 1 was declared to be a 'war to end all wars' but before it finished in 1918 millions had perished.

Twenty years later on September 30th 1938, Neville Chamberlain, Prime Minister of England, signed the Munich peace agreement with Hitler in an attempt to avert another world war. He returned to England "a popular hero" (*Enc. Britannica*) proclaiming "Peace in our time". But within a year the world was embroiled in World War 2.

The recent historic accord signed between Russia and America on 9th December 1987 is reminiscent of the Munich agreement. World-wide, everyone has high hopes. For Mr. Gorbachev, General Secretary of the Communist Party of the Soviet Union the signing was a personal triumph. In January 1986 he put forward a 15 year plan to rid the world of nuclear weapons by the year 2000. He said, "In the questions of preserving peace and saving mankind from the threat of nuclear war, no one should remain indifferent or stand aloof. This concerns all and everyone, each state, large or

small, socialist or capitalist, has an important contribution to make. Every responsible political party, every social organization and every person can also make an important contribution. No task is more urgent, more noble and humane, than uniting all efforts to achieve this lofty goal”.

Significantly 1986 was declared by the United Nations Organization as the International Year of Peace and gradually (especially since the Russo-American signing) people world-wide are beginning to believe that real international peace is possible.

An international cry for peace is growing, aided by the apparent Soviet friendliness. The Apostle Paul warns that such a cry is to be expected prior to the return of the Lord Jesus Christ. Commenting upon the Apostle's words in 1 Thess. 5 Bro. Thomas wrote, “It is the cry of the world, which echoes in tones of thunder in the ears of the true believers. It is a cry, in the providence of God, which is a great ‘sign of the times’; announcing that ‘the Lord standeth at the door and knocks’, and is about quickly and unexpectedly to appear. It is the world's cry, as the cry of a woman in travail, which has been extorted by sudden and tormenting pains. It blows a trumpet in the wise and understanding ear, sounding the reproach of ‘the day of the Lord as a thief in the night’; for ‘so it cometh; and when they shall say, PEACE and SAFETY; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape’” (*Elpis Israel* page 115).

It is significant that the cry for peace is contemporary with the going forth of the “spirits like frogs” (Rev. 16:14) which Bro. Thomas has revealed in *Elpis Israel* and *Eureka* to be political and social policies formed as the result of the French Democratic influence. Today this democratic spirit is international and all pervading, affecting politics, religion, education and society.

As Christadelphians we “are not in darkness” (1 Thess. 5:4) and understand that appearances of Soviet friendliness are but tactics designed to undermine Western confidence and strategy. Events will soon compel the nations to assume the roles assigned to them by “the finger of God” (*Elpis Israel* page 442) which will bring the nations “to the battle of that great day of God Almighty” in “Armageddon” (Rev. 16:14,16).

The Lord Jesus Christ warned that “a snare shall come on all them that dwell on the face of the earth” (Luke 21:35) and in Rev. 16:15 declared, “Behold, I come as a thief, blessed is he that watcheth (that is, perceives the significance of the time in which he lives) and keepeth his garments lest he walk naked and they see his shame” (Rev. 16:15). Concerning this warning Bro. Thomas provides us with a suitable conclusion. He wrote, “Be not deceived, then, by the siren-voices of the peace-prophets. Ere long, the last and most terrible wars will break out. The Beast and the False Prophet will be plagued, and the Lord will come as a thief in the night. Let this conviction work out its intended results. The blessing is not simply to him that watcheth; but to him that ‘watcheth and keepeth his garments’. Simply to believe that the Lord is near, and to be able to discern the signs of the times, will not entitle a man to the blessing. He must ‘buy gold tried in the fire; and white raiment, that he may be clothed, and that the shame of his nakedness does not appear; and anoint his eyes with eye-salve, that he may see’. In other words, he must believe ‘the things concerning the kingdom of God and the name of Jesus Christ’; follow the example of the Samaritans and be baptized into the name of Jesus Christ; and thenceforth perfect his faith by his works, as Abraham did. He will then be a lamp, well oiled and trimmed, and fit to shine forth as a glorious light at the marriage of the Lamb.” (*Elpis Israel* p. 387).

W.J.McAllister.

COMMUNICATIONS

IN WHICH THE EDITOR HOLDS CONVERSATION WITH READERS NEAR AND FAR

Drift

"Thank you for your labours in word and doctrine in producing *Logos* magazine which we appreciate and look forward to each month. We thank Bro. & Sis. Ullman for their encouragement to us in May and June (1 Tim. 5:17). We are grateful to those who labour to maintain the Truth's standards set by our pioneering brethren.

"I am concerned how much our distinctive language is changing and disappearing from our vocabulary. Our children were impressed at an early age by 'going to the meeting'. They wrote about it in school essays and I wonder what the teacher thought! At least it would have shown us to be different. The language of our forefathers was couched in such a way as to show the difference between Christadelphians and the church. Over the years changes have taken place. Public lectures have become 'Services'; we now send 'delegates to conferences' (Trade Union terms); Arranging Brethren sometimes call themselves 'the Managing Committee'; falling asleep is commonly referred to as 'death'; we used to have singing classes, but now 'Choirs'; the youth circle is sometimes now a 'Youth Group or Club'; ecclesias are called 'churches'; we describe ourselves as

'Christian' when only so according to the etymology of the word. And there are others too.

"Many will argue no harm is done; but when put together they do narrow the gap of separation and show the wisdom of our brethren in former generations choosing language that highlighted our separateness, because it was not used by any other religious body. We should be cautious before we make changes to our distinctive language or we run the grave risk of making ourselves look more and more like christendom" — J.H. (Small Heath, U.K.).

(The Truth has a vocabulary all of its own, yet there are discernable trends that would break that distinctiveness in order to make the Truth more palatable to those about us. To explain what "ecclesia" means, or the significance of "not mixing with the world" is often difficult and sometimes results in ridicule. But to break down our vocabulary in order to conform to the world can lead to other trends that are far more dangerous. In these Sodomitic times we need to establish the necessary separateness from the world more than ever before; hence we lament with you the tendency in some to depart from the conservatism of the past. It is incidental to these times

to do so. We need to remember, in preaching or expounding the Truth, that the pattern set is the Lord's, and his methods should be followed as closely as is practicable. He never reduced the level of the Truth to the requirements of mere flesh, but always attempted to elevate flesh to Divine principles. He did not fear the opposition nor ridicule of the world, and neither should we. — Ed.).

The Late Editor

"May I express my deepest sympathy. Many mourn with you, because we have lost a father in Israel. The light in the ecclesial world has dimmed with his passing, ready for the darkness that is soon to follow. I have known Brother Mansfield since I was baptised 21 years ago, when I attended my first Bible School at Rathmines... Very soon we will all gather at Sinai and joy to see beloved brethren and sisters again" — G.M. (NSW).

(The light is flickering with every passing year. The loss of stalwart members, through death, contributes to that event, as do the pressures of a godless world crowding in upon the ecclesia. A time of gross darkness is approaching, when even the feeble light of Truth shining through the saints is removed to Judgment, and

the world will be given over to its own devices. It is our responsibility, nevertheless, to maintain the purity of oil that will enable the lampstand of Truth to illuminate the darkness about. — Ed.).

“Words cannot express the deep sorrow that we all feel at his passing. He gave of himself in a lifetime of service; he gave unselfish *agape* love to generations of believers throughout the world. Many of us wish that we had the spiritual courage to follow his example, and to ‘present our bodies a living sacrifice’ in the service to our Creator. We all remember and admire his zeal for carrying on the work of preaching and strengthening the brotherhood. He would want that to continue — full strength. In his memory I have sent a donation to help with the continuing activity of *Logos* and the associated publications” — A. Brittle. (U.S.A.)

(Thank you, and many other readers, for such warm expressions of encouragement. The Committee desires this work to proceed in the spirit of the late editor's determination, and the financial assistance generously forwarded will be used to that end. — Ed.).

“I was so sorry to hear of the passing of Brother Mansfield. He was scheduled to speak at the Midwest Bible School at Hanover, Ind. next summer, and I was so looking forward to hearing him there, as I have only been five years in the Truth. This shows us that it is only

when ‘the Lord will’ that we will do this or that. I now look forward to meeting Brother Mansfield in the Kingdom, and may it be soon” — Sis. L. Cuserza (U.S.A.).

(We share your concluding desire. The coming of the Lord will bring joy to the sorrowing, peace to the disturbed, and life to the dead. Meanwhile, God willing, the present editor intends to fulfil Bro. Mansfield's Bible School appointments, and hopes that his presence there will be some consolation! — Ed.).

A Note of Joy

“It is with great joy that we advise you of our recent baptism into the Lord Jesus Christ, which would never have happened without God's grace and your encouragement and help, through the pamphlets which you sent to us in our search for the Truth. Please accept our sincere thanks for your loving efforts by which two new members have been added to Christ's ecclesia.” — K. & M. Delintsch (Vic.)

(Your thoughtful note gave us great pleasure. We are delighted with your enthusiasm for the Truth and join in your expressions of gratitude to God. Baptism not only provides an approach to the Father, and a wonderful hope of future glory, but brings also a responsibility! No longer being “our own” we have become “Christ's” (1 Cor. 6:20), therefore we must conform to his life-pattern. By strengthening yourselves in the Word of Life, you can encourage others to similar loyalty,

and build up a reservoir of mercy to be presented to the Master at his coming. May your baptism into water result in the eternal covering of spirit (John. 3:5). — Ed.).

Education, A Choice?

“I read with interest a recent letter on education dealing with private schooling in ‘christian’ schools, and the editor's reply. It seems to me to be a matter of individual conscience, and not a matter to divide brethren or ecclesias. Each family needs to decide whether it is easier to combat the christian schools' wrong doctrine which can be disproved to our children by the Scriptures, or the flesh-pleasing influences encouraged by the State school system. Whether the school be ‘parent-controlled’ or ‘church-controlled’, the same doctrines are taught and therefore the school should not be seen to be different. It troubles me to hear of some doing that.” — J.B. (W.A.)

(Modern education, in all its systems, must be of concern to parents in the truth. Care and understanding need to be used in such matters. A child that is susceptible to worldly ways may respond better in a disciplined “religious” school; whereas, in a home in which the Scriptures are not daily read and discussed, such a schooling might weaken the child's knowledge of the Truth. It is our experience that greater danger pertains to the State-school system, with its liberal social ideas, its godless teachings and its urgings for young people

to "conform to the world". Its literature, recommended to its students, and in some cases being "required reading", opens the mind to extreme worldliness and godless behaviour, and is certainly not the type of instruction in which to subject our children. Education for young children must be carefully superintended, whatever system may be employed. Children should be encouraged to discuss the things they are learning, and this can best be done at the time of the "daily readings", for then a good basis is set for profitable advice. A home in which the Truth is foremost will provide a bastion against all sorts of education, and will, in the end, succeed in nurturing young minds in the ways of the Spirit — Ed.).

Enthusiasm Must Be Balanced with Wisdom

"At last I have found a people who are not afraid nor ashamed of the name of our wonderful God: Yahweh, the God of Abraham, Isaac and Yehoshua, our saviour. My response to basic Christadelphian teaching found in *Christendom Astray* and *Elpis Israel* among others, was "terrific, marvellous!" I was so overcome by the Truth I had to be baptised into Christ through the Christadelphian Ecclesia. But what a bitter let-down to meet some of the brethren: loving, pleasant, but whose attitude leaves something to be desired. Some are ashamed of God's Name. Excuses are made about preaching, even though the command

is quite plain and clear. The use of leavened bread in the most sacred memorial service, and its justification as a tradition of men. There is an over-emphasis on fleshly Israel, though we are not saved through an allegiance to Israel, but through the 'hope of Israel' and that hope is Christ!..." — G.H. (U.K.).

(The brotherhood is composed of many different ecclesias. Each has its own characteristics, its problems, its spiritual virtues. This is evident in the Seven Letters to the Asian Ecclesias by the Lord (Rev. 2:3), in which specific matters are raised with each. In our circumstances, we need to recognise that, and assist, as we are able, to maintain and develop the right kind of spirit within that community. Perhaps you have been unfortunate in the choice of an ecclesia, or expecting a little too much from it. We can appreciate your comments in regard to Israel after the flesh. There is a great need to be careful in discriminating between Israel after the flesh and Israel after the spirit. At the same time, we must recognize the hand of God in guiding national Israel back to the land, and in the current establishment of the people therein. From personal experience, there is an entirely different attitude by many Jews in the land, from those who remain outside the revival. There is a greater appreciation of Bible teaching and prophecy, for example. At the same time, we clearly recognise that apart from redemption in Christ Jesus, such are without

hope. However, Paul did write that his desire was that Israel should be saved, and everyone motivated by the Truth should share his concern.

You suggest that there is a resistance to the use of the Divine Name in your ecclesia. That is sad, for those who discount the understanding of such a wonderful subject, deny themselves the great pleasure that it gives. Brother Thomas, in "Phanerosis" helps us to appreciate the important doctrine of God Manifestation, proclaimed to Moses at the Bush and retained in the Hebrew Scriptures. Your experience would be unusual in our area, where the use of the Divine Name is quite free and prominent, and its high ideals are taught to candidates for baptism. As Isa. 26:8 indicates: "Thy Memorial Name is the desire of my soul" (RSV).

On the matter of Gospel Proclamation, we encourage that activity wholeheartedly. Project Australia, supported by Logos, is an attempt to contact every country home in Australia with the Truth's literature. As a result, we receive a constant flow of applications for free literature, and these are then serviced by ecclesias, where appropriate. Many ecclesias have regular "monthly distribution" days, in which both young and old cooperate together in letter-box distribution of pamphlets. By this means, those who have not the facility for public platform work can provide a most valuable service, and play an important part in the Truth's work.

But ecclesias differ one

from another, as they did in apostolic days, and since the brotherhood is in an imperfect state, we must battle the best we can under these circumstances. God is mindful of our anxieties and our efforts in whatever situation He has placed us. Therefore, a tactful, yet determined, attitude to bring about a change in your contemporaries is the best means of exciting others, as you yourself experienced since coming to the Truth — Ed.).

Will Babylon Rise Again?

"I have enclosed a newscutting from our paper. What do you make of this in the light of Isa. 13:20 and Jer. 51:64? Do you think Isa. 21 may be about to be fulfilled again?" — K.H. (NSW).

The Newsreport is as follows:

Baghdad — While Iran and Iraq have been locked in battle for the past four years, Iraq has been pouring resources into its other great obsession: rebuilding the ancient city of Babylon. President Saddam Hussein has even brought men from the battle front to work on it. The Iraqis are restoring the Babylon of Nebuchadnezzar, who reigned from 605 to 563 B.C. At its height, Babylon had a million inhabitants and enjoyed power and prosperity for 15 centuries. Its hanging gardens were one of the Seven Wonders of the ancient world. Ten million bricks have been used to reconstruct its most famous features including the Processional Way, Nebuchadnezzar's throne room, temples and a 4,000

seat amphitheatre. There is still writing on the walls of Procession Street, but there is no sign of the doom-ridden *Mene Mene Tekel Parsin*, written on the walls of King Belshazzar's palace by an unknown hand... Rebuilding Babylon has been difficult because so much archaeological evidence has been destroyed. For hundreds of years local people have helped themselves to the bricks. As a result, Babylon was reduced to little more than earth-covered mounds and the famous Tower of Babel was a hole in the ground. The rebuilding project will climax with a festival at Babylon in September.

(There have been many attempts to rebuild the ancient metropolis, but all have failed. We have not heard the results of this latest attempt, and wonder whether the war has diverted attention, or demanded Iraq to look to its present rather than its past! The prophets have clearly indicated the Divine decree about Babylon: It shall never be inhabited (Isa. 13:20), nor shall it "rise from the evil that I (Yahweh) will bring upon her" (Jer. 51:64). This giant of the Gentiles played its part in the disciplining of God's people in the days of Jeremiah and Daniel, and as evidence of the might of Israel's God, the city would pass away. Death has been its lot ever since, and the Babylonian graveyard has defied all attempts to remedy her state. Present work will, no doubt, suffer the same fate. Babylon might be "recon-

structed", but its habitation will not occur. It will remain a monument, a gravestone, testifying to the veracity of God's pronouncements.

Isa. 21 depicts the Persian attack on Babylon, and its destruction in the days of Daniel. It is introduced by "the burden of the desert of the sea," a reference to the Euphrates which flowed through Babylon. Before it was channelled by Nebuchadnezzar, the Euphrates used to flow down and spread out over the valley, and was called by some, a sea. So Babylon was doomed, and the prophet depicted the devastation that would come from the east. The contest between Iran (Persia) and Iraq could end similarly. Persia is to be part of the Gogian confederacy (Ezek. 38:5), and therefore must remain a power to be reckoned with. With the support of the Soviet, Iran could maintain its aggression against Iraq, and finally overcome it, and thus repeat the former destruction of the country of Babylon. — Ed.).

A Hope to be Realised

"I feel in the death of Bro. Mansfield, I've lost a very dear personal friend. I'm sure he'll be missed very much, but not grieved for as one with no hope. The last time I saw him, he said: 'I'll see you at Sinai!' That's what I'm looking forward to!" — Sis. N. Hill (Calif., U.S.A.).

(Many great friends will meet again in that august place. Let us labour today, to retain those friends for ever. — Ed.).

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In This Issue

VOLUME 54 No. 5 FEBRUARY, 1988

A Cry For Peace	130
The Most Important Congregation	131
Banias: Life From the Earth	136
His Day Is At Hand	140
The Voice of Prayer	147
The Arm of Yahweh Revealed	148
The Valley of Jehoshaphat	152
Peace in our Time?	153
Communications	155
Poem: Timely Words	128

A Final Word...

All the indications of Bible prophecy proclaim that the closer we come to the end, the more acute will become the pressures from without and within, which would cause us to relax our hold on divine principles. How needful, therefore, to be on our guard. To be forewarned is to be forearmed. Divine authority is needed to hold a meeting together, and this authority resides in the Truth. Let a Meeting refuse to allow the Truth to reign, and divine authority will sooner or later bid it adieu. When the authority of God has gone, each man begins to speak and act in his own perverse and short-sighted way. This leads to confusion and bad feeling.

An ecclesia may push to the front its orators, arrange attractive social gatherings, and resort to every device that the brain can conceive, but all will be useless. Unless the Truth is honoured.

What is the lesson? Let us be loyal to the Truth. Let us tremble to slight it. The Truth is the teaching of Christ and the apostles. Today, that Truth is focalised in the Birmingham Amended Statement of Faith. This Statement has withstood the challenges of 100 years and still remains undefeated. Let us be loyal to the Truth it expresses, and to the Word of God that it endorses. Let each one familiarise himself with the teaching of the Truth, and so entrench himself in the Word, that he is able to clearly understand, heartily accept, and vigorously defend it if necessary.

H.P. Mansfield

Words: Wayward Or Wise?

Just "a little member", but how powerful! "No man can tame it; it is an unruly evil, full of deadly poison. Therewith do we bless God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. These things ought not to be so" (James 3:8-10). How then shall we tame the tongue?

This poem is submitted by S.A. Kerzel (U.S.A.) who commented: "This poem was inspired by an address at the Bible School. It was hard to write, taking two weeks. It is harder to fulfil, taking a lifetime!"

THE TONGUE...

Is like a rudder that governs the ship;
Like strength of a stallion is ruled by a bit.
The gossip we whisper can only destroy
The love of our fellows like some little toy.

Projecting a falsehood we show lack of love,
Can any such prattle come from God above?
In cursing we wallow in mud like the swine —
Do we really think such words are divine?

A work fitly spoken will have more result
Than hasty attempts on our part to find fault.
An answer in softness will turn away rage
And help us in kindness to re-set the stage.

Some things will do damage no matter how said;
Conceal them and we will have nothing to dread.
A fool in his anger responds to a slight;
The prudent ignores it and dodges a fight.

The wise reveal wisdom with life in their speech;
The fool in his folly has nothing to teach;
The stupid know little that's really of note
But joys when his views are expressed as by rote.

The mouth of a fool with lead only to strife;
Avoid it, and we will have peace in our life!
Let our lips build up others and not tear them down;
On the Day of Judgment we'll then get our crown.

Our praise is like honey so sweet to the taste;
And yet if in excess it leads to much waste.
When talk is real idle and sprinkled with jest,
Can we understand that such words are not best?

The Bible says we will be judged by our praise —
Do we really fill it in all of our days?
Thanksgiving should fill up our lips from our souls,
Indeed this should be as one of our goals.

The tongue like a fire can warm up a meal,
Or burn down a house with unquenchable zeal.
Let's use it for good with thanksgiving and praise,
And we will be perfect in all of our ways.



ΛΟΓΟΣ

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March, 1988

Philippi: Servitude For Christ

THE PEN OF THE PIONEERS

Regularity in Reading

“Knowledge is the foundation of faith, and this must grow. If we trust to the little stock we may have, we shall fall short. Never trust a single day to yesterday’s supply. The substance of our whole being is continually on the move. The food we take today is used up in the activities of today. This is true, physically and mentally, carnally and spiritually; therefore we must keep up the supply if we wish to preserve our power, and escape running to nothing.

Our only safety is to make it our business to read the Bible regularly and systematically. If you do not do it systematically you will not do it at all. The man who trusts to furtive reading will find himself lacking in the end. The man who does not feed his spiritual nature, daily, will fail to gain spiritual strength.

If a man starve ten days, and then fill himself to the bursting, he is not likely to grow in strength. Spasmodic modes of life are dangerous, and so the man who goes without spiritual food for a long time and then dives deeply into spiritual things, will not grow healthily.

There is only one way of doing the work thoroughly: read every day a little. Never deceive yourself with the idea that you have no time. Everybody has a little time at his disposal; and everybody finds time for what he considers of first importance. In this matter it only wants the endeavour, and the endeavour will come where there is a due sense of the situation. A man who is drowning is desperate and will clutch at anything to save himself, and so it will be with us, if we apprehend our whereabouts. We are naturally sinking, sinking, sinking, and if we do not lay hold of that which alone can save us, we shall disappear for ever from sight. Therefore, it comes to this, that if we would be saved in these times, when there is no living exposition of the Divine Mind, we must set ourselves to this work of reading the Bible; and we must attend to it in a systematic manner; something after the system laid down in the *Bible Companion*. I know it is not everyone that can read the Bible with the same profit; but I also know that those who are spiritually-minded are so from this practice of continually reading the Scriptures; and that if the best of us were to give up that reading we should speedily drift back into a spiritually destitute condition. It is true the results of Bible reading will differ according to natural capacity, but this general law is applicable to all — that those who read will be those who know and feel the Truth.

R. Roberts

EDITORIAL

Hold Fast: He is Coming!

Our anticipations are excited as we see the outworking of the Divine Hand in world affairs. We expect the Lord to come very soon. Speaking of the budding fig tree, he declared: "When ye see these things begin to come to pass... your redemption draweth nigh" (Luke 21:28), and confirmed this in the words: "Verily, I say unto you, This generation shall not pass away, till all be fulfilled."

1988 is the fortieth year since Israel was proclaimed a State, and the four decades that have now passed by have each had their dramatic moments as the nation has travailed in anguish with crisis after crisis. It seems inconceivable that much time must yet elapse before the Return. Yet great care must be exercised lest we misread the Master's words, forget his warnings, and allow our excitement to inhibit our labours.

In the Olivet Prophecy, the Lord urged his disciples to maintain a constant vigil for his coming, waiting patiently, if expectantly, for the signs of his approach. "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" (verse 34). There are two dangers to be faced. One is an attitude that casts off the coming of Christ to some distant future, and encourages dependence upon the present in which overmuch concern is given to the "cares of this life." Christ's warning words indicate the distinct possibility of many disciples following such a course at his return.

The Danger of Dates

The other danger is in putting too much dependence upon particular dates. This has been attempted in the past, with unfortunate and discouraging results. Some, convinced that their

interpretation of prophecy and arithmetical ability is faultless, have given dates and days — which have been proven wrong by the passage of time.

Of the “day and hour” we know not (Mark 13:32). We cannot tell whether the Lord will come on 14th May 1988 (the 40th anniversary of the proclamation of Israel) or not. In fact, it is improbable that such would be the case, for twice in his discourse on the Mount of Olives the Lord emphasised: “in such an hour *ye think not* the Son of man cometh” (Matt. 24:44,50, see also Luke 12:40,46). This warning should be noted. We are not to expect the coming when we might expect it!!

The message of the Master in Rev. 2:25 indicates that constant preparation must be maintained: “That which ye have already hold fast till I come.” To “hold fast” implies that it is easy to let it slip (Heb. 2:1). Effort is required to “hold” the Truth; and determination is needed to “fasten” it into our lives. So many are sloppy with the Truth; treat it as a part-time hobby; as a convenient sop to conscience. They will experience “weeping and gnashing of teeth” when they realize their lost opportunities. The disciples who please their Lord are they who diligently labour for his honour; and maintain keenness for the Truth irrespective of the signs of the times, however dramatic they may be. Such disciples are prepared to “occupy till he come” (Luke 19:13), and seek for means of fulfilling the terms of service in loyalty to the Word and Ecclesia.

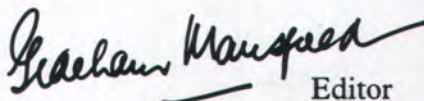
Certainly, we live in dramatic times. Signs in the world about us scream out their warning. With ever-increasing clarity events are hastening onward towards the final judgment. From this we can take courage. We see the blossoming fig-tree; we know summer is nigh at hand; we expect the day at any moment. But we need not be discouraged by the passage of time beyond what we might expect, for “holding fast” demands a consistency that continues notwithstanding what events might flow about us.

Weakness and Strength

The Lord’s prophecy in Luke 21 of his coming is accompanied with the sternest of warnings, and indicates the likelihood of many forgetting to hold fast. He spake of national turmoil (v.25), of social unrest (v.26), of Middle East revival (v.29) — but concerning the Brother-

hood at that time he emphasised "hearts overcharged", being caught "unawares" (v.34), of being snapped in a snare (v.35), of failing to "escape" (v.36). He did not give such prophecy lightly. Wise disciples will be constantly on guard against letting the Truth slip in such a sad manner.

What should be our attitude? "*Watch* ye therefore, and *pray* always, that ye may be *accounted worthy* to escape all these things that shall come to pass" (v.36). These are positive characteristics. They entail a daily vigilance for the Coming. At the same time the "faithful and wise servant" who is blessed at his Lord's appearing (Matt. 24:45) continued to dispense "meat in due season" to those in his care. He did not neglect his ecclesial and family duties under the guise of declaring "we have not time left to prepare for this effort, or undertake that study." He maintained a loyal diligence, as he had always done. His is a continual labour, a consistent service, a dependable attitude. He will always hold fast, and it does not depend upon the signs of the times to energise his faith. This is the disciple the Lord loves.


Editor

The Holy City

No Compromise With The Gentile Court

The public is living in the unmeasured court which is without the Temple, given to it for its own purposes and pleasure until the time appointed of Yahweh to arise and execute His, shall arrive. So long as the Gentiles reign in this unmeasured area, they will control the press and either compel it to utter their gospel-nullifying traditions, or as far as in them lies, prevent its utterance at all. If, however, they cannot impose a Napoleonic silence upon it, and they find it will speak out the plain, unvarnished truth, misrepresentation of that truth and of the statements of that truth by its friends, is resorted to as the policy best suited in the premises for upholding the traditions of the Old Man. This is the practical working of things in the Court of the Gentiles. Their government, their religion, their philosophies and their literature, "sacred" and "profane," are all practically at variance, and, therefore, at enmity, with the truth. The truth belongs to "the temple of God, and the altar, and them that worship therein," and they are the pillar and support of it. The literature of the Temple and the literature of the Court of the Gentiles can never harmonize. The former speaks of God and expounds "the deep things of God," the latter speaks for the Old Man of the Earth, and expounds his feelings and conceits. This old fellow is loud in his praises of truth, but very rarely brings forth any as the result of his own delving in the mine. He is very fond of gilding, but among all his wealth none of the fine gold of the temple can be found. J. Thomas



Philippi

In Servitude For Christ

"I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer loss" — To the Philippians (ch. 4:12).

From the port of Neapolis, on his second ecclesial visit, Paul and his company made their way westwards towards Philippi. The road leads suddenly into the bleak fastness of Mount Symbolum, which stands like a barrier between the Plain of Philippi and the blue waters of the Aegean Sea. This mountain continues the Pangaeian range, famous for its ancient silver mines. The road twists to the summit, a height of 1670 feet, and then slides down to an immense plain, green with crops and brown with marshland, as flat as an inland sea. The road is dusty, busy with oxen, flocks of sheep and horsemen who move in little puffs of brown cloud.

Today, a bitumen road follows the line of the old Via Egnatia, which was built to connect Rome with its eastern outpost of Byzantium (Constantinople). The ruins of ancient Philippi now lie fifteen feet below the modern level, but much



A section of the Egnatian Way near Philippi.

has been revealed by the excavator's spade. Fallen pillars and worn stones present a desolate picture of a city once described as "the chief city of that part of Macedonia and a colony" (Acts 16:12).

The River at Philippi

For certain days, the Apostle and his company stayed in this important Roman town. There were few Jews there, as such military posts did not attract Jews until the town assumed a commercial importance. Since no synagogue was found, Paul went to the riverside "where we supposed there was a place of prayer" (v.13). About a mile from the present ruins, a clear, swiftly-flowing, shallow river carves its way across the plain. The missionaries found a number of women gathered for the purpose of worship by the banks of the stream, among them a native of Thyatira. The Gospel found a ready response in this faithful woman and her house-

hold, and the river of Philippi that runs through the desolate plain became the source of new life and hope for Lydia — and the beginning of a loyal ecclesia that brought joy and vigor into many weary moments in the Apostle's life: "I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the gospel *from the first day until now*" (Phil. 1:3-5).

Contention, however, soon followed Paul's early successes in Philippi. When "a certain damsel possessed with a spirit of divination... which brought her masters much gain" had harassed the Apostle for several days, Paul "turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour. And when the masters saw that the hope of their gains was gone, they caught Paul and Silas" (Acts



The ruins of the market place and forum of Philippi.



17th-century engraving shows Paul the Apostle during a period of confinement in the Philippi Gaol.

16:16-19), and brought them to the marketplace for punishment.

“Persecutions I Endured”

The Market Place, or Roman Forum, that once bustled with humanity, heard the constant cantering of horses' hooves, and witnessed the majesty of the Roman soldiers, is now quiet and desolate.

Lonely ruins have replaced the sparkle of this town which Philip of Macedon, Alexander's father, had founded. Greek temples on the acropolis hill were later to look down on the flat land below upon which a Roman colony was established by Augustus, and a city very Roman,

very official, and very proud was developed.

Paul and Silas found themselves dragged to this forum by these circus-proprietors, whose livelihood was now endangered by the healing work of the Apostle. The curing of the damsel possessed by a spirit of divination brought much trouble to those with Paul. They were charged with being Jews spreading doctrines unlawful for Romans to receive or observe. The worship of Jesus Christ was a treasonable heresy that endangered the cult-worship of the reigning Emperor, and the multitude was incited to rebel against them. Like their Lord before them, they were stripped of their clothes, whipped with rods and unjustly charged.

That busy scene can easily be re-enacted as one stands overlooking the ruins of today. There is evidence of the Roman life: the famous Via Egnatian highway made of enormous stones, some of them 150mm in thickness, scored to a depth of 100mm with the marks of wagon and chariot wheels; the massive pillars, some still standing, others lying around, a mute testimony to the past magnificence of the place. It is easy to imagine the furious crowds rushing around the hall-ways and corridors of the Forum, urged on by their compatriots thirsting for vengeance.

But now it is all quiet. Just across the modern road, towards the acropolis of the old Greek city, are reconstructions of the town, including the gaol precincts. A desolate, sad room carved out of rock and over which, now held up by beams of wood, a crumbling ceiling is suspended. This, tradition tells us, is the jail into which Paul and Silas were flung.

And well it might be. No record of

Paul's answer to his detractors is given in Scripture. Perhaps, like his Lord, he remained silent, knowing that the "things that happened might fall out unto the furtherance of the gospel" (Phil. 1:12). Roughly, the two faithful bearers of Truth were flung into the prison at Philippi, bound in stocks in this dank, underground cell. During the night their hymns and prayers roused the other prisoners, who listened with astonishment and wonder: "and suddenly there was a great earthquake, so that the foundations of the prison house were shaken: and immediately all the doors were opened, and everyone's bands were loosed" (Acts 16:26).

This prison cell, like the nearby river, became the source of liberty and life. The jailor, evidently a man of great insight and spiritual discernment, saw in the contentment of Paul and Silas a unique quality. With their arms fastened to the wall, bound in chains, these men were able to "sing praises unto God". Their choice of psalms would be appropriate to the circumstances. The word for "praises" in Acts 16:25 is only used elsewhere in Matt. 26:30, Mark 14:26 and Heb. 2:12, where it is suggested (particularly in the first two references) that the great Hallel pascal psalms (Psa. 113-118) were used. If these were sung in Philippi's prison room by Paul and Silas, a beautiful presentation of the gospel of liberty would ring out: "Ye that fear Yahweh, trust in Yahweh; He is their help and their shield"; the pains of the covered place gat hold upon me: I found trouble and sorrow. Then called I upon the Name of Yahweh; "Yahweh is on my side; I will not fear; what can man do unto me?"

The amazing circumstances astounded the jailor and his family as Paul

and Silas were released. He listened to the words of Paul, and, like the thief on Golgotha's hill who heard the Scriptures expounded by the crucified saviour alongside, this jailor immediately reacted to the message of Truth. What a tender scene that jail cell witnessed: the tough Roman guard, used to treating his captives harshly suddenly trembles and bows before his superiors, the two missionaries!

"This Day Salvation has come to your House"

A touching and beautiful conclusion to this incident is recorded by Luke in Acts 16:32-34. A family group assembled around the Apostle Paul as he expounded the Scriptures; the caring for and washing of the Apostle's stripes by the jailor; the baptism and feast of thanksgiving that followed — all proof of the good ground into which the gospel seed was sown that night in Philippi's jail.

The hand of Providence moves in sometimes strange ways, but it always touches those whom Divine Wisdom has selected to manifest His ways. Of such was the jailor, whose salvation came through Paul's deprivation.

An ecclesia was established at Philippi when the unnamed jailor and Lydia, the seller of purple, joined in fellowship. Paul and Silas "entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed" (Acts 16:40). They had gone "out of" the prison and "into" the house. Every true baptism brings the recipient out of the prison of sin and death and into the close bonds of fellowship found in the House of God (Heb. 3:6). This is the meaning of *ecclesia*: "out of by invitation." It separates us from the inhabitants of

modern Philippi in whose prison-city we may dwell. This grand privilege is ours because of another's sacrifice. Whether it be Paul, or Christ himself, the proclamation of the Truth demands sacrifice, and often involves persecution. Shall we hesitate to carry on that duty? Our lesser endeavors, though in the face of opposition or apathy, may touch a true and honest heart, and bring another household to salvation.

A Letter of Love

Paul later wrote to the ecclesia at Philippi, and his epistle breathes the warm and loving friendship that he developed with that group over the years. They deeply appreciated the sacrifices that Paul continued to accept on behalf of the Truth, and probably often recalled the circumstances that gave rise to their own salvation.

In his epistle Paul acknowledged the support and encouragement that he, in his great work for Christ, had received from the brethren of Philippi. Their fellowship had been undeviating, co-operative and sympathetic (ch. 1:3-9). They had made his labours and afflictions their own, sending help and sustenance to him at different places (ch. 4:10). It seems that they were the first to seize the privilege of supporting Paul in his apostolic labours (ch. 4:15). They did not wait to see what others would give — they would set the example! They gave what they could, and that immediately. Twice, at least, they sent support to him at Thessalonica

(ch. 4:16). When he had left Macedonia on further itineraries, they had sent again. They had sent again when he was at Corinth, and Paul had gratefully received it when he would accept nothing at all from the different-natured Corinthians (2 Cor. 11:9). They had "abounded" in their "liberality" toward the poor brethren at Jerusalem, though at the time they themselves were suffering "deep poverty" (2 Cor. 8:1-5). And, when imprisoned at Rome, Paul had further evidence of their affectionate consideration which had "flourished" on his account (Phil. 4:10), and they had sent to him in his prison "affliction" (v. 14) a further bounty (v. 18).

In full measure, their love was reciprocated (ch. 1:7-8). Three times in four chapters the adjective *Beloved* flows from the Apostle's pen. But he exhausts adjectives in his description of them in Ch. 4:1 — "Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved..." These are no mere fulsome endearments, but the deep, real, joyous reciprocities of sanctified hearts united in Christ.

Such a great fellowship, such tremendous encouragement to each other, developed from a dark night in a prison cell. From the darkness of that hour, light shone strongly in the jailor's house, and flowed onwards to believers of all following ages to reveal the benefits of sacrifice, and the greatness of servitude for Christ.

G.E.M

Needed: A Firm Foundation

We don't want numbers based upon a sandy foundation. We want members — many or few — based upon the rock of the divine testimony. Men who understand what they are about, and are able to tell others what they have believed and done, and why.

J.T.

QUESTIONS ANSWERED

The Anguish of a Vow

“The story of Jephthah and his daughter puzzles me. I accept that she did die, but that leaves a few questions unanswered, which I have listed below” — C.B., New Zealand.

Why would Jephthah, an acknowledged man of faith (Heb. 11:32) vow to offer a human for sacrifice, when the Law forbid it?

We need to note very carefully the record in Judges 11. This vow was made by Jephthah in a moment of enthusiasm and excitement and under the pressure of circumstances. Threatened by the Ammonites, Jephthah determined to mobilise his forces to attack the enemy. Stirred by the spirit of Yahweh (v.29), he swept through the land from one end to the other, to kindle the torch of war and rouse the population. Caught up in all the drama, he declared a vow unto Yahweh by which he would commit himself to sacrifice, should Yahweh respond with victory.

It was a rash moment, and a foolish statement. A vow is a solemn matter. Solomon declares:

“When thou vowest a vow unto God, defer not to pay it; for He hath no pleasure in fools: pay that which thou has vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay” (Eccl. 5:4-5).

Once stated, Jephthah was bound to perform. But his vow did not specify a human for sacrifice. He declared that “whatever (Heb.

masculine) cometh forth of the doors of my house... I will offer it up for a burnt offering” (v.30) Perhaps he imagined that an animal would bound forth to greet him, and this would be his response to God!

Thus Jephthah dedicated to Yahweh that which came from his house, and if suitable he would offer it as a burnt offering. This is in accordance with Lev. 27:26-34, which instructs concerning that which is to be devoted to Yahweh, including “both man and beast, and of the field of his possession... shall be most holy unto Yahweh... shall be surely put to death” (note v. 29). Such things could not be redeemed, and as Jephthah’s daughter could not be offered as a burnt offering, she had to be devoted, or put to death. Similarly Saul’s vow almost resulted in Jonathan dying (1 Sam. 14:24-30, 37-45); and Abraham was commanded to “devote” his son by sacrifice, an act acknowledged by Paul as being accomplished (Heb. 11:17).

Why did God, knowing all things, let Jephthah’s daughter be the one to come out from the house?

God will not always prevent us from the results of our own folly.

Many sad things in life occur, over which God has oversight, but permits because of His greater purpose. The circumstances of Jephthah's folly can assist us as we face similar issues in life. Job's distress; David's sin; Daniel's captivity; Paul's thorn in the flesh — are matters which develop character, teach humility and create understanding. God thus permitted the natural circumstances of Jephthah's household even though it brought sadness to His servant. Even so, out of that sad incident, Jephthah's obedience was strengthened: "I have opened my mouth unto Yahweh, and I cannot go back" (v.35).

Offering a human sacrifice — a female — did not fill the requirements of the law.

The incident was not to fulfil part of the Law of Moses. Simply,

Jephthah had uttered a foolish vow, and he must repay it. We must answer for vows made, even though they might be outside the scope of the law. Joshua committed himself to a vow of that nature (Josh. 9:15), although he had been instructed to destroy the Canaanites. But once given, the vow had to be fulfilled (vv. 22-25).

Why would the daughters of Israel go every year for four days to celebrate or give honour to the daughter. Surely one day would suffice as a memorial?

We can attach no reason for the "four days." It was a period of time appropriately selected by the maidens for the memory of the daughter, and to recount the circumstances of her death. This yearly celebration does not seem to have been maintained. Ed.

Permissive Inspiration

What Paul says "by permission" cannot be of a "lesser degree of importance" than what he says by the Lord's command, seeing it is the Lord's permission; for the Lord would not permit what he did not sanction. Paul claims importance for what he says in this way on the ground that he had the Spirit of God (1 Cor. 7:40). It may be asked, "Why then the difference between command and permission?" We need not trouble on this head. There are "diverse manners" in the working of inspiration: but the result is the same. In the case of the prophets, it is sometimes a direct "Thus saith the Lord": and sometimes it is a word put into the prophet's mouth, as if the prophet were giving utterance to his own feelings and impressions. An illustration of the latter may be found in Jer. 14:17-19, "Say thou this word unto them: Let mine eyes run down with tears," etc. In the case of the apostles, it is sometimes direct command, and sometimes the permitted judgment of a mind enlightened by inspiration, and guided in its utterance by the same. When the mind is once made up that the Bible is the work of inspiration, the "diverse manners" will be no obstacle. R.R.

VOICE FROM THE PAST

A Challenge for our Times:

Putting our House in Order

"He chose David also His servant, and took him from the sheep-folds: From following the ewes great with young He brought him to feed Jacob His people, and Israel His inheritance. So he fed them according to the integrity of his heart; and guided them by the skilfulness of his hands. . . ." Psalm. 78: 70-72.

In dictating a letter to the Ecclesia in Ephesus, Christ described himself as he "who walketh in the midst of the seven gold lampstands" or Ecclesias (Rev. 2:1).

The words are as true today as they were in the first century. He still "walks in the midst of the Ecclesias", though not so open inasmuch as the spirit has been withdrawn. But he is there just the same, and is cognisant of all that is taking place.

I Know Thy Works

He hears the scandalising; he knows of the backbiting; he observes the political manoeuvring; he is not ignorant of the doctrinal error proclaimed in his name.

But he permits it.

Why?

Paul says, "that the approved may be made manifest" (1 Cor. 11:19).

Distress, heartbreak, bitterness and despair are permitted because such are aids to the development of character on the part of those who will be ultimately approved; and perhaps, also, to bring home to them where they have failed, that they may take steps to correct their ways.

That, certainly, was the purpose behind the message to the Ecclesia in Ephesus.

Christ endeavoured to bring home to the potentially approved in Ephesus certain facts relating to their situation, and we can apply those same facts to our circumstances today.

First, he reveals that he has a minute

knowledge of all the services of his followers. "I know thy works and thy labour," he declared (Rev. 2:2). He spoke to a working ecclesia; one busy extending the knowledge of the truth on all sides.

He mentioned their patience. In fact, he did so twice. They were long-suffering in the work. Patient and long-suffering in waiting for the germination of seed which they had sown in many tears in the world of darkness that had surrounded them; patient and long-suffering in enduring the pressures from within, in recognising "false apostles" for what they were and rejecting them as "liars".

Thus the ecclesia had been jealous for the right. It had refused to fellowship those who introduced false teaching: "Thou hast tried them which say they are apostles, and are not, and hast found them liars", and had been quite vigorous in opposition to them: "Thou canst not bear them that are evil."

Finally, there had been persistence in the right course: "Thou hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted". Patience in adversity; jealousy for the truth in the face of error; labour in spite of continued difficulty such as would cause another to wilt.

These works comprise eoniums of praise from the Head of the ecclesia such as we would all covet. Surely such an ecclesia will receive unstinting praise.

But no! The next verse notes a point of contrast:

"Nevertheless..."

Then the basic fault of the Ecclesia at Ephesus is pin-pointed: "Thou hast left thy first love..."

What does that mean?

Seeing the Needs of Others

It means that there was at least an element of self-interest in all the activity, persistence, and the jealous demands of the Ecclesia in Ephesus. Christ was not seen as the first objective of love in all that was being done. Perhaps the brethren were serving an organisation rather than their divine master. Perhaps the dominant teachers in the ecclesia pleased themselves in what they served up to its members, and did not really seek to provide the milk of the Word to those who need to grow thereby before forcing the meat down their throats. Perhaps the rank and file of the ecclesia were content to shelter behind the dominant teachers, listening but never thinking, admiring but never applying, applauding but never understanding.

The "first love" saw the need of others, before the need of self, and sacrificed one's own desires to supply that which was needed.

How often have we been guilty of this ourselves? We have been impressed and thrilled with a certain aspect of exposition, and there is a desire in us to share it with others. So we seek the first opportunity of expressing it. If we are invited to participate in a special effort, we advance this theme as one bound to succeed, without seeking the needs or the desires of the ecclesia. And having given many hours of study to something that we must now condense in a comparatively short time, the flood of words commences and does not stop until we are exhausted!

The theme is a glorious one, and those able to follow it, afterwards gather around the speaker to discuss it further — whilst the lambs of the flock, utterly confused in mind, wonder what it is all about, and exercise the patience referred to above by serving cups of tea.

Their needs have been totally ignored in the "effort", in consequence of which, they have been neglected.

We do not mean by this that our expositions must be reduced to the level of the most ignorant among us, but rather that steps should be taken to upgrade their understanding, so that they are prepared for the effort when it takes place. A "first love" will find all members in an ecclesia catered for; but because this was not being done in Ephesus there was a dire danger that the light would go out.

Time To Reconsider

The Ecclesia in Ephesus, among other things, was told to "repent and do the first works" (v.5). The word "repent" means to turn around and change both mind and purpose. The ecclesia was to carefully review the manner of their labour, and revert to that form of activity for which it was noted when Paul was in its midst.

Perhaps we should do likewise.

We hear of false doctrine being propagated, of looseness in fellowship being tolerated, of a more liberal attitude to the world being encouraged.

Decline is not due to that merely, but, perhaps, to us having "lost our first love".

The strength of ecclesial life in Australia was founded upon the Elpis Israel Classes, where those of all ages grouped together around the Word, and listened to the expositions in the writings of Brother Thomas.

Where are those classes today?

Shepherding the Flock

Some ecclesias have "young people's classes" where those of a certain age are grouped together, and the regular ecclesial study classes are given over to older members.

There is not the element of strength in such an attitude. It is what the world has tried out. It says: "Give us your youth and we will care for them". And youth is passed over to organisations designed for them by the world, in consequence of which a barrier is created between parents and children; whereas Yahweh designed parents to educate their children in the Word.

Consider our "special efforts".

Originally these were hand-picked for ecclesias and designed to fit in with existing study-themes that were being regularly conducted. A careful appraisal of condi-

tions (including the temperature of the individual ecclesia) was undertaken, and the "effort" designed accordingly.

Today a speaker will study up a theme to satisfy himself and his needs; and having become enthused by it, will speak accordingly in a special "effort" irrespective as to whether it is the best theme for a particular ecclesia or not.

We believe that there is too much rushing around on "special efforts" and not enough study; too many study notes and not enough absorption of material; too much attention to the needs of others and not enough shepherding of the home flock; too many week-end study sessions and not enough loyal support of the home ecclesia.

We need to rediscover our first love.

We would advise all Ecclesias to look inwards to try and discover where they have failed.

Seek Remedial Action

We must look inwards and rediscover our "first love". The rebuilding must be within. A wise ecclesia will see that its study classes are supported by all ages, and will not segregate young people from the mature thinkers in the ecclesia. But in those study classes there will be provision made for all: whether superficial or profound. This can be done. It was done in our Elpis Israel Classes many years ago. . . It can be done in our Study Classes today. Let Arranging Brethren carefully review the scope of their study classes, and make certain that those new to the Truth are being catered for as well as those who have advanced along the way. To our distress we have heard young people condemn as superficial some forms of instruction to which

they could well give heed themselves. There can develop among them a contempt for the basic teaching of the Word whilst they get indigestion from richer diet; by refusing to recognise that they first must lay a true "foundation of repentance and faith", and then "go on unto perfection" (Heb. 6:1).

The present situation in the ecclesial world constitutes a challenge that we must take up if we are to survive. Firstly we must recognise, that in some way we have unconsciously contributed to the prevailing situation; and then, seek remedial action. The ecclesia must be built up from within; the proclamation of the Word must be stepped up; the application of the truth must be made more apparent.

Let us recognise that we can be at fault, as well as those who, we believe, are undermining the foundation of faith by compromising truth with error, and then set about correcting that which we might see amiss in our domestic ecclesia.

Christ said: "Remember therefore from whence thou art fallen" (Rev. 2:5). This requires careful review of the past, and a comparison of it with the present. Having done that: "repent" (change your mind and purpose), "and do the first works", or revert back to the attitude and methods of former days.

There is an ominous threat in the next two words used by Christ according to the A.V.: "Or else....!"

That threat hangs over Ecclesias today, even though they may oppose error. Whilst such is necessary, let us remember that Ephesus did that, but was still not exempt from the warning of Christ. Let us put our house in order
H.P. Mansfield

As the sombre colours of Israel's winter gradually give way to the brighter hues of approaching spring, the tokens of new life are seen in the blossoms that appear on the almond trees, and the shooting forth that is apparent on the fig trees. The days gradually become warmer. The appointed time to favour Zion hath almost come (Psalm 102:13), and shortly both Israel and the whole world will emerge from the figurative winter that is now being experienced, into the glorious spring that shall follow, when "the sun of righteousness will arise with healing in his beams".

GM

EXHORTATION

Christ Desires True Friends

“If ye love me, keep my commandments... Ye are my friends, if ye do whatsoever I command you” (1 Tim. 4:16).

Humility Required

It was a feature of the work in the days of Jesus, that “the poor had the gospel preached unto them” (Luke 7:22). It is the declaration of an apostle that “God hath chosen the poor of this world” (James 2:5). The corollary of this is not left to mere inference, but is boldly expressed by Jesus himself: “How hardly shall they that have riches enter into the Kingdom of heaven” (Mark. 10:23). In this arrangement, Jesus rejoiced. We find him saying:

“I thank thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent and hast revealed them unto babes. Even so, Father, for so it seemed good in Thy sight.”

Why has it seemed good in the sight of God to pass by the rich and the wise and the prudent, and to make choice of the poor and the “babes” in natural wisdom? There is a reason, and it is not difficult to find. Jesus gives us the clue in saying: “Except a man humble himself as a little child, he shall in no wise enter into the kingdom of God.”

We get another clue in these other words of the spirit: “The fear of the Lord is the BEGINNING of wisdom.” “They that feared the Lord and have thought upon His name”, is a prophetic description of those accepted before Him in the

day when He “makes up His jewels”; and this is expressly defined many times to be the basis of acceptable character before Him, namely, brokenness of spirit resulting from trembling reverence of His Word. The same idea is expressed in other words where we read:

“Let not the wise man glory in his wisdom; let not the mighty man glory in his might; let not the rich man glory in his riches: but let him that glorieth glory in this, that he knoweth Me” (Jer. 9:23).

All these things put together enable us to see why God has not made choice of the rich and the educated, “the wise and the prudent”: they think too much of themselves to be of any use to Him. His own glory is the first object in all His work; in this respect He is a Jealous God” (Josh. 24:19). The rich and the wise of this world take all the glory to themselves. Their own honour, their own interests, are the all-absorbing law of their lives. This is a universal rule with few exceptions. You can scarcely find a rich man saying: “I am rich, but God has made me so, and in thanksgiving to Him, I hold my privileges as a stewardship, of which He will require an account at my hands. I am cultivated in mind and well-favoured in flesh: but this gives me no ground of boasting. I have come to be so

through circumstances that were not in my control. I thank God for it: I honour Him: I hold all from Him. I will show my submission to Him in having compassion on those less favoured, showing mercy to the poor and having a care of my neighbour as He has commanded."

Rather do the rich build their nest on the loftiest heights of pride and cast God from their thoughts, and have no mercy to those of lower estate, whose fortune is just as little their own blame as the higher estate of the other is their credit.

If the rich as such are unfit for God's purpose, how much more so are the "wise", who in the smattering acquaintance they have made with the works of God, swell with a conceit against Him which is marvellous to behold. Among the poor and the babes, God finds those who are glad to receive His goodness and praise His wisdom, and to abase themselves as the highest reason enjoins before the Possessor of Heaven and Earth.

Wealth We Must Acquire

But let us not fall into a mistake on the other side. God hath chosen the poor in the world, but not because they are poor only. Millions of poor will rot for ever in the dust because they are nothing but poor — poor in purse, poor in mind, poor in intellect, poor in faith — poor in everything!

If men have nothing but poverty as a ground of acceptance before God, they will be as certainly unchosen as the purse-proud, unscrupulous, God-forgetting aristocrats. There is a certain thing in which the poor, to whom the gospel is preached, must be "rich" before they will be chosen as the heirs of the kingdom which God hath promised to them that love Him. James defines this thing when

he calls them "the poor of this world — rich in faith" — rich, rich, RICH! God's chosen are those who are "rich in faith". Abraham is said to be their father, because he is the prominent example of faith in ancient times and the holder of the promises. He was "strong in faith, giving glory to God" (Rom. 4:20). Abraham's children will all be like him.

The chosen of God, though mainly gathered from the poor, will be far from the mean, lean, spiritless, insipid, ignorant, vapid, and uninteresting class that some men imagine to be meant by the scriptural description. Though lowly in mind towards God, and poor, as a rule, in their present condition, they will be the choicest of mankind in their intelligence, wisdom, and excellence. "Filled with all wisdom", "full of good fruits, is the New Testament description of their attainments.

The religion of the apostasy has obscured this point much. It has made it appear, that the great point is to have a soul saved from hell, however "wretched and miserable, and poor, and blind, and naked". In fact, the viler the wretch, the more eligible for salvation is the practical motto of the system. It is a relief to turn from such a disgusting practice to contemplate the beauty of apostolic teaching. The unprofitable will be rejected. The fruitful to and in the spirit will alone be accepted. "Rich in faith" they will — must — all be. This implies a strong conviction of the truthfulness of the truth and a pointed appreciation of all it relates to, and an unflinching choice of all it calls men to the "taking up of the cross" to follow Christ in his present humiliation in the earth.

Richness of Faith Required

Richness of faith must go beyond mere persuasion; there must be, not

only belief that God will perform what He has promised, in raising the dead, and bringing the kingdom of the world into subjection to His Son, but there must be a doing of those things that have been commanded for those who do believe. "Faith without works is dead being alone." A man who says he believes, but lives in disobedience — either as regards things forbidden or things commanded — is of the class whom Paul condemns as those "who profess that they know God, but in works deny Him". Christ can be denied in more ways than one. You deny him, of course, if you say he was an imposter; you deny him also if, believing in him, you are ashamed to confess him for fear of ridicule; but you deny him in the worst way of all if, believing in him and professing your belief you live as if you believed in him not at all. Such is the man who says he believes the world is passing away and Christ is coming, to whom we shall have to give an account, and that the kingdom of God will be our possession if he approves of us; but who bestows his whole energy in thought or labour to the building-up

of his own temporal well-being in the present evil world. Such a man had need listen to the exhortation of James:

"Be ye doers of the Word and not hearers only, deceiving your own-selves" (James. 1:22).

Many will find at last that they have been deceiving themselves in their hopes of acceptance. Christ wants friends; men with hearts at his disposal; men given over to him; men with whom he is the governing idea, the star of their course, the mainspring of their movements, the inspiration of their life. He will have no use for the opinionists, theorists, and doctrinaires. Hair-splitting definitionists and worldly schemers will be equally unfit for the great work and the great society to be inaugurated at his second appearing. That work and that time will be for men only in whom he dwells by faith, and whose hearts, constrained by his enlightened love, impel them to a whole-souled attachment to his service at a time when all seek their own and not the things that are Christ Jesus.

— R.Roberts

The Sweetest Thing On Earth

The Truth is the sweetest and most precious thing on earth. Is that our mind in regard to it? If so, we shall be prepared to make great sacrifices for it, and die rather than betray it. What inspiring models we have in this matter in Paul in the 1st century and Brethren Thomas and Roberts in the 18th and 19th centuries. Their zeal, unselfishness, and endurance should make many of us blush. In these Laodicean times we need to take our eyes off the debilitating examples that abound, and fix them on the men we have named. Paul's estimable character is shown in his own writings. That of the other two brethren is set forth in books available to all. It is recorded that when the announcement of Bro. Thomas' death was made at the meeting in Birmingham on Sunday, March 19, 1871, Bro. Roberts completely broke down — "he sat down to weep, and all wept with him, and in audible sobs gave way to unfeigned grief". Need we wonder at this? Those who love and prize the Truth, and the part Bro. Thomas performed in recovering it, will not.

A.J.

THE ATONEMENT

The Great & First Commandment

“Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind. This is the great and first commandment...” Matt. 22:37-38, Roth.

A Balanced, Scriptural Belief

In rejecting the God-dishonouring concept of a pre-existent Christ as part of a triune godhead, we must avoid moving to an opposite extreme. Some quarters within the Brotherhood have promulgated views which portray the Lord Jesus Christ as *mere man*. From this unbalanced and erroneous position they argue that the Lord Jesus demonstrated a life of perfect obedience to his Father by means only of a thorough education in divine things, together with the example which his Father provided for him. This reasoning, in whatever form it might take, is merely a variation of the “clean-flesh” heresy, which claims that fallen human nature is not inherently imperfect.

Earlier articles in this series have presented consistent Scriptural reasoning to disprove such destructive and truth-nullifying philosophies.

This is supported by the words of some of our respected brethren who have written clearly upon the subject of the Atonement.

The late Bro. John Carter wrote:

“These elements are peculiar to the man Christ Jesus; he had a divine paternity, a

royal descent on both sides, and while sharing our nature manifested the righteousness which was of the very character of God Himself. Jesus presents us with a phenomenon without parallel among men. The fact of Christ is not simply the fact that he once lived, but that he was such a one as the composite picture of the four gospels portray. What is the explanation of him? It is simply expressed in the words that he was the Son of God — simple words which convey a profound truth. For the Holy Spirit overshadowed a virgin of David’s line, and she conceived and bare a son, the son of God. The body thus prepared to be offered for the sins of the world, was uniquely fashioned. As a child bears the imprint of both parents, interwoven in the formative processes from conception to birth, so the child Jesus not only inherited the flesh and blood of his mother, but uniquely he was ‘the express image of His (God’s) person’, to use the language of the A.V. On such a theme inspired words only can be a mould for thought.” (*The Christadelphian*, (1953, p.334).

Miraculous Begetting Necessary

Thus, Clause 9 of the Birmingham Amended Statement of Faith states:

“That it was this mission (i.e., ‘to obtain a title to resurrection by perfect obedience’ — see Clause 8) that necessitated the miraculous begetting of Christ of a human mother, enabling him to bear our condemnation, and, at the same time, to be

a sinless bearer thereof, and, therefore, one who could rise after suffering the death required by the righteousness of God."

This Clause makes it clear (in light of the nine Scriptural references appended thereto) that "perfect obedience" will not be attained by one who is begotten by the will of the flesh. The inclusion of the word "necessitated" clearly demonstrates this. It was *necessary* — that is, unavoidable, indispensable, imperative — that the Lord's "begettal" (note the emphasis: his begettal, not his birth) should be "miraculous", thus enabling him to become a "sinless bearer" of our sin-prone, death-stricken human nature. Clause 9 is implicit in affirming that, apart from such a "miraculous begettal" the Lord would not have achieved the divine ideal: A Son of God who would live a life of perfect obedience to the Will of his Heavenly Father.

It is impossible for human nature, in itself, to render perfect obedience to Yahweh (Jhn. 6:63; Rom. 7:14-25). Such an ideal has always proven to be beyond the attainment of mere man.

The Son of God was therefore confronted by the greatest and most awesome challenge ever to be set before one of Adam's race: The necessity of overcoming the evil propensities of the flesh, whilst positively manifesting to perfection the character of his Father. But since "the flesh lusteth against the spirit, and the spirit against the flesh" (Gal. 5:17), how was the Lord to apply himself so that his Father's will would totally dominate his life?

Although possessing sin-prone human nature, the "mind of the flesh" or "the thinking of the flesh" was never permitted to develop within the Son of God. The divine commandment — and nothing else

— was the motivating directive for all that he thought, all that he said, and all that he did.

Total Commitment

Only a total commitment to fulfilling these commandments would result in a life of perfect obedience to the Father's will.

These commandments teach many things; but above all else they reveal that what Yahweh requires more than anything else from men and women is their total love. And this can only be faithfully demonstrated by the way they think, the way they speak, the way they act. This is perfect obedience through an unresisting submission to God's will.

But from how many of Adam's race has He received such absolute compliance? Only one. His own Son: "The *one* and *only* Son who came from the Father..." (Jhn. 1:14, N.I.V).

Reflect carefully upon the words quoted above from Deuteronomy. Phrase by phrase. Become engrossed in what the commandments are stating. The impact of what is being taught will touch and arouse our intellect. For, what these words demand represent precisely that which the Son of God did with his own life.

The Lord Jesus understood these things, and lived according to the spirit of them with a depth of discernment and comprehension unequalled by any other man. See Matt. 22:36-38, which we hope to consider presently.

Deut. 6:5-9 describes the divine ideal that men and women who come to an understanding of the word and purpose of the Deity should *love* Him, with "all" their "heart" (to the Hebrew, the mental processes, and therefore, in this context, the full application of the intellect); with

“all” their “soul” (expressive to the Hebrew of the inner being, and therefore the fulness of the affections); and with “all” their “might” (a term suggesting the actions of life; deeds actually performed). If this three-fold commandment was to be perfectly obeyed, the result would be complete obedience to Yahweh’s requirements, as Christ ably demonstrated. When the full powers of the mental processes, or intellect, are totally centred upon God and His word; when the entire disposition and the warmth of the affections are joined to the love of Yahweh; when all the actions of life are focused upon fulfilling the will of Almighty God, there will exist a man who can truthfully, but unpretentiously, claim: “I and my Father are one...” (Jhn. 10:30). In all human history only one man has ever been able to make such an assertion in the most complete sense.

Defending the “Mind of the Spirit”

These verses in Deuteronomy have been grossly misunderstood and misapplied by some. Verse 7 indicates that the way to manifest true holiness is to speak constantly of the precious truths of God, because they are continually in the heart, upon the mind, locked permanently into the affections.

The significance of verse 8 is that the wisdom of God must be always “at hand” and at the same time ever at the forefront of the brain, the organ which receives and forms judgments upon the basis of information received therein. “Between the eyes” is that area of the body which protects the organ of thought, of perception, of purpose. If the word of Yahweh is always there — between the eyes — it will defend the

“mind of the spirit”.

In accord with this formula, the Lord Jesus Christ “crucified” the flesh during every moment of his life; thereby preventing the development of the “carnal mind”, and positively manifesting only the righteousness of Yahweh.

Is it any wonder, then, that the Lord, when faced with the key question: “Which is the greatest commandment in the law?” (Matt. 22:36, N.I.V.), carefully and accurately answered with a direct quotation from Deut. 6:5? In Mark’s account, the Lord began his reply with a reference to Deut. 6:4, “Hear, O Israel! The Lord our God is one Lord...” Heb., Yahweh our Elohim is One Yahweh! — Mark 12:29-30.* Which indicates that a true knowledge and understanding concerning the Person and purpose of the Deity is a necessary prerequisite to the practise of true worship. No-one will attempt successfully to keep God’s commandments who is not firstly sufficiently familiar with His holiness, righteousness, and perfection of character and nature.

To “love” God, by Christ’s definition, is to exercise *agapao* towards Him. That is, “a profound respect or reverence, based upon knowledge, and manifested by self-denial”.

This is undoubtedly the Godly objective which is to be seen in true religion. The Lord’s reference to Deut. 6:4-5, with the implied allusion to the context in which the verses occur, is representative of a special type of disposition to be found lodged deeply within “honest” hearts. Christ thus defined a type of love, directed exclusively towards Yahweh, which has, as its motivating power, an unequivocal desire to please and obey Almighty God in all things.

* To the words: heart, soul, mind, as recorded in Matthew, Mark adds ‘strength’.

Christ's absolute loyalty and dedication to fulfilling this greatest demand which Yahweh makes upon humanity, is indicated in his summary of Deut. 6:5, "This is the first and greatest commandment!" (Matt. 22:38, N.I.V., cp. Roth.).

Submitting To God's Will

In faithfully obeying this commandment, and treating it with the highest priority, the Lord totally subjugated the flesh to the will of his Heavenly Father. Thus he never permitted, within himself, the development of the carnal mind.

Whilst we will not perfectly fulfil this commandment, as did the Lord, the standard of righteousness remains. Attempts on our part to lower the standard of Yahweh's righteousness to the level of our own hopes of achievement, will prove futile and dangerous.

As creatures of weakness, would we attempt to compromise the righteousness of God to provide an excuse for our own unworthiness? The apostle Paul both asks and answers: "What then? Shall we sin because we are not under law but under grace? *By no means!*" (Rom. 6:15, N.I.V.).

We are thus to become fully dedicated to imitating the righteous character of the Lord Jesus Christ.

The ideal of fulfilling "the first and greatest commandment" is not intrinsic to our nature because "the flesh lusteth against the spirit and the spirit against the flesh..." (Gal. 5:17). To follow Christ, therefore, in living according to the doctrine of the Atonement, requires the application in our lives of that which is alien to our nature: which is, the influence of God's word.

Such a disposition forms the touchstone to both understanding and actually *living* the doctrine of the

Atonement. In these words (Matt. 22:37-40; Mark 12:29-31) the Lord was revealing what he did with his life, and why he did it.

He defined a temperament in which there is no room for Self, nor Self-interest.

The Pure In Heart

How, then, are the disciples of Christ to implement this grand ideal in their own lives? Simply, by following the example of their Lord and Saviour. "Christ also suffered for us, leaving us an example, that ye should follow his steps..." Thus God has called men and women to become "conformed to the image of His Son, that he might be the firstborn among many brethren..." (1 Pet. 2:21; Rom. 8:29). Therefore, Paul counselled the Philippians: "Your attitude should be the same as that of Christ Jesus..." (Phil. 2:5, N.I.V.).

Such a disposition may be manifested in only one way: by loving "righteousness" and hating "wickedness" (Ps. 45:7). Inevitably, this means that "they that are Christ's have crucified the flesh with the affections and lusts" because they acknowledge that their "old self was crucified with him, so that the body of sin might be rendered powerless, that we should no longer be slaves to sin..." (Gal. 5:24; Rom. 6:6, A.V. and N.I.V.).

The Psalmist, beautifully and succinctly, described the disposition of one who is dedicated to living in accordance with the "first and greatest" commandment: "Whom have I in heaven but Thee? And there is none upon earth that I desire beside Thee..." (Ps. 73:25). The Lord Jesus spoke of this type of disposition: "Blessed are the pure in heart, for they shall see God..." (Matt. 5:8). The word rendered "pure" (Greek

katharos) in its concise meaning signifies "free of anything that is useless; pure from that which would change or corrupt." In harmony with the Psalmist, the Lord spoke of a person who has integrity in the eyes of Yahweh; and therefore a disposition and character based upon that of God's Son.

In this series of articles we have endeavoured to show that the Atonement is a doctrine to be understood in more than mere academic terms. Scriptural teaching upon the

subject must become the motivating power in the life of every believer. Such knowledge, and the conviction arising therefrom, requires that we do more than humbly appreciate all that God has done for us.

It is equally necessary that we understand, and submit to, all that He requires of us. It is therefore of signal importance that our "attitude", in all the affairs of life, "should be the same as that of Christ Jesus".
J.Ullman

BIBLE MARKING

All the Prayers of the Bible

Prayers for Victory

Prayer is co-operating with God. It does not leave everything to Him, nor does it ignore His help. In the history books of Israel, the prayers of faithful men and women are recorded as an inspiration to those who follow, that they might labour with God in prayer and action. Such is demonstrated by Nehemiah. He records: "All of them conspired together to come and to fight against Jerusalem, and to hinder it. Nevertheless we made our prayer unto our God, and set a watch against them day and night because of them" (Neh. 4:8-9). Nehemiah met the crisis with prayer, vigilance and action. To him, prayer was not presumption. He did not make his prayer unto his God, and then ignore the problem, leaving it to God to act. Nehemiah prayed, earnestly and often, but he also set a watch against the enemy day and night. It was a constant endeavor for him. He probably recalled the words of Solomon: "Except Yahweh keep the city, the watchman waketh but in vain" (Psa. 127:1). Nehemiah brought God personally into the problem, and sought to co-operate with Him as much as he could in overcoming it. Such are prayers for Victory. Our prayers can similarly be powerful when we work in conformity and harmony with the prayer we utter. The following thirty prayers, which continue our Bible Marking Project from page 147 will indicate this feature.

61. Jehoshaphat for victory — 224 words (2 Chron. 20:6-12). Granted because of faith in action (20:20).

Prayers in Ezra

62. Ezra's thanksgiving for the assistance of the King of Persia — 55 words (7:27-28). No request made.

63. Ezra, in confessing the national sin of inter-marriage and pleading forgiveness and help — 419 words (9:6-15). Answered

by the response of the people (10:1-19).

Prayers in Nehemiah

64. Nehemiah for confession of sins by the people and help in view of the national distress — 256 words (1:5-11). Answered in the experiences of the book.

65. Nehemiah for strength to conquer in spite of the mocking contempt of powerful enemies — 54 words (4:4-5). Answered because of the co-operation of the people (v. 6).

66. Nehemiah seeking the Divine approval for his labours on behalf of the people — 17 words (5:29). Answered in the Hand of Providence which overshadowed the record (5:16-18).

67. Nehemiah for strength at a time of ecclesial crisis — 7 words (6:9). Granted in the circumstances of the enemy's approach (v.12).

68. Nehemiah for help against Tobiah, Sanballat and Noadiah the prophetess — 31 words (6:14). Answered in the finished wall (v.15).

69. Israel (through perhaps Ezra and the Levites) in a proclamation of Yahweh's goodness, their confession of sin and acceptance of a covenant to serve — 1,205 words (9:5-38). No answer required.

70. Nehemiah, that God might remember his efforts — 29 words (13:14). Answered in the opportunities that opened up to him (v. 16-20).

71. Nehemiah, that God may remember his efforts and spare him — 18 words (13:22).

72. Nehemiah, that Yahweh may remember those who defiled the priesthood and Covenant — 21 words (13:29). Fulfilled in Nehemiah's Action (v.30).

73. Nehemiah, that God might remember him for his works — 7 words (13:31). To be fulfilled at the Judgment Seat.

Prayers in Job

74. Job's prayer of resignation and blessing — 30 words (1:21).

75. Job, in complaint and for relief and forgiveness — 114 words (7:17-21). Answered by final blessings: ch. 42:10.

76. Job, seeking for understanding concerning his plight — 376 words. Answered in the Divine revelation of glory: 38:4 — 40:2.

77. Job, for death, resurrection and forgiveness — 198 words (14:13-22). Par-

ially answered: 42:10.

78. The wicked, in ironical tone, reject the presence of the Almighty — 32 words (21:14-15). Answered in the observation of Job at the final outcome of the wicked: 21:17-22.

79. Job, in humble recognition of Yahweh's supremacy — 34 words (40:3-5). Vindicated: 42:12.

80. Job, in acknowledgment of ignorance — 87 words (42:2-6). Recognised: v.7.

Prayers in the Psalms

Since the Book of Psalms is pre-eminently the prayer-praise book of Scripture, we have restricted the listing of prayers to those which have specific relevance.

81. David for protection from the rebellion of Absalom — 51 words (3:1-3). Answered.

82. David for salvation from bitter enemies — 40 words (3:7-8). Answered.

83. David for divine support in distress — 27 words (4:1). Answered.

84. David in thanksgiving and acknowledgement for blessings of peace and security — 49 words (4:6-8).

85. David, seeking for Divine guidance that the path of Truth might be opened to him — 246 words (5:1-12).

86. David in distress seeks relief through the deliverance from death — 76 words (6:1-5). Answered: 6:8.

87. David, at a time of extreme persecution from enemies, seeks the Divine justice — 106 words (7:1-5). Answered: v.9-11.

88. David, pleading for Divine righteousness to be manifested to others — 45 words (7:6-7)

89. David, putting his case to the court of Heaven — 17 words (7:8b).

90. David, at the time of Goliath's defeat, in acknowledgement of the Divine help to conquer — 166 words (8:1-9).

Prayer to the patriarchs and prophets, was more than the recital of well-known and well-worn phrases — it was the outpouring of the heart. Beset by perils, persecutions, pain and privations, they naturally turned to God in their need, believing that He was able to redeem them out of all their troubles. Thus they felt the power of prayer, and were able to find consolation and encouragement, as they expressed themselves to the Father. It is valuable for us to meditate upon the expressions of the worthies, to develop a similar attitude in our converse with heaven. This Bible Marking Project was commenced by Bro. H.P. Mansfield just before his death, as an assistance to readers in their personal prayers. We welcome comment by those who find this project helpful.

Israel and Her Lovers

"Thus saith Yahweh, Thy bruise is uncurable, and thy wound is grievous. There is none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines. All thy lovers have forgotten thee; they seek thee not..." — (Jer. 30: 12-14).

For almost forty years the world has unknowingly beheld a "marvellous" miracle (Zech. 8:6) in the Nation of Israel. Even the Jews themselves are yet to appreciate the remarkable work that has been and continues to be done. Though still ignorant and faithless, they will yet be Divinely reformed and "grafted into their own olive tree" (Rom. 11:24), when ungodliness shall be removed from them (v.26) through faith in the Deliverer, the Lord Jesus Christ.

A Two-Fold Restoration

Bro. Thomas revealed that this restoration would be developed in two stages. He said, "the first is before the battle of Armageddon; and the second after it; but both are pre-millennial" (*Elpis Israel*, page 441). The first stage refers to the restoration and the development of the tribe of Judah into a nation (cp. Joel 3:1) which would be counted amongst the nations of the earth (Ezek. 38:8,12). Bro. Thomas shows that the development of the nation would *appear* to be a completely natural outcome, born out of the politics of the times. He wrote: "The pre-adventual colonization of Palestine will be on purely political principles; and the Jewish colonists will return in unbelief of the Messiahship of Jesus, and of the truth as it is in him. They will emigrate thither as agriculturalists and traders, in the hope of ultimately establishing their commonwealth, but more immediately of getting rich in silver and gold by commerce with India, and in cattle and goods by their industry at home under the efficient protection of the British

power." (*Elpis Israel* page 441-442).

This is their state today. Their economic prowess is unsurpassed. They enjoy an international reputation beyond their size. And unwittingly they have become the burdensome keystone to international peace. Nations such as Britain and America have seen it to be in their political and commercial interest to *court* the fledgling nation.

However, Israel's 40 week-years of national gestation is almost accomplished and the "time of Jacob's trouble" (Jer. 30:7) stealthily approaches. So acute will be the trouble, that Jeremiah saw all the males with their hands on their "loins as a woman in travail and all faces turned to paleness" (v.6) at a time when all of Israel's political "lovers" will find it expedient to "forget" them (v.14).

Embarrassed Friends

Who would have thought in 1917-1918, when Britain issued the famous Balfour Declaration that she would cruelly forsake Israel in 1948? Who would dare think today that America

will turn her back on this dependent ally. But visible signs indicate that this day is not far off — as Israel becomes internationally less popular, even in America.

This was evident during the recent Palestinian uprisings in Israel which became ominously “fanned by militant Islamic fundamentalism” (*Time Magazine*, Jan. 1988), the same zealous spirit which drives the frenzied Iranians against Iraq. Israel’s strong military reactions resulting in the deaths of over 36 Palestinians brought international denunciation. The U.N.O Security Council “registered its indignation by voting 14 to 0 to ‘strongly deplore’ the Israeli tactics. The U.S., Israel’s most loyal defender, abstained rather than veto the resolution, marking *one of the few times the U.S. has failed to back Israel in the Security Council.*”

Surprisingly, even Israel’s Foreign Minister, Mr. Peres, “blasted his Premier, Mr. Shamir, for rejecting Arab peace proposals” and was quoted as saying “what we have lost in the last few months in terms of political relations and good will is unbelievable” (*Adelaide Advertiser*, 28.1.88).

Meanwhile the Palestinians of the Gaza Strip and West Bank areas, as well as the P.L.O. and Russia, are pressing for an International Middle East Peace conference to resolve the rights of the Palestinians once for all.

Renewed Support for Palestinians

Time Magazine, (Jan. 25, 1988), in an article entitled “Is there a Solution,” revealed that in the 1978 *Camp David Accords* signed between America, Israel and Egypt it was “envisioned a five-year transitional period of Palestinian self-government while new negotiations began on the final status of the West Bank and the Gaza Strip. The autonomy plan collapsed after Israel annexed the Arab section of Jerusalem.” This took place in 1980 when Israel made Jerusalem its capital, a move which brought immediate U.N.O. censure and international protest. Since

then no one has been able to agree on the basis of a peace conference. The Palestinians want a sovereign state of their own. The U.N.O. wants Israel to pull out of Jerusalem and make it an international city and holds Israel in breach of international law because it failed to obey a U.N.O. ultimatum directing Israel to withdraw from Jerusalem by Nov. 1980. And, of course, Israel refuses to give up Jerusalem.

All of these pressures, internal and international are gradually working against Israel’s popularity and come at a significant prophetic and historical time. As we mentioned, almost 40 weeks of Israel’s national gestation period is almost over and the “pre-adventual” blossoming of the fig tree is in full bloom (Cp. Lk. 21:29-31).

The Foretold Outcome Assured

International cries of peace and safety (1 Thess. 5:3) contemporary with the peace strategy of the USSR (see Dan. 8:25) which Ezekiel says *will lead to an invasion of the M.E.* (Ezek. 38:8,11,14) and Israel’s apparent intransigent stand, may ultimately exhaust the patience of fairweather friends and foe alike and bring about the invasion foretold.

Whatever way the events flow, and though nearly all lovers of Israel upon earth desert her, there has been One who has been watching and waiting. In that day Yahweh will encourage Israel with His presence and will say “Fear thou not, and to Zion, Let not thine hands be slack” for “Yahweh His God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in *His love*, He will joy over thee with singing” (Zeph. 3:17).

Yahweh’s love for Israel will then be seen as He again “allures her and speaks comfortably to her heart” (Hos. 2:14 mg.) and will betroth her unto Himself “in righteousness, and in judgment, and in loving kindness and in mercies... and they shall know Yahweh” (Hos. 2:19). That time is now very close. Let our love for the Hope of Israel be the dominant issue of our lives. W.J. McAllister.

COMMUNICATIONS

IN WHICH THE EDITOR HOLDS CONVERSATION WITH READERS NEAR AND FAR

Genetics And The Lord

"At a recent Bible Class it was stated that some ecclesias taught strongly that Jesus inherited an extra gene from his Father more than from his mother, which meant it was not possible for Christ to sin. I realise that Jesus would have inherited certain characteristics from our heavenly Father which would have been of help to him, and that he had a special relationship with God and was able to draw strength from that relationship. I was concerned when this statement was made that it did not fairly represent the teachings of those ecclesias, and that it may have been quoted out of context." — R.G.(Qld).

(We certainly do not teach such a thing nor are we aware of any ecclesia that does. It is fruitless verbiage about the "mechanics" of the Lord's begetting, since our knowledge of the Divine ability and methods is limited to our own experiences. We believe that the Lord's begetting through the power of the Holy Spirit constituted him as "the only begotten of the Father." He was therefore different from others, as the child of one parent is different from the child of another. In common with humanity, Jesus inherited certain characteristics from his Father as he did from his mother. Otherwise, there would be

no purpose for the Divine conception. He inherited from his Father a capacity to understand the Divine will far greater than any other person, and this equipped him for the work before him. So he was able to say, "He that hath seen me hath seen the Father" (Jn. 14:9), for he perfectly manifested the qualities of Yahweh. As regards how this was achieved in his birth we know not — but this we do know, that the Lord was able to develop the "mind of the spirit" to an extent impossible in a person born through the "will of the flesh" only. So in him is seen in perfect quality, the mind of his Father. This did not mean that it was impossible for Jesus to sin, for, being of human nature through Mary, he was "tempted in all points like as we" (Heb. 4:15). If a person is unable to sin, he is unable to be tempted (to sin). The Lord had to struggle against the feelings of the flesh, as we do; but being so much more conscious of the Will of his Father, he could draw upon a power to succeed, and did. Where we fail, he succeeded. This was through the unique ability he obtained from his Father. — See Articles on the atonement in our current issues. Ed.).

What Will the Wise Understand?

"It seems strange to me that an understanding of

Ezekiel 38,39 is common in the Brotherhood, whilst a knowledge of Daniel 11:40 — 12:13 is not so well comprehended. I have heard countless lectures on the former, and none on the latter, yet Dan. 12:10 says, 'none of the wicked shall understand, but the wise shall understand.' Bro. Thomas said such amazing things about these verses, including that Russia would have a large navy at the time of the end." — Sis. S.A.K. (USA).

(In our experience Daniel's prophecy is often the basis of lectures given upon the latter-day development and destruction of Russia. We feel it should rank with Ezekiel's in proclamation endeavors. Ezekiel deals with the impact of the nations on the land of Israel and the Divine Judgment as a result; whereas Daniel describes the contest of the 'Two Kings — North and South' and the Divine intervention at that time. We will give some detailed exposition of this section in forthcoming issues of "Christadelphian Expositor", and may include some comments for proclamation work as well. — Ed.).

Can Children Pray?

"I have a question on children praying. I believe that they need not for God cannot hear them. It is

only through Christ that we can call upon the Father. I am unable to find in the Bible that children can pray" — S.P. (SA).

(Prayer is a very important, personal privilege. It provides a means of expressing one's heart and mind to the Father, and, as such, must be approached with great reverence, humility and desire. It is true that Jesus Christ is the medium to approach the Father, and acts as mediator between God and man (1 Tim. 2:5), and as our advocate in the matter of forgiveness (1 Jn. 2:1). We can thus come "boldly unto the throne of grace" to obtain mercy and help (Heb. 4:16). Such a benefit confers forgiveness, reconciliation and a means to obtain Divine assistance in life. Since salvation is sought in such prayer, it must be uttered "through Jesus Christ our Lord", for his name only is given to this end (Acts 4:12).

Nevertheless, God will hear prayers from those who have not embraced the sin-covering Name of Christ, but who seek guidance and wisdom. Cornelius was one such. He prayed to God always, and such prayer "came up for a memorial before God" (Acts 10:4). He lacked knowledge of Jesus Christ and the salvation available through him (v. 43), and therefore was prevented from obtaining reconciliation with God. His prayers, however, commended him to heaven, and constituted a "memorial" — an evidence of Godly-mindedness.

Christ invited children to "come to him" that they might hear his words and

find comfort in his company (Mark 10:13-16). He was "much displeased" when the disciples rebuked them that brought the children. Certainly, he used the incident to teach the principles of humility and meekness, seen in the little child. But, at the same time, he embraced them and blessed them.

Children are invited by the Psalmist to join in worship and rejoicing at the mighty works of God (Psa. 148:12); children were involved in the Passover ritual, and played an important part in the ecclesial service at that time (Exod. 12:26; Deut. 32:7). It is good discipline for children to recognise the loftiness of the Almighty, and to be respectful and reverent in all parts of worship. In the singing of hymns, the reading of the Word, the exposition of Scripture: children should learn to respect and respond. Similarly in prayer, an earnest, heartfelt appeal to heaven seeking for guidance and wisdom will not go unnoticed by the Father. And though it is impossible to seek for forgiveness of sins without the covering of baptism, expressions of thanksgiving and praise are admirable qualities in children, and ought to be encouraged in young lives. — Ed.).

Alienation

"In the November 1986 Logos, p.50, you stated that 'It is the performance of sin that alienates from God, not the possession of sin prone nature.' Your views appear to differ from what was former 'Central' Christadelphian

teaching on this matter.

"In an article written in 1924 by Bro. G. F. Lake entitled *The Clean Flesh Heresy* it is affirmed, 'This sin in the flesh is a defilement which alienates all men from God, and is thus referred to in the Scriptures'. He also explains that 'The work which God accomplished in the Lord Jesus then had a two-fold object; it was first to destroy sinful flesh, to abolish alienation, and secondly to take away transgression.'

"Clearly the views of this well known and respected English brother differed from yours. Surely his views are that which were formerly put forward by our pioneer brethren and believed by brethren and sisters since the days of Bro. Thomas. How do you explain this?" — P.E. (Vic.).

(I would have to consider the whole of Bro. Lake's article to ascertain his actual teaching which may be subjected to modifications. But his words, as you have quoted them, would mean that he believed that the Lord Jesus was alienated from God because of his nature until his offering removed the state of 'alienation'. Our pioneer brethren recognised the defilement inherited from Adam as a physical condition, and not a moral one. We believe that Christ inherited the physical defilement that came by sin originally, and therefore was born into a constitution of sin. His offering was the means devised whereby he conquered sin in the flesh. But at no stage was the Son in a state of moral alienation

from his Father. Bro. Thomas wrote that it is "our misfortune not our crime" that we inherit sin in the flesh. God does not put us aside because of our physical condition, but only when we allow it to have such domination over us as to lead to actual transgression — Ed.).

Matthew 18

"Logos for September 87, p. 371 sets forth a challenge to us 'as Bereans of old; to examine the Scriptures to see whether we do or do not understand their significance'. This is excellent advice, and having done so, yet again, I conclude that Bro. Roberts did correctly understand the significance of Matt. 18:15-18, as reflected in Clause 31 of our Ecclesial Constitution. In this I disagree somewhat with the conclusions of Bro. Wilson, but I agree with his motives for writing the article, which I think is a timely one.

"It has been my experience that Matt. 18, on occasions, has been used unwisely, almost as a weapon against others, over personal differences, particularly when those differences have been of a trivial nature. It appears to me that in Matt. 18:15, the Lord has weightier matters in mind, and that he is commenting upon Lev. 17:17, 'Thou shalt not go up and down as a talebearer... thou shalt in anywise rebuke thy neighbour, and not countenance sin in him' (my own paraphrase). In forming our Constitution, I do not believe that Bro. R. Roberts intended Matt. 18 to be used in cases of tri-

vial offences, for he said as much in Clause 36 of the Ecclesial Guide.

"Concerning the claim that the words 'against thee' are not supported by ancient manuscripts, we point out that the received text of the Authorised Version was used by the Protestant Reformers, and by Bro. Thomas (see *Eureka* vol. 2 pp. 115-117) and that 95% of manuscripts support it. We also point out that the Vatican Manuscript, *Codex Vaticanus* is frequently suspect, dating as it does from the times of Constantine.

"In conclusion, whether we exclude or include the words 'against thee' in Matt. 18:15, we believe our Constitution is correct in suggesting that sins (or supposed sins) against fellow believers can be resolved by the law of Matt. 18:15-18, provided the spirit and intent of this law is observed. As Clause 36 of the *Ecclesial Guide* states: 'There are many matters too trifling to be made the subject of such a process'." — S.S. (Vic.).

(The section in the "Ecclesial Guide" treating with "Individual Offences" clearly commends itself as being in the spirit of the Lord's teaching. However, an Ecclesia should not be troubled by trifling differences between brethren. Many matters that develop into a cause of concern can be overcome by a personal approach in brotherly fashion. Frequently, Matt. 18:15-17 has been invoked in regard to matters so trifling, as should be beyond the concern of brethren, let alone the ecclesia. — Ed.).

Witnessing to the Truth

"Many thanks indeed for the package containing booklets and Bible reading plans which I find very useful, and will pass along to my children. I have found all the booklets very interesting, and I certainly can follow the information given.

"I first was put into touch with the Christadelphians by a Mr. Evans who gave me a book entitled: 'Christendom Astray From the Bible?' I would like to go to a Christadelphian meeting but cannot find one listed in the phone book nor advertised in the newspaper. Can you let me know the nearest place of worship, for I am anxious to be baptised into Christ. I am 78 years of age, and my wife 76, and I drive a car. Yours Sincerely — T.E.M. (Qld)."

(We have forwarded the information requested, and have arranged for personal contact. His interest shows that we do not labour in vain: — 1 Cor. 15:58 — Ed.).

A Thought for Others

"Please find enclosed money order for our subscription, and the rest put towards sending Logos to someone who cannot afford the cost. In this small way perhaps we may help build someone up; especially as the signs we see each day bring us closer to that great and glorious day, the coming of our Lord Jesus Christ." — Sis. R. Roulstone (N.S.W.).

(A gift of Logos to others is most helpful in increasing the work of Logos throughout the Bro-

therhood. We would like to forward the magazine to all, without concern as to cost. But, unfortunately, things being what they are in these days of high production costs, we do what we can with the support of readers. Your generosity will enable us to service others. — Ed.).

Back Issues of "Expositor"

"How happy I was to read that you have back issues of *Expositor* on Deuteronomy 22-28. I would welcome a copy if possible; it will complete our record up to Daniel.

"In our daily readings we have finished the warnings of Jeremiah to Israel, and now are reading Ezekiel's cries. We, too, need heed the word of the coming judgment" — R.S. (USA)

(We have forwarded the copy you require per surface mail, so that it will take some time to reach you. We are more than pleased to do this, for the only alternative is to destroy them. We are prepared to forward what back issues we still have, for the cost of postage only to any readers. As to the warnings of Jeremiah and the cries of Ezekiel, we need to place them in a modern setting, and apply their exhortations to ourselves. We live in significant times indicative of Christ's return — and the judgment of the household — Ed.).

Letters To The Elect of God

"It was a pleasant surprise to receive the book *Letters To The Elect Of*

God in Times of Trouble. I have completed the reading of this book. It was a joy to derive such comfort and the ability to learn to contend with situations with added patience. Life becomes a bit difficult at times and it is a blessing to refresh the mind with words of exhortation, encouragement and comfort from God's precious word. It is indeed like 'water to a thirsty soul'. Whatever our circumstances in life they do not compare with the blessings we are promised in this present world ("an hundred fold"), and life eternal in the world to come. Also many thanks for *Logos* to the entire crew who work every day so willingly to make it a wonderful magazine for spiritual uplift. Continue to press on with determination for we are assured by signs and wonders that the time is close at hand. May Almighty God continue to bless you both physically and spiritually to hold fast and continue the work begun." — S.T. (Canada).

(We all need the encouragement and comfort which Bro. Roberts' book brings when it is considered in conjunction with the Scriptures. Meanwhile, with the blessing of Yahweh we continue to "occupy till he come" — either by his personal presence or death — Ed.).

Understanding the Present Through the Past

"Among the happiest times of my life were those spent with Bro. Perce talk-

ing in his office in 1980 about ecclesial life. He was able to take every problem and relate it to a scriptural incident which, when analyzed, was identical to the problem discussed. To see the Land through his eyes in 1984 and consider the zeal with which he lived what he believed, are a constant exhortation. Regularly, in lectures, Bible classes and other functions, *Logos* Tour material is the basis upon which mental pictures of the land are built." — R.Ghent, (Can.).

(The Scriptures are provided not only for instruction in righteousness (2 Tim. 3:16), but also for "ensamples" (1 Cor. 10:11); not only providing direction, but also setting out how those in the past acted upon or rejected such direction, and the results. We are the better instructed when we can profit from history. There is "nothing new under the sun" (Eccl. 1:10), and the wise will use such incidents as are recorded in the Word for guidance through the present. The late editor had a facility to that end which he always endeavored to develop in others. We are richer for that experience. — Ed.).

Cannot Put It Down!

"Thank you for *Logos* each month. Being 84 years old and in isolation is difficult at times; however when *Logos* arrives, I find myself unable to put it down, although usually my eyes are the determining factor. Even at my age, I'm still eager to preach the Truth, and find its topics full of wisdom" — Sis H. Russell (USA).



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In This Issue

VOLUME 54 No. 6 MARCH, 1988

Regularity in Reading	162
Hold Fast: He is Coming	163
Philippi: In Servitude For Christ	166
The Anguish of a Vow	171
Putting our House in Order	173
Christ Desires True Friends	176
The Great and First Commandment	179
Prayers for Victory	183
Israel and Her Lovers	186
Communications	187
Final Word	191
Poem: Yahweh's Omnipresence	192

Light and darkness are irreconcilable. They are direct opposites in every sense. It is also undeniable that light is greater than darkness. Darkness inevitably gives place to light. Introduce the latter into a dark room, and what happens? Darkness falls back before the light.

As with the natural, so with the spiritual. The Bible abounds with references to "light" and "darkness", representing on the one hand the pristine truth which emanates from the mind of the Creator; and on the other, the thoughts and philosophies of the flesh. "God is light, and in Him is no darkness at all". Truth cannot change; and we must be able to determine what is right when it comes to the question of divine revelation.

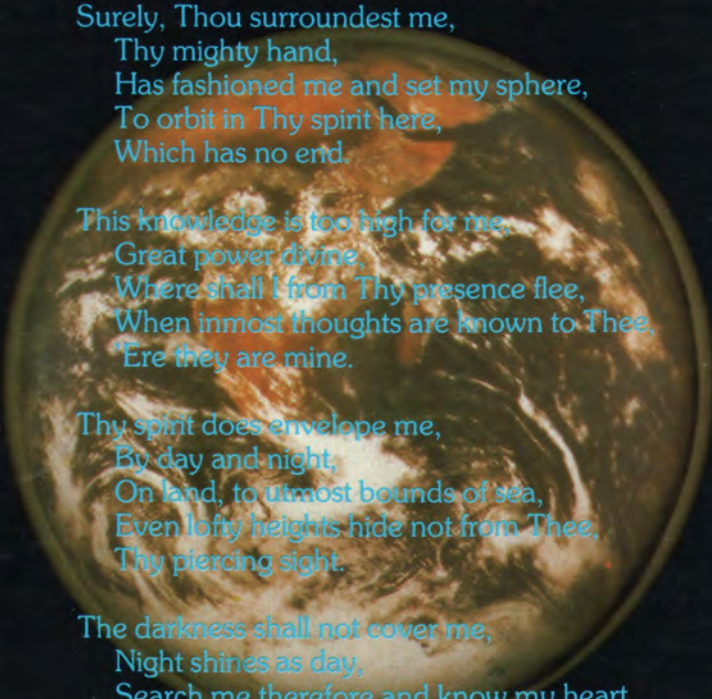
Repeatedly, the history of the Truth from the beginning of time has witnessed periods when fleshly pride has triumphed over Godly humility. This happens when men place greater value upon the products of their own reasoning, befogging the Truth. With God's glorious light hidden from their minds, they cease to elevate "every word that proceedeth out of the mouth of Yahweh".

What of the Ecclesia of Christ today? The saints of God have been called out from the world of gentile darkness to become a people dwelling in the pure light of divine truth. That is the great challenge of our times. Let us walk in the "light" which illuminates the path leading to eternal salvation.

Logos Committee.

Yahweh's Omnipresence

The Psalmist, in Psalm 139, describes the majestic qualities of the Almighty. As we look into the limitless heavens, or observe the marvellous creation, so exact, so beautiful, we cannot fail to be impressed with the Omnipresence of Yahweh. So He provides His great power and creative work for our admiration, Knowing this, we can certainly glory in the written word that is grander than any part of the physical creation.



Surely, Thou surroundest me,
Thy mighty hand,
Has fashioned me and set my sphere,
To orbit in Thy spirit here,
Which has no end.

This knowledge is too high for me,
Great power divine,
Where shall I from Thy presence flee,
When inmost thoughts are known to Thee,
'Ere they are mine.

Thy spirit does envelope me,
By day and night,
On land, to utmost bounds of sea,
Even lofty heights hide not from Thee,
Thy piercing sight.

The darkness shall not cover me,
Night shines as day,
Search me therefore and know my heart,
Until with every sin I part —
And cleanse my way.

Then joyfully I'll rest in Thee,
Knowing no fear,
Though death's cruel blow I suffer must,
Be humbled to a bed in dust,
Behold, Thou art near!

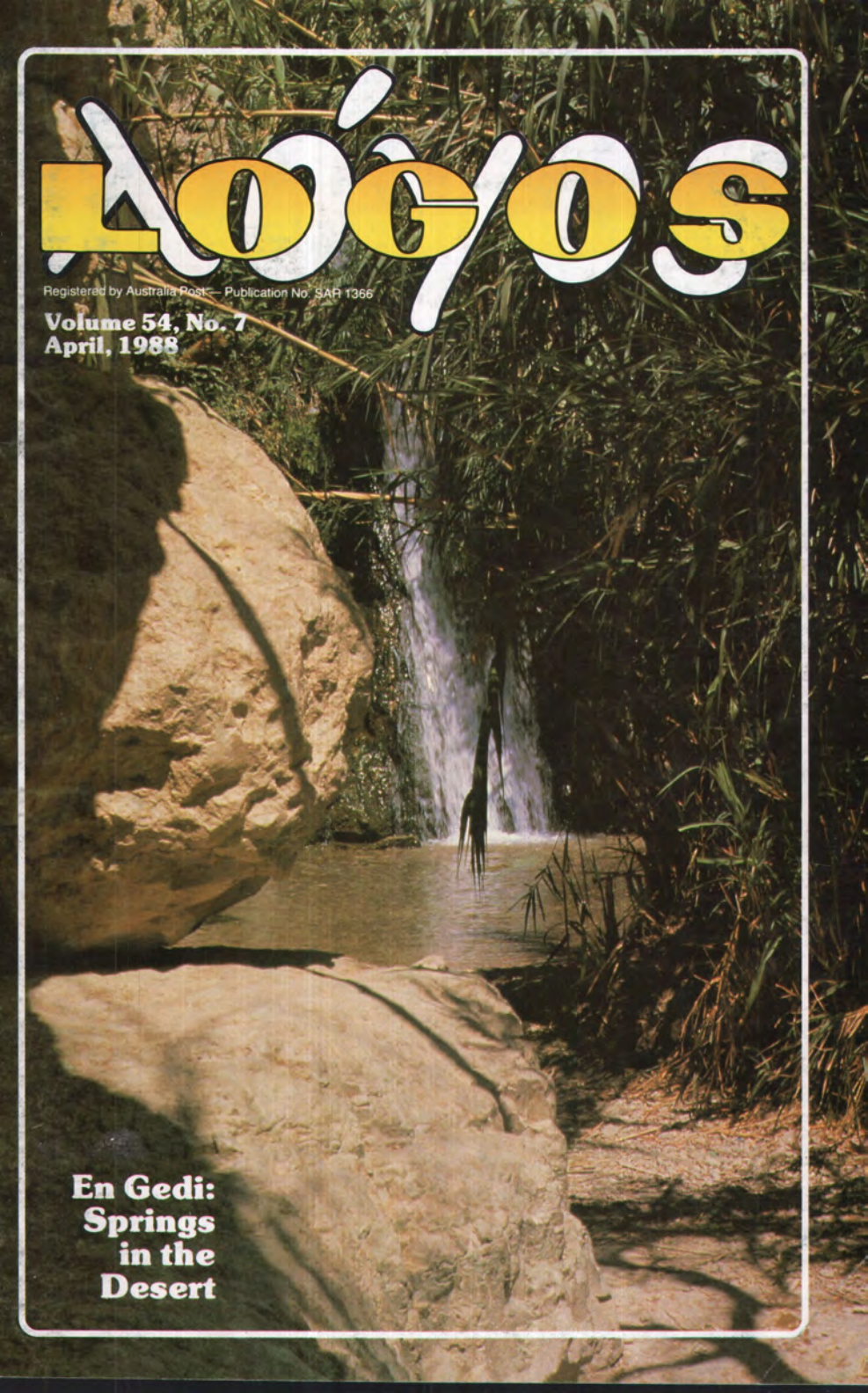
R.A.

NOÏGOS

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Volume 54, No. 7
April, 1988

**En Gedi:
Springs
in the
Desert**



True Heirs of the Kingdom

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*. 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 everything, 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 understandings be anointed with the unction of the Spirit, that they might perceive what, with all their piety and wealth, they were perfectly blind to. The Spirit's eye-salve is 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 be brought to see how wretched, pitiable, poor, blind and naked they really were. They would discover that instead of having need of nothing, they were in need of everything; and "needed that one teach them again the first principles of the oracles of the Deity; and had become such as had need of milk, not of strong meat". For God hath chosen, not the rich and increased in goods, who have need of nothing, with poverty of faith, but "He hath chosen the poor of this world, *rich in faith*, to be the HEIRS of that kingdom which He hath promised to them that love Him" (Jas. 2:5).

J. Thomas

Healthy Habits

“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” — Paul (1 Tim. 4:16).

Sound and wholesome attitudes in life bring health and happiness.

Doctors and dieticians emphasise the beneficial results when attention is given to the natural development of the body. We are told to exercise care in the type of food we eat, in the work we do, in the way we live. Diseases such as anorexia or bulimia, the dangers of malnutrition or defective diet are the subject of copious magazines, books and lectures. Concern is given to personal health and appearance, and industries are born on exercise programs, dietary schedules, and health care.

Certainly there are benefits in a proper approach to physical needs, when not taken to extremes. A “sound mind in a sound body” was the ideal of yesteryear’s advice. The apostle Paul told the young, and rather sickly, Timothy to take care of his “often infirmities” (1 Tim. 5:23), perhaps from the suggestion of Luke, the “beloved physician.” There is a certain “little profit” from bodily exercise (ch. 4:8) which can help to maintain the proper condition of the human frame, until it is perfected by immortality!

The Need For Nourishment

Paul’s greater concern for his “own son in the faith”, however, was in his spiritual development. Using the analogy of natural things, the apostle emphasised spiritual benefits. Whilst there is a need for good food to build body tissue, Paul points to the benefits of being “nourished” in faith and doctrine (4:6); of “godly exercise” (v.8); of “labour” for God (v.10). Thus, such lessons as may be learnt in the natural affairs of life, can direct us to the eternal ways of Truth.

Natural growth depends upon healthy food with a balanced diet. So is the more important spiritual development. Timothy was instructed to “give attendance to reading, to exhortation, to doctrine” (4:13), and these different exercises of faith need to be sustained by proper spiritual food. Paul recognised the value of a careful diet, of a complementary intake of the Spirit’s food. Some in his day were becoming effete through overmuch indulgence in the Law to the neglect of the things of Christ (Gal. 4:9); whilst others were embracing Christ and forgetting the instruction of Moses (Heb. 5:11).

There must be a proper balance.

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works” (2 Tim. 3:16-17). He must be properly fed, developed and prepared for the vigorous labour of good works.

If he neglects *doctrine*, he will lack the ability to discern wholesome or deadly food; if he ignores *reproof*, he will become ineffective in combating spiritual disease; if *correction* is put aside, mistakes will be made in life's decisions; if *instruction* is unheeded, he will fail to develop the sort of righteousness that will commend him to God.

On Health and Hygiene

Timothy was told to seek for "*sound doctrine*," and Paul used the Greek word *hugiano*, from whence we get our word *hygiene*. It thus describes the clean, refreshing and antiseptic qualities of such doctrine. The word *hugiano* appears four times in Paul's letters to Timothy as though to emphasise the vital need for wholesome, sound, healthy, spiritual nourishment. He saw the danger of spiritual malnutrition or disease (2 Tim. 4:3) that would eventually afflict the Body of Christ in the last days. This occurs when spiritual food is replaced by other forms. Many feed on husks dispensed in the magazines and books of this world, and find themselves spiritually anorexic.

A Balanced Diet

We need good, nourishing food in regular amounts, properly balanced, to provide the best physical result. A similar program must be maintained for spiritual nutrition and a wise student of the Word will ensure that a balance of different elements of Scripture is regularly ingested. We have great help in the *Bible Reader's Companion* in which Brother Roberts provided a plan of readings in three portions. Experience reveals the wisdom of such a plan, for the three sections admirably blend together different features of the Word.

Brother Roberts described the effect of balanced daily readings on the spiritual mind:

"Salvation depends upon the assimilation of the mind to the Divine ideas, principles, and affections, exhibited in the Scriptures. This process commences with a belief of the Gospel, but is by no means completed thereby; it takes a life-time for its scope, and untiring diligence for its accomplishment. The mind is naturally alien from God and all His ideas (Rom. 8:7; 1 Cor. 2:14), and cannot be brought at once to the Divine Likeness. This is a work of slow development, and can only be achieved by the industrious application of the individual to the means which God has given for the purpose; viz., the expression of His mind in the Scriptures of Truth. Spiritual-mindedness or a state of mind in accordance with the mind of the Spirit as displayed in these writings, can only grow within a man by daily intercourse with that mind, there unfolded. Away from this, the mind will revert to its original emptiness. The infallible advice, then, to every man and woman anxious about their salvation is — read the Scriptures daily. It is only in proportion as this is done, that success may be looked for. The man who sows sparingly in this respect, will only reap sparingly. Much spiritual fructification is only to be realised in connection with fructifying influences of the Spirit in the Word.

"An indiscriminate and haphazard reading of the Bible is unprofitable, and soon ceases to be interesting; straight-forward reading from Genesis is also objectionable. A little read every day from various parts of the Word has been found experimentally to be practicable, attractive, and profitable... By a strict adherence to this plan (the three daily readings) from year to year, the reader will reap much profit, and find himself or herself gradually losing the insipidity of the natural mind, and taking on the warm and exalted tone of the Spirit's teaching, which qualifies for the inheritance of the Saints

in light.”

There is wisdom in such a balanced plan. As three sound meals a day, properly balanced with minerals and vitamins, provide the best means for physical health — so a balanced variety of the Spirit’s message is helpful to the expansive development of the mind.

Hygiene in Doctrine, Faith & Speech

Ecclesias need good, wise teaching for their spiritual health.

Paul told Titus to “speak the things which become sound (*hugiaino*) doctrine” (2:1). This would benefit all sections of the meeting (vv.2-8): aged brethren would be strengthened to give an example of responsibility and respectability; aged sisters would manifest a consistent, discreet attitude; younger sisters would fulfil family needs; younger brethren would provide enthusiasm and vitality to the meeting.

All this would result from dispensing *sound* teaching. A balance in spiritual diet would produce a lovely harmony in the workings of the ecclesia, as all parts of the Body co-operate together for the common good (Eph. 4:13,16). Every doctrine is necessary for this ideal; they will lay the basis for sound faith and speech, as the doctrine outworks into other areas of ecclesial life. If doctrine is faulty, faith will be weakened, and speech distorted. The result will be members and ecclesias hideous in appearance, and ugly in attitude (Col. 2:18-19; Gal. 3:1).

There is a need for “sound doctrine” (Tit. 2:1). How better to feed our minds than on the clean, healthy definitions of the first principles of Truth, as revealed in the B.A.S.F.? Its concise expressions of teaching lead to a proper understanding of our needs. It is hygienic in application, for reference to its clauses will quickly identify diseased doctrines. Those who reject or twist sections of the Statement of Faith reveal themselves as mere pseudo-brethren and ought not to be accepted (1 Jhn. 4:1-4). Paul told the Galatians to beware of those who “pervert the gospel of Christ” (Gal 1:7). Concentration upon the wholesome teachings of Truth will prevent the disease of error afflicting our spiritual perception.

There is a need for “sound faith” (Tit. 2:2). Faith is based upon a vision of the future; the vigorous, strengthening influence that comes from a proper appreciation of “things hoped for, things not seen” (Heb. 11:1). A vision of the Kingdom and anticipation of its glory can invigorate flagging spirits, and help overcome the diseases of sin. It was the “joy set before him” that enabled the Master to “endure the cross and despise the shame”, and we should clearly perceive the signs of the times that herald the coming Kingdom. Faith is the food of conviction. It will enthuse others to proper preparation for the coming of the Lord, and keep the Brotherhood healthy in a time of worldly pressures.

There is a need for “sound speech” (Tit. 2:8). The tongue can be a power for good, or ill! It can build up or destroy. Diotrephes was noted for his “prating and malicious words” against the apostle John (3 Jn. 10), and this was an evil (v.11). On the other hand, Demetrius had a “good report” (v.12) as he dispensed the truth in its purity. “Sound speech” will come from the helpful, thoughtful and mature voices of brethren who are prepared to maintain the standards of Truth in the face of opposition. They are not of those who “say and do not”, for their words will be sincere and appropriate, and supported by action. There is a need

for clarity of expression today, whether it be in expounding doctrine, or guiding families, or presenting the Truth to the outsider.

Then brethren and sisters will be properly educated themselves, and equipped to save those that hear them.

Habits in the Home

The development of spirituality commences in the home, with the readings, every day. The mundane and extraneous concerns of daily life must be put aside to allow the readings to be carefully performed and thoughtfully meditated upon — so that the healthy food of the Word might nourish and strengthen the “inner man.” Families with younger children need greater care. Time should be given to involve the little ones in the readings. Extra moments to allow children to struggle over the difficult words of Inspiration will develop sound habits and train their young minds to love the Word and to respect parents who put themselves out to instruct them. “Train up a child in the way he should go, and when he is old he will not depart from it” (Prov. 22:6). The word “train” means “to dedicate,” so as to place into a course of action. It creates habits. Such a child is encouraged to develop healthy habits in spiritual things, and, like Samuel, will learn to hear when the Father calls.

The daily readings, in a busy world, are essential. To neglect them is suicidal (Rev. 2:1).

Dangers of Instant Study

This is the day of “fast foods”. Convenience foods, as they are called, are not considered good, balanced meals. Their nutritional value is sacrificed for convenience.

Instant study is like fast foods. It deludes us into thinking that we are progressing in spiritual matters, but it does not provide long-term benefits that slow, slogging, meditation and personal struggling with the Word will accomplish. David’s study was “all the day” (Psa. 119:97). But now-a-days our mental insight and thinking capability are under threat. The power of television with its enticing pictures can destroy the mental abilities of its viewers as they sit glued to its flickering scenes. The screen destroys the reality of life, and allows the mind to idle in neutral gear! The instant style of today’s journalism deprives the concentration of the mind on deeper thought and mental exercise.

The Scriptures were never written as a “reader’s digest”, nor for easy, quick reference. They were designed to develop the mind in Godliness, to strengthen the intellect, and to invigorate the limbs into righteous action. With all the abundance of study aids, of reference notes, of meeting tapes, nothing can replace coming “face-to-face” with Yahweh’s teaching in the Word.

To those who devote themselves to regular feeding on the Word, is the grand offer to “eat of the tree of life which is in the paradise of God” (Rev. 2:7). Every opportunity should be taken to ensure that for us that will be a reality!

Shachar Mansfield
Editor



COVER

Engedi: David's Spring in the Desert

"My beloved is unto me as a cluster of camphire in the vineyards of Engedi" — Song 1:14

Tired out by the relentless pursuit of Saul, hunted like a wild goat, David and his small band of warriors struggled through the wilderness south of Jericho, over the dry, dusty hills that border the Dead Sea, until, with great relief, they found Engedi. David chose the place well. In the vast caves that abound in the area, he could have some respite from the persecution of Saul, some rest from the unreasonable jealousy that drove the king on his mad quest for David's life.

Engedi means "The well of the wild goats," and was noted as a haven for beasts in the rugged desert. It is about 20 kilometres east of Ziph, close to the Dead Sea. All around is the harsh, barren, waterless wilderness upon which hardly a bush grows. But, suddenly, the scenery changes. The wilderness ends in a steep precipice, over the edge of which, about 150 metres below, there is a glorious chasm of verdure and growth. Plants of all kinds grow in profusion along the narrow channel that extends over a kilometre to the smiling blue sea beyond. At the

mouth of the spring, a lovely, refreshing waterfall splashes down the cliff face, as music to thirsty throats.

It is frequented by herds of wild goats, from whence it derives its name. These animals clamber over the steep cliffs of the Engedi valley, as if to say that it is quite possible to live in the dry, parched wilderness, when you have knowledge of the hidden springs of life-giving water that rush beneath the surface.

Safety from Saul

David and his men encamped in the caverns of Engedi. The Shepherd of Bethlehem skilfully sought protection and rest for the flock of men who followed him. But it was not long before his enemy was again on the move. Spies had reported to Saul that David was at Engedi, and, with his army, he crossed the waterless desert, and was soon among the gardens of the oasis (1 Sam. 24).

His coming was seen by the ever-vigilant David, and the band of exiles retired into the innermost

darkness of one of the largest caverns, and quietly waited.

It was in that same cave, that Saul came to rest. Providence had delivered David's deadly enemy into his hands! So said his men, as they watched the king fall asleep exhausted. Now was the moment to end the terrible time of anxiety and tension they were all experiencing from the hand of this ungodly man.

But David refused to harm Saul, cutting off only a piece of his robe as evidence of his goodwill. A very forceful example was given that night to David's men, that has often been forgotten by those down the years who claim to follow David: "Yahweh forbid that I should do this unto my lord, to Yahweh's Anointed!" He knew that it was wrong to harm whom God had appointed (Psa. 105:5). David respected the position of authority held by the king, and would not presume on Yahweh, notwithstanding the tremendous temptation. Any punishment on Saul must come from Yahweh Himself.

A similar moment occurred 1000 years later, when David's greater Son found himself in a wilderness. He, too, heard a voice of temptation: "If thou be the Son of God..." And Scripture was again bent to lead him to sin (cp. 1 Sam. 24:2; Matt. 4:6). Perhaps Jesus remembered the circumstances of David, and gained strength and conviction from his worthy example, as he replied: "Thou shalt not tempt Yahweh, thy God" (Luke 4:12).

Saul was amazed at the action of David when he realised what had happened in the night. The morning revelation of David's utter righteousness shamed him. "You are more righteous than I, for you have rewarded me good, whereas I have rewarded you evil" (1 Sam. 24:17).

His anger was deflated, as beforetime he was soothed by the harp and song of David, and for a time peace reigned between Saul and David. The king returned to Gibeah, and David and his men remained in Engedi.

Peaceful Streams in the Desert

David must have pondered the strange circumstances that he faced in Engedi. Later in life, when trials faced him, he might remember that night, so dramatic. The great contrast between death and life is drawn in that place: dry, dusty desert everywhere; huge hills of sand. Then, suddenly, a stream of water from the perennial spring filtering down through the reeds to the Sea.

It is the story of life. We live in a desolate wilderness. Evil is about us. Saul's men would destroy us. But Yahweh has provided "streams in the desert" that might refresh us; give us new life; and reveal His ways to us. The Psalms abound with such sentiments: "As the hart panteth after the water brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before Joi ?" (Psa. 42). "He turneth the wilderness into a standing water, and dry ground into water-springs" (Psa. 107:35). "Early will I seek Thee: my soul thirsteth for Thee, my flesh longeth for Thee in a dry and thirsty land where no water is" (Psa. 63:1). But David found water! He found it streaming forth unabated. He found it in the words of his God.

Future Greatness for Engedi

Today a struggling kibbutz is established at Engedi, developing crops of dates, vines and banana groves. Until the Six Days War (June 1967), Israel's border with Jordan lay three kilometres north of

Engedi, and the kibbutz was part of the defence procedures of the young State. Now it is a popular tourist site, as visitors walk the steep, but refreshing, path from the Sea to the Spring.

Engedi will change when Christ returns. The earthquake of Zechariah 14 will alter the whole area dramatically. The Dead Sea will be raised, so as to become living waters, healed from Jerusalem (Ezek. 47:9). The ancient oasis of David will be renowned in that day, for "it shall come to pass that the fishers shall stand upon it from Engedi, even unto En-eglaim (perhaps on the Moabite side of the Sea), and they shall be a place to spread forth nets" (v.10). A wonderful transformation will occur. The harsh, arid, bitter conditions that surround the oasis will give way to delightful verdure, as the desert is made into a garden (Isa. 35:1). Engedi will become a place for fishing and a remarkable parable of the Divine plan: the trickling waters of life which sustained a few men in a cave, will become full of fish, "of all kinds, as the fish of the great sea, exceeding many" (Ezek. 47:10) — as the house of David becomes thousands of saints.

A Title of Christ!

A lovely expression by the Bride of Christ for her beloved is given in Song 1:14, "My beloved is unto me as a cluster of camphire in the vineyards of Engedi."

The word "camphire" is from *kopher* in Hebrew, elsewhere translated "covering" and is associated with the atonement. The reference is to the henna plant, an aromatic shrub with creamy-white flowers used for producing a beautiful golden dye. They are very fragrant and noted for their beauty. The

Bridegroom is thus described as a special cluster found amongst the prolific vineyards of this desert oasis. The white flowers and golden dye refer to the principles of righteousness (white) and faith (gold) with which the Bridegroom is adorned.

He will be found by the Bride in moments of great need: when we flee from the enemy; when we are hiding in the caves of Engedi; when we drink of the lively waters of the spring. Finally when we are gathered before him in glorious splendor on Zion's Hill, we will recognise that his presence has been with us in all the difficult experiences that life has brought, and we, like David, shall be satisfied.

"Great deliverance giveth He to His king; and showeth mercy to his anointed, to David, and to his seed for evermore" (Psa. 18:50). G.E.M.



EXHORTATION

Beware of Hypocrisy

“He began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy” — Luke 12:1.

The Pharisees “marvelled” that the Master failed to wash his hands before commencing the meal. They watched him closely. They knew every jot and tittle of their traditions, and scrupulously observed every aspect. But this man seemed unaware of such important details, and they spake with a sneer of contempt.

Jesus had been invited to share a meal in the Pharisee’s house. But the hospitality was a shield for their true motives — to watch him so that they might accuse him. The “washing” (Gr. *baptizmo*) did not relate to the normal cleaning of hands but to ceremonial and religious immersing of hands as dictated by Jewish tradition. But the Master was not going to conform to their traditions; he would expose their inconsistencies.

So they “marvelled” in cynical superiority.

Their hypocritical attitude angered the Lord, and he unleashed a scathing thunderbolt of criticism: “... your inward part is full of ravening and wickedness ... ye pass over judgment and the love of God ... ye lade men with burdens grievous to be borne ... ye are graves which appear not....” As he said these things, the Scribes and Pharisees began to urge him vehemently, and provoked him.

The uproar gathered momentum,

attracting a large company of people outside, so that they “trod one upon another” in their desire to hear the arguments.

Then suddenly Christ appeared at the door, and, to the embarrassment of those inside, he addressed the public, warning them to “beware of the leaven of the Pharisees, which is hypocrisy!”.

Hiding Hypocrisy

His warning was not limited to that generation, but applies to every age of deceit, dishonesty and “play-acting”, particularly in religious and social attitudes.

We may feel that the harsh, critical title of *Hypocrite* does not apply to us. We are Bible people; we meet every week with open Scripture; we have high moral standards; we study God’s laws; we love the King of Heaven.

So did the Pharisees!

They had an earnest, religious spirit, an immaculate zeal for the minutest points of behaviour. “Circumcised the eighth day, a Hebrew of the Hebrews, concerning the Law, a Pharisee; concerning zeal, I followed through what I believed; as touching the righteousness which is in the law... blameless!” Is this our attitude when we come before the Table of the Lord? Blameless? Is it rather difficult to identify our faulty

conduct during the past week? After all, we did the readings each night!!

It was the "leaven" of the Pharisees which was hypocrisy. Their leaven was that bloating concern to maintain a reputation, an outward Godly appearance, whilst refusing to allow the inward development of the spirit mind. Their hearts were hardened with malice and wickedness. They were puffed up with their own perfect obedience, believing their attitude and behaviour were beyond question. But the Master cut them down. "It is not the washing and cleansing of the outer parts, but an honest, genuine examination and cleansing of the heart that matters".

We have been washed outwardly. The ritual of baptism publicly acknowledged the need for cleansing. But what of the heart? Has the Lord been disappointed with our subsequent response? Have we been keeping the "feast with the old leaven of malice, wickedness and stubbornness, rather than with the unleavened bread of sincerity and truth"? Do we say one thing on Sunday, and quite a different thing on Monday?

A Sensitivity to Leaven

David suppressed the leaven of hypocrisy in his life. Even in his sinful involvement with Bathsheba, a Godly attitude shone through. Nathan accused him: "Thou did'st this thing secretly, but I will reveal it to all". Jesus similarly told the crowd around him: "There is nothing covered that shall not be revealed, neither hid that shall not be known" (Luke 12:2). David examined the motives of his heart. He found and identified the leaven. A deliberate effort was made to purge it out completely: "wash me thoroughly, cleanse me, create in me a clean heart." It

was no mere outward Pharisaical show of play-acting — but a genuine desire for fellowship with Yahweh, possible only through the unleavened bread of sincerity and truth: "Behold Thou desirest Truth in the inward parts; and in the hidden part thou shalt make me to know wisdom" (Psa. 51:6).

Are our hearts stained by hypocrisy? Do we believe our Lord could come tomorrow? Or are we saying secretly in our heart, "my Lord delayeth his coming"? When someone is excited about the signs of the times and expresses his ardent belief in the nearness of Christ's return, do we inwardly sigh, "I've heard all this before!" whilst nodding our head in "enthusiastic" agreement? If so, we condemn ourselves.

Heavy & Hardened Hearts

Perhaps our heart is hardened by the cares of life, and clogged with the leaven of hypocrisy.

One of the company was listening to the discourse of the Lord half-heartedly. His mind was pre-occupied with his own interests: "Master, speak to my brother, that he divide the inheritance with me" (Luke 12:14). Here was hypocrisy in action. A man eaten up with the cancerous, feverish pursuit of personal gain, the heaping up of present benefits.

Another warning comes from the Master: "Take heed, and beware of covetousness" (Luke 12:15).

He described a "certain rich man" laden down by personal selfishness: "What shall I do, because I have no room to bestow MY fruits. This will I do, I will pull down MY barns and build greater..." Notice the repetition of the pronoun "I, my" in verses 17-19. There was no thought for God, nor for others. The leaven had

developed to such a state that no longer was there even concern for his outward appearance! He became puffed up, so completely involved with his own life that he no longer even bothered to make reference nor mention of God. This foolish man had become overwhelmed with covetousness, which, says Paul in Col. 3:5 is idolatry: the transfer of worship from God to Self.

Possessed by Possessions

“What shall I do?” (v. 17).

His greed and ambitious lust had outgrown his own personal calculations! His barns were too small; inflation was a growing problem; he became steeped in anxiety, worry, misery. Trapped in a never-ending spiral of confusion and turmoil, he longed for the time when he could relax and enjoy the possessions that possessed him! But that future never came.

“Fool, this night I will require thy life” (v. 20). The margin (supported by most texts) suggests: “This night *they* require thy life”. “They” are the frustrations, anxieties, stresses and cares of this life, against which Paul warns in 1 Tim. 6:9, “Godliness with contentment is great gain; but those who crave to be rich fall into temptation, and a snare and into many hurtful and foolish lusts which drown men in destruction and perdition”.

Asaph found the pathway of covetousness very slippery. He was almost lured by the appealing benefits of materialism and riches: “As for me, my feet were almost gone, my steps had well nigh slipped. For I was envious at the foolish when I observed the prosperity of the wicked... Until I went into the sanctuary of God, and considered their latter end” (Psa. 73:2,3,17). He saw the “they” who would take his life; he considered the end of a life

dominated by covetousness, robbed of true values and real prosperity. He recognised that “their” end was frustration, emptiness and death.

The fool of Luke 12 had nothing.

He was *Godless* (v. 17) for his favorite words were “I” and “my”.

He was *Selfish* (v. 18), for he built bigger barns for his own fruits and goods.

He was *Deluded* (v. 19), thinking he had many years ahead for relaxation and enjoyment.

He was *Doomed* (v. 20), since he lost his life through his insatiable greed — and he was *Forgotten*, for though he had many goods, he had few true friends!

The Lord Jesus shows true wisdom in the dramatic contrasts to which he directs his disciples in the following verses. The fool labored for “plenty” (v. 16); the disciple has no barns, for God feedeth him (v. 24). The fool knew not “what to do” (v. 17); the disciple would “seek the Kingdom of God” (v. 31). The fool “built his barns” (v. 18); the disciple “sells all he has” (v. 33). The fool “took his ease” (v. 19); the disciple “girds his loins in active labor” (v. 35). The fool lost his life (v. 20); the disciple receives “blessings” (v. 43).

Let Us Respond in Faith

We are surrounded by examples of the “fool”. Materialism is the god of this generation. The worship of self, with its emphasis on possessions is constantly paraded from newspaper and magazine, as goods are advertised for our enjoyment. But giving time and effort to this world’s goods, is robbing God of what is rightly His.

Our greatest possession is paraded on the Memorial Table. Here is the One who could clearly see the folly of covetousness and the hypocrisy of self-aggrandisement. He is the

supreme example of sacrifice and service — and though poor in this world's goods, he was rich towards God.

He calls us with an exhortation that goes beyond mere words, and is seen in his own personal commitment and love. His was a life that knew no half-measures: no leaven,

no hypocrisy, no covetousness. He emptied himself and gave all in service to his God. He expects us to follow him. We hear his voice: "Beware of the leaven of the Pharisees, which is hypocrisy" and we re-dedicate ourselves in lives that will resemble his. — S.J. Mansfield.

BIBLE MARKING

All Prayers of the Bible (from p. 184)

The Voice of Devotion

The book of Psalms is really the Book of Prayers. Its pages are filled with heart-searching, God-honouring expressions; beseeching, worshipping and hoping thoughts. They are appropriate for every moment, and for different circumstances. When in great need of Divine guidance, what better expression could we find than: "As the hart panteth after the water brooks, so panteth my soul after Thee, O God!" When oppressed with a sense of sin and failure, where have we a more heart-felt appeal than David's in Psalm 51, "Have mercy upon me, O God, according to Thy loving kindness; according unto the multitude of Thy tender mercies, blot out my transgressions?" It would take a volume in itself to show how the Psalms aid us greatly in the spiritual exercises of the heart. Their elegance of expression provide us with a rich vocabulary for use as we draw nigh to God. It is always profitable to take the sayings of the psalmists and turn them into our own personal prayer. The student can well profit from marking these prayers in the Bible, to become familiar with them, and to develop thereby personal contact with the great God.

Prayers in The Psalms

91. David, in response to personal victory — 87 words (9:1-5).

92. David, as a prayer for help, and desire for the opportunity to reveal Yahweh's goodness — 49 words (9:13-14).

93. David, appealing for Divine vengeance, and for consummation of the Divine Purpose — 31 words (9:19-20).

94. David, on behalf of all sufferers,

appeals for Yahweh to manifest His power for their relief — 15 words (10:1).

95. David again inserts his heavenly appeal, as he views the oppression of the enemy — 95 words (10:12-15).

96. David, concluding his thoughts, expresses his confidence that Yahweh would act — 38 words (10:17-18).

97. David, seeking for salvation against man's treachery — 36 words (12:1-2).

(To be continued).

THE ATONEMENT

The Flesh Rightly Related To Death

“Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption...” — Heb. 9:12.

The Lord Jesus Christ left no doubt as to which was “the *great* and *first* commandment” (Matt. 22:38, Roth; cp. Deut. 6:5). Christ taught from the Law: “Thou shalt love Yahweh thy God with all thine heart (processes of the intellect), and with all thy soul (inner being; affections), and with all thy might (moral principles of the Truth in the actions of life).

Crucified with Christ

This call of God for His servants to manifest a life of total dedication to fulfilling His word and will, requires that the natural, ungodly principles of the flesh be crucified. “They that are Christ’s *have crucified* the flesh, with the affections and lusts” (Gal. 5:24). Hence the significance of Paul’s words elsewhere: “Our old man is *crucified* with him (Christ), that the body of sin might be destroyed (‘rendered powerless’, T.C.N.T., Diag., Cp. Roth.) that henceforth we should not serve sin” (Rom. 6:6).

Christ fulfilled this requirement to perfection. And although we shall never attain to the same perfection in this present life, the Lord has set us a standard of righteousness which requires that we “follow his steps” (1 Pet. 2:21). Hence this unequivocal command: “If any one wish to come after me, let him *renounce himself*,

and take up his cross, and follow me” (Matt. 16:24, Diag.).

To identify themselves with this cause, believers should “present their *bodies* (to God as) a *living sacrifice...*” (Rom. 12:1). It is by this means alone that men and women may offer their lives to God, in order to fulfil “the *great* and *first* commandment.”

That he might perfectly fulfil this commandment, “Christ pleased not himself” but rather “emptied himself” of self, that he might fulfil only the will of his Father (Rom. 15:3; Phil. 2:8, A.V., R.V.).

In every moment of his life, he presented his body “a *living sacrifice*” to Yahweh. Thus “in the days of his earthly life (he) offered prayers and supplications, with loud cries and with tears, to Him who was able to save him from death: and he was heard *because of his devout submission*” (Heb. 5:7, T.C.N.T.).

Total Selflessness

The flesh does not like being crucified. To ask any man to offer his life voluntarily in such a sacrificial manner is not the type of request for which one might anticipate a ready and willing response. Such a response demands a wholehearted dedication. It requires an attitude of total selflessness. It necessitates a calm acceptance of the suffering

which would be involved in fulfilling such an objective.

The Lord suffered, that he might totally subdue the evil propensities of the flesh; thereby, at the end of his life, offering himself to his Father as a perfect sacrifice.

The prophets graphically foretold the tribulation he would endure. "I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet... But be not thou far from me, O Yahweh: O my strength, haste thee to help me" (Ps. 22:14-19).

"For thy sake I have borne reproach; shame hath covered my face. I am become a stranger unto my brethren, and an alien unto my mother's children. For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me" (Psa. 69:7-9).

Whilst his life was "poured out" day by day, in obedience to his Father's will, his sacrifice was brought to finality and completion when he died upon the stake; his blood literally shed (Jhn. 19:34).

Since "the *life* of the flesh is in the blood" and that Yahweh required that life be given upon His altar "to make an atonement" for "sins", the epistle to the Hebrews emphasises the principle: "Unless blood is shed, *no forgiveness* may be obtained" (Lev. 17:11; Heb. 9:22, A.V., T.C.N.T.).

This was a principle established in Eden (Gen. 3:21).

The Blood of Christ

The Lord Jesus Christ fulfilled this principle absolutely by discharging fully his obedience to "the *great* and *first* commandment."

Thus, "we have redemption *through* his blood..." (Eph. 1:7). Again, "the blood of Jesus Christ, His Son, cleanseth us from all sin" (1 Jhn. 1:7). The blood of Christ is not mysteriously different from the blood of any other man. His nature, in every respect, was identical to our own. The literal shedding of Christ's blood is of no advantage to us whatever, unless we comprehend that which it represents: an entire life "poured out" as an offering, to demonstrate that the flesh is rightly related to death, and that only Yahweh is righteous.

Contrast the awesome truths with the foolishness and irreverence of popular theology. An oft chanted "hymn", much favoured by the apostasy, contains the words: "There is power, power, power in the blood!" But they understand little concerning the subject of which they raise their voices so heartily and emotionally. Their ignorance is their folly. Their "understanding" remains "darkened" and they are therefore "alienated from the life of God through the ignorance that is in them"; to say nothing of the "wicked works" for which they have no covering (Eph. 4:18; Colos. 1:21).

Peter stated that those who have gained a correct understanding of the doctrine of the Atonement "have been *redeemed* with the *precious* blood of Christ, as of a lamb without blemish and without spot..." (1 Pet. 1:19).

Although the equivalent words for both "spot" and "blemish" are used in regard to sacrifices offered under the Mosaic Law, we know of only one passage where both words occur

together. The book of Numbers records details concerning the Red Heifer, which was to have neither "spot" nor "blemish". The heifer was used to make "a water of *separation*" for "a purification for sin" (ch. 19:2,9). Peter describes the Lord's blood as "precious" — literally, "honoured, valued, prized", since Christ's sacrifice was the only perfect and acceptable one offered to Yahweh. Thus, through his sacrifice it became possible for mankind to find the way to *separation* from sin and its effects, and *purification from sin*.

Herein is the kernel of the doctrine of the Atonement. There could be no escape for humanity from sin and death until sin had been overcome, and its source put to death in the *body* of one of Adam's race. This could only be accomplished through one who would render perfect obedience to Yahweh.

Christ First Found Redemption

The Son of God has not only wonderfully achieved this goal, he has done more: He has demonstrated to his true disciples, by his own perfect example, that they, too, must repudiate the flesh with its "affections and lusts" and by positively manifesting a life of Godliness they should uphold the righteousness of Yahweh.

Having become a perfect manifestation of his Father's character, and therefore the "Word made flesh", it was needful for the Lord Jesus Christ to become, in every respect, a reflection of the likeness of his Father.

To attain to such a state, Christ had to undergo a change of nature. Corruptible human nature had to be changed into incorruptible divine nature, so that the Lord himself was the first person to benefit from the perfection of his own sacrifice.

"Neither by the blood of goats and calves, but *by his own blood* he entered in once into the holy place *having obtained* eternal redemption" (Heb. 9:12; omit the last two words in italics, "for us"). The words "having obtained" are, in the Greek text, third person, masculine, middle voice. The English version should be rendered "having *found for himself* eternal redemption." The Amplified New Testament has accurately assessed the sense of the wording: "thus finding and securing a complete redemption."

Some have difficulty in associating the word "redemption" (lit., "the act of freeing or releasing; deliverance" etc.) with the Lord Jesus Christ. Certainly he did not need "redemption" from sins, since he was guiltless. The problem will only arise when there is a difficulty in recognising the imperfection of the Lord's nature; and that, in harmony with the rest of humanity, he needed a *change* of nature. Therefore, the Son of God needed to be redeemed or "released" or "delivered" from the shackles of corruptible human nature with all its attendant weaknesses and deficiencies, and, consequently, "our Lord Jesus Christ, that great shepherd of the sheep was "brought again from the dead *through the blood* of the everlasting covenant" (Heb. 13:20).

The blood referred to was his own. It was by the offering of *himself* that the Lord "*found for himself* eternal redemption".

No Need for Confusion

Brother John Carter wrote: "Another cause of difficulty arises out of the Lord's relationship to his own death. It is affirmed in Scripture that 'by his own blood he entered in once into the holy place having obtained eternal redemption'; and

that 'God brought from the dead the great Shepherd of the sheep through the blood of the everlasting covenant': and that he was saved out of death. He needed redemption; he needed salvation from death. The confusion arises when we isolate him from his work" (*The Christadelphian*, p.324, July 1958).

The Scriptures and the B.A.S.F. are in full agreement with the words quoted above.

The B.A.S.F. states that "the first man was Adam" and that God "placed him under a law." Clause Five then continues: "That Adam broke this law, and was adjudged unworthy of immortality, and sentenced to return to the ground from whence he was taken — a sentence which defiled and became a physical law of his being, and was transmitted to all his posterity."

The wording of the Clause is clear. The sentence which "defiled" was related to man's *physical* constitution. Clause Five can not be used to assume that Christ bore guilt for some condition which caused him to be alienated from his Father; or that he bore a defiled character. After all, Clause Nine describes the Lord Jesus Christ as "a *sinless* bearer" of our Adamic nature. No less than 14 Scriptural references have been appended to Clause Five, all of which support this meaning of the Clause.

Through this series of articles emphasis has been laid upon the fact that corruptible, death-stricken, sin-prone human nature is *imperfect*, and therefore unfitted for an eternal inheritance in God's plan for the redemption of humanity. The "Cooper-Carter Addendum" states: "In his (Christ's) death, he voluntarily declared God's righteousness; God was honoured *and the flesh shown to be by divine appointment*

rightly related to death" (Our italics).

Thus, the Lord Jesus Christ lived his life of self denial and God-manifestation until the last breath was exhaled from his body.

He was put to death "by the determinate counsel and foreknowledge of God" (Acts 2:23), and was fully aware that this was to occur at the end of his mortal life. He taught his disciples accordingly. "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself... This commandment have I received of my Father" (Jhn. 10: 17-18). The last statement appears to be a moving allusion to the words of Isaiah: "When *Thou* (Yahweh) shalt make his soul *an offering for sin*"; followed by the further prophecy that the Saviour of mankind would "pour out his soul unto *death*" and "bare the sin of many" (Isa. 53:10-12).

To understand the word rendered "that" in Jhn. 10:17 can enhance our appreciation of the Lord's words uttered at that time. The Greek word signifies "that, in order that, to the end that, with the emphasis on the purpose, design and result" (Bullinger). The Lord's words thus represent him as saying: "I lay down my life *with the end in view* that I might take it again". This calm statement, indicates that the Lord fully understood the purpose of the Father in the life — and death — of His Son.

Christ's Death Necessary

Was Yahweh unjust in demanding the death of a righteous man? And that of His own Son, in particular?

Christ did not believe so. He distinctly declared his willing submission to the decrees of his Father. "Now my heart is troubled, and what shall I say? Father, save me from this

hour? No, it was for *this very reason* I came to this hour... But I, when I am lifted up from the earth, will draw all men to myself. He said this to show the *kind of death* he was going to die" (Jhn. 12:27, 32-33, N.I.V.).

Daily the Lord's life was unceasingly overshadowed by the Hand of Providence. Whilst he struggled to overcome the flesh and manifest the righteousness of his Father's character, events were carefully and meticulously guided towards their foretold conclusion. Human endeavour could not transcend the divine Will and purpose. It was because the Father and the Son co-operated until the final consummation of the Divine purpose, that none could withstand the will of Yahweh. Before the time had come for the Lord to lay down his life, the Jews tried to "take him; but no man laid hands on him, *because his hour was not yet come*" (John 7:30).

The Lord clearly knew when the events of his life had reached their climax. "Jesus answered them, saying, the hour is come, that the Son of man should be glorified. Jesus *knew* that his hour was come" (Jhn 12:23; 13:1).

Early in his ministry he affirmed his purpose: "My meat is to do the will of him that sent me, *and to finish His work*" (Jhn. 4:34). Thus, as he expended his final breath upon the stake, he was able to proclaim in triumph: "It is finished!" (Jhn. 19:30).

During the unfolding of the final drama, Peter was intent upon preserving the life of his Lord. But Jesus told him that these circumstances were not for the preservation of his life, but rather that his life might be surrendered in sacrifice. "Thinkest thou that I cannot now pray to my Father, and he shall presently give

me more than twelve legions of angels? *But how then shall the scriptures be fulfilled that thus it must be?*" (Matt. 26:53-54).

The Lord Jesus Christ had a complete understanding of the Father's purpose in the life and death of His Son; and he was serenely compliant in his comprehension and acceptance of these things. He never ceased to recognise Yahweh's supervision of all events leading up to the expiration of his life upon the stake. Dispassionately and with total conviction, he told Pilate: "Thou couldst have *no power* against me, except it were *given thee from above*" (Jhn. 19:11).

Giving Yahweh the Glory

Thus, to fulfil Yahweh's purpose, made known to mankind since Adam fell from his "very good" state, "Christ Jesus came into the world to save sinners". And "as the children are partakers of flesh and blood, he also himself likewise took part of the same; that *through death* he might destroy (lit., 'render powerless') him that hath the *power* of death, that is, the *diabolon*" corruptible human nature; the source of sin (1 Tim. 1:15; Heb. 2:14). Hence, "when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a *body* thou has made *fully ready*." Thus, sublimely and as the Word incarnate, the Son declared: "Lo! I come to *do* thy will, O God!" (Heb. 10:5, A.V. and lit. Gk. v9).

In speaking of his total dedication to fulfilling his father's purpose, the Lord said: "As Moses lifted up the serpent in the wilderness, *so must the Son of man be lifted up*" (Jhn. 3:14), and added these words: "When ye have *lifted up* the Son of man, *then* shall ye know that I am he, and that I do nothing of myself;

but as my Father *hath taught me*, I speak these things." And again: "And I, if I be *lifted up* from the earth, will draw all men unto me. This he said, *signifying what death he should die*" (John 8:28; 12:32-33).

Mankind is powerless to devise the means of bringing about his own eternal redemption. He can but bow in attentive reverence before the divine Majesty in the heavens, and in awe acknowledge the flawless handiwork and supreme wisdom and

power of the One who is "Yahweh — a great El, and a great King, above all Elohim" (Ps. 95:3).

"Give unto Yahweh the glory due unto His Name; worship Yahweh in the beauty of holiness" (Ps. 29:2).

All who, in spirit and in truth, willingly bow humbly before the Mighty One of heaven, will join fervently in the prayer of the Psalmist: "Help us, O God of our salvation, for the glory of Thy Name; and deliver us, and purge away our sins, *for Thy Name's sake*" (Ps. 79:9).
J. Ullman

Foundation For Fellowship

Brother Thomas was a firm believer in the divinity and infallibility of the Scriptures, and so were the brethren who, in the early days, caused the Truth to flourish. Our duty is to proceed on the same lines, and not budge for friend or foe. The suggestion that we should broaden our basis of fellowship so as to admit uncertain minds is not new. Where it has been adopted disaster has followed (see *The Christadelphian*, 1908, pp. 206-212). Let not "good words and fair speeches" beguile us from a right course in this matter. To accommodate ourselves to the doubting mind is the growing and terrible evil of our times. It is the encouragement of it by brethren, who were once looked up to as faithful and valiant doorkeepers of God's House, that constitutes at this time one of the greatest griefs of many true-minded Christadelphians. What Brother Roberts wrote in 1885, in regard to this question, is applicable now — "The readiness to fellowship passive believers of a lie, while willing to withdraw from open teachers of it, is also a feature of the situation barring the way of agreement. Peace on such terms would be to consent to the handling of the Word of God deceitfully. The children of light have nothing to do with the reservations of darkness. Far better accept the company of a few on a sound foundation of truth and peace than preserve a numerous fellowship in which the leaven of corruption is at work. If we have no right to separate from those who have honest doubts as to the superstructure why then separate from the denominations?"
A.J.

VOICE FROM THE PAST

Peace in the Storms of Life

"Yahweh will bless His people with peace" — Psalm 29:11.

There is nothing unique in the statement above as far as Scripture is concerned; it is what we would expect to find recorded therein.

What is remarkable about it is its setting. It is found in a Psalm in which David describes the ravages and fear-inspiring fury of a thunder-storm.

He sees it sweeping in from the north-west, from over the "great waters" of the Mediterranean (vv. 3-4). It forces its way through the cedars of Lebanon, smashing the branches, bending giants of the forest in its path, uprooting those not firmly anchored in the soil, spreading dismay and devastation as it moves along. He makes mention of the ear-splitting peal of thunder, as its menacing roll climaxes in a final resounding clap which causes the earth and mountains to shake, and fear-crazed animals to give premature birth to their young. He describes how the dark clouds that canopied the sky above were illuminated and cleft by flames of fire, as forked lightning struck its jagged barbs in sharp arrows towards the earth below (vv. 5-8).

But the storm died away, expending itself in the wilderness of the south towards Kadesh; and in the resultant tranquility, the Psalmist uttered the statement: "Yahweh will bless His people with peace". How great by contrast appears the peace which follows a storm; all nature

seems to benefit from the upheaval, and to smile with greater intensity in consequence. How wonderful is the peace that God gives to His people in the midst of the storms of life both personal and ecclesial.

Yahweh's Voice in the Storm

In describing the storm, the Psalmist constantly refers to "the voice of Yahweh" (vv. 3,4,5,7,8,9). He does so because its very power and fury exhibits the majesty and might of Yahweh. How impressive is a storm as it sweeps in from across the ocean! How awe-inspiring is the clap of thunder that seems to split the very sky above, and acts as herald for the downpour that follows! How fearful is the sight of the dark clouds above when riven asunder, by the brilliance of forked-lightning which goes streaking towards the earth!

Are we not impressed with the evidence of Divine majesty and power when we come face to face with such irresistible forces of nature? The majesty and power of Yahweh in control of the storm, is suggested in the Psalm before us. The very repetition and sound of the phrase *Kol Yahweh* (the word of Yahweh) is as the recurring peals of thunder as they roll across the wide expanse of heaven.

And though a storm of wind, rain, thunder and lightning seems a strange and incongruous back-

ground upon which to speak of peace, surely those who can discern Divine majesty in its fury, hear also the still, small voice of Yahweh promising the blessings of peace.

Let us discern the lesson in the Psalm. David saw in the storm a figurative representation of the political storm that shall introduce the peace of the millenium. That this is the idea behind his description is apparent from his reference to the Flood. The first line of v.10 can be literally rendered: "Yahweh sat enthroned at the deluge". The Hebrew *Mabbuwl*, rendered "flood", is only elsewhere used for the deluge of Noah's day. David thus linked the Flood with the peace of the millenium yet to be manifested, for the second line of this verse states: "Yea Yahweh sitteth King for ever". And the bridge that links these two lines as one is supplied by the words of the Lord Jesus: "As it was in the days of Noah, so shall it be also in the days of the Son of Man" (Luke 17:26).

At the birth of the Lord, the angels sang: "Glory to God in the highest; and on earth peace and goodwill toward men". This Psalm reveals how this shall be brought about. Notice how that the first verse enunciates glory to God in the highest.

*Give unto Yahweh, O ye mighty,
Give unto Yahweh glory and strength.*

Notice how the last verse enunciates peace and goodwill towards men.

Yahweh will give strength unto His people;

Yahweh will bless His people with peace.

Yahweh: Giver of Peace

Yahweh is the Giver of peace even now. Therefore we must seek His aid to that end, in the midst of personal

or ecclesial storms. It is of the greatest significance that Paul, in the midst of one of the worst Ecclesial storms to break in fury upon the Apostolic Ecclesias, addressed Yahweh as "the Father of mercies, and the God of all comfort" (2 Cor. 1:3). Christ likewise told his disciples:

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).

He spake to them of "a peace that passes the understanding of man".

How important to seek that peace at all times; especially when the Ecclesial world is distracted by storms.

There is a danger that some may fall by the wayside. How vital to shelter the lambs when the thunder rolls, the hurricane roars, and the barbed lightning strikes! It is the peace of God that helps at such a time; it is communion with the still, small voice that can be heard above the noise of the tumult that we need to hear.

What is peace? Few such common terms are less understood. Silence is not peace; indifference is not peace; hesitation to speak because of the selfish fear of consequences is not peace. The peace of which David spoke was a peace that followed the passion of the storm. The voice of God was in the storm, and the peace of God rested upon His people, even in the midst of its force and passion.

True peace requires communion of interests, understanding and outlook. Both the Hebrew and Greek words come from roots that signify unity and oneness, and thus relate to true fellowship. It is possible to have peace with God whilst the storm is raging around us. David learned that truth and spake of it in a Psalm that is

almost entirely devoted to the fury and ravages of storm, and which describes the deafening ear-splitting crash of thunder, and the blinding, menacing flash of lightning.

We cannot ignore the storm, but we need not be diverted from the peace of God through it. Nevertheless, we can be deluded with the desire for peace, and deprecate the storm which is sometimes necessary. Because the desire is so great, we can set about compromising the requirements of Yahweh to obtain it, and forget that Yahweh is in the storm. But there can be no divine peace with people who set themselves against Yahweh or His Word. "There is no peace, saith Yahweh, unto the wicked." "The way of peace have they not known." Let us compromise with such and there will be no true peace; let us fail to uphold the standards of God in doctrine and practice, and we will fall on evil days.

We learn from Matthew 5:45, that Yahweh showers His good gifts upon evil and good alike. The rain falls on both; the sun shines on both; the good gifts of nature are enjoyed by both.

But He does not shower his blessings of peace on both. This is an exclusive blessing. David has reminded us that this is reserved for "His people". They discover it even amid the storm. Controversy might rage about us; the cedars of Lebanon might be uprooted; the winds of contrary doctrine might blow strongly; but peace of mind is possible if we understand, accept and do what is right to the glory of Yahweh, and not that which is to the honour of flesh. We must be active in doing good at such times; for it is only in active co-operation with God that true peace will be found.

The Peace of Harmonious Co-operation

Thus in calling us to peace, Yahweh is not calling us to indolence. We can have what men call peace if we fall asleep. We may not even hear the storm under such circumstances. On the other hand, we may be awakened by its turmoil to recognise the need of making our shelter thoroughly weather-proof. In such a case the storm is a blessing. The need of ecclesial peace was never a problem at Laodicea: it was never distracted nor embroiled in storm by its members demanding standards of doctrine or practice. In similar manner, if we are prepared to close our eyes to facts we can delude ourselves that all is well. We will be deaf to false doctrine, and blind to deterioration of morals, and deluded as to the true state of Ecclesias. We will have what some men call peace.

But we will have it at the expense of peace with God as we shall find when Christ returns to arouse us from sleep.

If Enoch had remained silent; if Noah had stopped preaching; if Paul had settled down into retirement, there would have been a cessation of that activity in which each engaged, and which had the effect of disturbing men's minds; and then their contemporaries would have been able to settle down into what men call peace. But it would have been the peace of the grave.

True peace comes only from Yahweh, and is possible in the midst of agitation and controversy. In his greatest conflicts, Paul had a peace of mind that passed the understanding of man. David taught that "Yahweh will bless His people with peace" in the midst of storm and tempest, thunder and lightning. A true Ecclesia, that maintains standards of conduct and doctrine which

are in accordance with the will of Yahweh, will find that it is at peace with God in spite of the storms that it might experience, and which might root up some cedars and shake even mountains.

A man can find himself in the centre of a storm, tossed to and fro by its raging; but if he hearkens to the voice of Yahweh, and discerns His teaching in the storm, he will ultimately find peace.

It is our duty to do so. We must "follow after the things that make for peace, and which edify one another" (Rom. 14:19). We need to seek the reason for the storm. If Yahweh be in it, why has He purposed it? What lesson does He wish us to learn from it? How does He desire us to react to it? Our answers to these questions will determine whether or not we benefit from the storms of life — whether personal or ecclesial.

Let us profit from the storms of life by bettering our service to the truth, by improving our worship before Yahweh. Christ walks in the

midst of the Ecclesias even now (Rev. 2:1). He knows our circumstances, and having been given "all power in heaven and in earth" (Matt. 28:18), he could quieten the Ecclesial storm if he desired so to do as easily as he did the storm on the lake when he proclaimed to the roaring wind and raging waves: "Peace be still." But he desires to test our reaction to it; he wishes to develop us for the Kingdom and permits such circumstances to arise that we may have opportunity to demonstrate our loyalty to Yahweh in the midst of the storm, as we, in faith, discern His voice in it. Nevertheless, even in the midst of storm He can grant us the peace of communion and fellowship with Him, if we react aright.

Let us seek that peace; it will sustain us in all the circumstances of life, and bring us at last to the Kingdom of God. Then will we have practical evidence that "all things work together for the good of those who love God".
H.P. Mansfield

A Name Only

The Spirit still shone in the angel of the ecclesia in Sardis, to which John was ordered to write. But, though "The Angel" had the gifts, these did not perfect the works of the members of "the Angel", nor preserve them from death in trespasses and sins. The Angel-Presbytery had "the name", or reputation, among its contemporaries of being alive, but, in the estimation of the Eternal Spirit they were pronounced to be "dead". There must have been a very general corruption, and departure from first principles, at the close of the first century, for the Eldership of the ecclesia in Sardis, which was really in a dying state, to be regarded as living in health and power. This was, doubtless, the opinion of the Nikolaitanes, false apostles, Balaamites, and the children of Jezebel, constituents all of the synagogue of the Satan, whose "depths", "teaching", and seductions had swamped the truth in Sardis. They proclaimed "the Angel" there to be a star of living brightness; for had not they of the angel the gifts; and if they had not a living name before the Deity, would he not withdraw them? But these spiritual gifts only remained because of the "few names which had not defiled their garments"; with these exceptions, "the Angel" was dead. The presence of this few constituted it a body "about to die" or a dying body, so that in their absence, it was "dead". They were the only living element in it, and when they should be removed, the extinction of the Spirit-Light in their midst would come upon them "as a thief". How different is the Deity's judgment of men and things from that of the thinking of flesh. The case of the Star-Angel in Sardis proves it.

J. Thomas

Preparations for the End

“The reader need place no reliance upon newspaper speculation. Their scribes know not what God has revealed, consequently their reasonings are vain, and sure to take a wrong direction. As records of facts the journals are invaluable; but if a person permit his opinions to be formed by the views presented in leading articles, and the letters of ‘our own correspondents’, he will be continually misled, and compelled to eat his own words for evermore.

“The Bible is the enlightener. If men would not be carried about by every wind that blows, let them study this. It will unfold the future, and make them wiser than the world. The coming years will not be years of peace. The policy of the Autocrat will be to throw his adversaries off their guard, and take the Sultan by surprise. He is to ‘come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he will enter the countries, and overflow and pass over. And many countries shall be overthrown.’ This is the career marked out for him; which neither France, nor England, nor the world combined can obstruct nor circumvent.”

— Bro. Thomas (*Elpis Israel*, p.385).

Thus Brother Thomas warns against being led by journalistic opinion. We are deluged by news-commentaries, whose voluminous magazines open wide the world stage. Certainly, the remarkable events currently occurring reveal to discerning eyes that the end of all things is near. We know the elohim are at work to bring about the final acts; but just how some details will be accomplished may be hidden.

The world is completely unaware of the significance of these events. News-commentators rush into print with opinions about this or that — but, without a knowledge of the Master Planner, their cogitations are often of no value. We need to read our papers and open our Bibles. The wholesome expositions of prophecy as explained by our pioneer brethren will be completely satisfying to the spiritual “watchman”.

Russia Offers The Olive Leaf to Afghanistan But The Leaf Is Plastic!

In keeping with its prophetic destiny, Russia has pulled another international coup. Gorbachev has announced that the U.S.S.R. will withdraw its

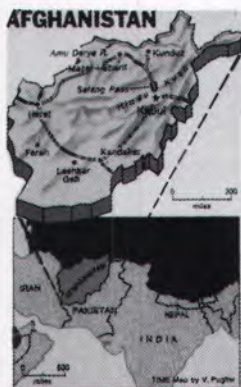


Mr. Gorbachev

115,000 troops from Afghanistan “during the year 1988” (*Newsweek*, 1st Feb. 1988). This accords with the spirit of “*democratasia*” (democracy) sweeping through Russia, and which was also held responsible for the signing of the recent U.S. — U.S.S.R. treaty. By these concessions the world is deluded into believing that Russia is serious about its quest for peace, and shall yet rue its blindness. Daniel declared that the Russian Gog would cause “craft (diplomacy) to prosper in his hand; and he shall magnify himself in his heart and by peace shall destroy many” (Dan. 8:25). Russians are well known for their prowess at playing the game of chess, and the same cunning appears in the international sphere to fulfil Daniel’s prophecy.

According to the *Ency. Britannica*, Afghanistan “chroniclers call their people Ben-i-Israel” and claim their descent from “King Saul, whom they call Talut, through a son named Jeremiah who is said to have had a son named Afghana.” Although this legend is discounted as fictitious, others from Afghanistan connect them with Suliman (Solomon) who settled people in the “Sulaiman mountains” and according to another Afghan legend some of the “Ten Tribes of Israel were removed by Nebuchadnezzar” and settled in Afghanistan. Despite certain discrepancies (like the linking of Nebuchadnezzar with the captivity of the Ten Tribes), “some intelligent British officers, well acquainted with the Afghans have accepted the story of their Hebrew descent.”

As we draw close to the end of the 2520 year period (Dan. 4) of the Babylonian Kingdom of men epoch it is interesting to see this connection.



Frog Intrigue

Bro. Thomas described France as the “most officious, suggestive, active, intriguing, and meddlesome in all the political questions that have agitated the world,” in his day (*Eureka*, 3:555). He believed (based upon the Apocalypse) that France would be actively involved in international intrigue until the coming of Christ.

Currently France is negotiating with Germany to “combine their conventional military forces into an integrated European command” (*Newsweek* 1st Feb. 1988). The West German chancellor, Helmut Schmidt, suggested that such a combination “backed by the lesser forces of Belgium, Luxembourg and the Netherlands would present so formidable a front” that “no Soviet marshal would dare take them on. Recognising the mistrust between the two old wartime enemies, Schmidt included a fillip for the French. The European force, he proposed would always be commanded by a Frenchman!”

The idea was mooted because of the “withering” influence of American forces in Europe, a situation which is in keeping with prophecy. When Christ

returns to the earth His main foe will be a European confederation controlled by the Russians. Therefore what the Germans are proposing could be the beginnings of such a confederation. *Newsweek* reports both Bonn and Paris are determined to move the process of co-operation along "for they can no longer afford to attempt to go it alone".

This consolidation of Europe has continued for some years, commencing from 1957 at the formation of the European Economic Community.

As Bro. Thomas said, these "antagonistic parts" of Europe which form portion of Nebuchadnezzar's symbolic image "must be confederated" (Page 327) before they can be broken as one dominion "together" (Dan. 2:35).

Israel's Trauma

Israel dominates international news, completely disproportional to the size of the country. Increasing civil unrest by the Arab-Palestinians in the Gaza and West Bank areas, fanned by Islamic fervour, ensures Israel's constant mention. Now Egypt is pressing the U.S. to implement peace talks. Egypt's President Mubarak told *Time Magazine* that "the situation is on fire. The United States should do something for the peace process. It takes a great effort for peace to prevail, but these tensions could lead to great instability in the area".

There is increasing international pressure upon Israel to make concessions for the rights of the Palestinians, to achieve peace in keeping with the humanistic spirit of co-operation now in vogue.

However, Israel will learn that peace will not come so easily.

Trials and afflictions associated with the time of Jacob's trouble (Jer. 30:7) are to be their lot, but "when the enemy (Gog) shall come in like a flood, the spirit of Yahweh shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith Yahweh" (Isa. 59:19-20).

Personal Preparation

Events are rushing to a conclusion. The nations are being prepared, and will face their determined destiny. For the servants of the living God there remains the Master's personal warning: "Nevertheless when the Son of man cometh, shall he find the faith on the earth" (Luke 18:8). Many professors of Truth will have put off their "covering" (Rev. 16:15), repeating the folly of the days of Noah (Luke 17:26). The excitement and drama of world signs should urge saints to develop faith and works, consistent with their limited opportunity.

W.J. McAllister

To the man who believes in God and the word of His Truth, the aspects and prospects are cheering. The aspects are those which Christ taught his disciples to expect as the prelude to his coming; and as for the prospects, though the moment is one of tempest, the vessel is heading steadily towards a haven of refuge and rest, under the steersmanship of a captain who cannot err, and the guidance of a chart that the ages have proved reliable. What, therefore, more natural for the believer than to do what Christ advises: "When ye see these things come to pass, lift up your heads, for your redemption draweth nigh"

R.R.

COMMUNICATIONS

IN WHICH THE EDITOR HOLDS CONVERSATION WITH READERS NEAR AND FAR

Expositors Required

"I was very grateful to receive today three back issues of *Christadelphian Expositor* commencing at Numbers 20-24 following through to 29-34. I have now all to the end of Deuteronomy and the bound Exposition of Joshua. When I saw the back issues advertised in the last issue on Daniel, I sent to Mr. P. Smith of England for some of them, although, not being a *Christadelphian*, I did not feel entitled to any of them. I wrote to him and stated that I would leave it to his decision and discretion, also stating that though they were advertised free of charge I would send some payment for them, and have done so. The only issues I have not got which are advertised inside the back cover of Daniel are Leviticus 26-27 and Numbers 6-11, 15-19. I would be very pleased if you would be able to send me these copies." M.B. (U.K.).

(Unfortunately the issue covering Lev. 25-27 has been taken, but we have forwarded to you Numbers 6-11, 15-19 per surface mail. The parcel will take some weeks to reach you, but are already on their way. We are very happy to forward these back numbers to you, and trust you derive pleasure and profit from their contents. — Ed.)

A Significant Year

"We look forward greatly to receiving *Logos*. This year is a very significant year, and we pray that it may bring our Master's return, and that we may be ready with our lamps burning, and our hearts yearning for that most wonderful event" — L.M. (WA).

(The Iranian-Iraq war, with the western world becoming more and more involved, is certainly significant. So also are the times associated therewith. This year is the 40th anniversary of Israel becoming a State. In view of Christ's comment: "This generation shall not pass away..." forty years is a significant bridge of time. May the Lord come soon — Ed.)

For Youth Aliyah

"Please find the enclosed donation which we wish you to utilise to benefit Jews returning to the land from the USSR.

"We hope and pray that the time will soon come when Israel will be cleansed spiritually, and their relationship with God restored (Ezek. 37:23). The donation is from ourselves and another brother, and we pray that God will bless the efforts of the Aliyah Movement" — R. & S.F. (U.K.).

(It will be our pleasure,

God willing, to forward your donations together with many others to the Youth Aliyah Movement in Jerusalem during the next Logos Tour of Bible Lands — supposing that the Lord does not return in the meantime — Ed.)

Keeness in the Philippines

"We strongly support *Logos* commitment for its vigorous stand against insidious and corroding influences of false teaching arising within the ecclesias. We need a coherent voice to counter this, and to 'earnestly contend for the faith which was once delivered unto the saints' and 'to keep that which was/is committed to our trust'.

"We appreciate the sharp editorials and meaty articles of *Logos* contributors. We are, therefore, grateful for those brethren whose generous contributions support the free subscriptions. If you can spare five copies of *Christendom Astray* it would be appreciated very much.

"We are meeting on the basis of BASF and we publish the Truth through distribution of *Herald of the Coming Age* to interested friends" — C. Ong, Jr.

(The copies of "Christendom Astray" have been forwarded per surface mail. We commend your zeal for the Truth, and are encour-

aged by your expressions of support. — Ed.).

A Voice Continues

"Please accept my sympathy on the loss of Bro. H. P. Mansfield. I never met him but did hear his voice. This was on the record made when he debated a Campbellite who called himself a member of the Church of Christ. It was extremely interesting to me because I left that group and was baptised at the Morrilton, Arkansas Bible School in 1956 (as was my husband, and later our two daughters). It will be wonderful to soon meet all the saints from Old Testament times to the present. Thanks to all who labor in the production of *Logos* and other periodicals" — Sis. J. Mahan (USA).

(These debates between Bro. Mansfield and Mr. Duward E. Lee confirmed our ecclesias in the clarity of the Scriptures, introduced many people to the Truth, and resulted in a number of baptisms. The debates were conducted in February 1962, and spanned six nights. We well remember the exciting atmosphere that pervaded the local ecclesial scene. Some forthright newspaper advertising by the Gospel Proclamation Association sparked a challenge from the Evangelist, and this was accepted by Bro. Mansfield on behalf of the Christadelphians. The average attendance over the six nights was well over 700 people, who heard a clear expression of truth presented in contradistinction to the confusion and error of the Church. Such

challenges stimulate the Brotherhood, strengthen our faith, and confirm our beliefs. They did us good in those days! — Ed.).

A Long Service

"I am a member of the same ecclesia I joined over sixty years ago, now meeting at Cheltenham Road, and was 85 years of age last January. I have greatly enjoyed labouring in every capacity of ecclesial work, until a few years ago when age began to take its toll! When I joined the Body there was only one lightstand in Bristol, now there are four. Yet I feel that there are not the same standards in the ecclesias today as sixty years ago. It does disturb me to hear the plural pronouns *You* and *Yours* used by brethren in prayers to the Father. No doubt our late Bro. Mansfield would have enjoyed reading these few notes, but the Master said: It is enough!" — Bro. A. Tutton (England).

(We congratulate our reader on the length of dedication to the Truth. Sixty years ago the world faced the 'still before the storm', for the following years saw the now-familiar Wall Street Crash and precipitated world depression. Out of this developed the Nazi party in Germany and the subsequent Jewish Holocaust. Those events led to the problems of the 80's. Sixty years ago in Palestine saw the first major Jewish-Arab clash — a situation that continues to plague the State of Israel. You have lived through what is probably the most significant sixty

years in history, and we now await the coming of the Lord. Yet such outstanding events have failed to impress the Brotherhood in many places. Standards are under challenge, as the liberal attitudes of a changing world have made inroads into spiritual matters. The Master warned us of this: "When the Son of man cometh, shall he find the faith on the earth?" (Luke 18:8). We concur that one such deterioration is the common phrases with which some brethren address the Father. Familiarity mostly breeds contempt — and we need to be aware of the danger of bringing the high and holy Majesty of the heavens to our own level. His ways are higher than ours; His thoughts are above ours (Isa. 55:9); and the use of Thee and Thou can help us remember that. We would be circumspect in our approach and address to an earthly Monarch, and ought to be even more so with the Great God of Heaven. Some timely remarks on this matter were made in a letter on page 155 of our February issue. It is interesting, also to notice the difference in Scripture between the words "you" and "thee", such as in Ezek. 36:12. The former is a plural usage; the latter singular. The difference with which the worthies of old prayed to the Father should be a wise example for us — Ed).

Awaiting the Expositor

"I am very grateful for the two Expositors on Numbers which you sent me. I am sure there will be much help in them. I am

eagerly awaiting the book version of Genesis, as I did not get it in magazine form. I hope it will not be too long" — Sis. M. Brown (England).

(We have a large book production program ahead of us, God willing! But the Expositor for Genesis is of high priority. The late editor was engaged in re-editing and improving the original draft at the time of his death. We intend to complete this as soon as possible, and have the Genesis volume in your hands without delay — Ed.).

Encouragement in our Work

"It was a pleasant and welcome surprise to receive your kind letter this morning. It helped to 'make my day', as the saying goes! But, better still, in the words of the familiar Proverb: 'As cold waters to a thirsty soul, so is good news from a far country'. You are shouldering a heavy task in taking over the editing. I much appreciate you sparing the time in writing to me. I hope your arduous task brings you commensurate blessings and pleasures. There comes to mind the well-known phrase, 'your labour is not in vain, in the Lord'. As an 'oldie' I am 'folding up' in the spirit and tone of Barzillai, who felt obliged to forego King David's invitation to accept hospitality. Nevertheless God has given me the good sense to value His precious Word above all mass media. My present Bible studies are: a chapter a day from Isaiah. I gain a lot from concentrating on one portion.

Be Careful What You Say

James says that the tongue, none can tame (ch. 3:8), whereas Proverbs 15:4 declares that a wholesome tongue is a tree of life. The tremendous contrast is played out every day. A tongue let loose brings despair to its hearers and dishonours its speaker. The wholesome tongue is disciplined by Godly instruction, and its life-giving expressions bring joy and happiness to all. Sis. S. Piekart (Enfield, SA) provides this theme in poetry:

The power of the tongue which we use every day,
Be careful to use it in the right way.
Not for slander, gossip, false talk —
That's not the Godly way to walk!

Choose your words carefully, be slow to speak,
Be sober, watchful, humble and meek.
Sweetness, softness, gentle with grace,
Practise each day with hymns and praise.

This gift from Him, never abuse,
Blessed are we for this tongue we use:
Our advantage to speak of His promised day;
Give thanks for all; and take care what we say.

May Yahweh bless and strengthen your hand" — Bro. C. Woodgate (England).

(The loyal example of faithful servants, like Barzillai, is of benefit to others who find themselves laboring the load! Even his name is encouraging, for Barzillai means "Strong One; the Iron One". What an invincible charm there is about this lovable old man. His courageous loyalty to David, when the king sorely needed support because of Absalom's rebellion. With a hero's scorn of consequences Barzillai brought necessary provisions to the hungry, thirsty followers of David — and demonstrated the sort of loyalty we should extend to our heavenly King, and those in His service. Barzillai is described as a great man, with a noble seat at Rogelim, and whose noble possessions were carried

with a noble humility (2 Sam. 19:32). He did not squander his wealth in idle pleasures nor hoard it for selfish ends. His position, prestige and purse were beneficially used for others. David wanted to reward him, but Barzillai declined on his own account. He retained his charm, although he was not spared the infirmities of old age (verse 35). At eighty years of age his heart of love was deep and broad: the way to grow old gracefully and beautifully. Very soon, Barzillai, and those like him, will receive their reward from the hand of David's greater Son, and will enjoy youthfulness for eternity — Ed.).

A Proper Diet Essential for Growth

"Thank you for your gift of Logos for a year, and I am enclosing this year's subscription. I eagerly await the magazine each

month. *Logos* is the perfect supplement to my daily diet. You might say that I'm trying to make sure I get all my vitamins and minerals necessary to help my growth in the Truth. I was baptised three years ago, and as I'm still a 'babe' I find *Logos* such a help and a wonderful source of extra reading. We are certainly living in the latter days. There is so much going on that our Lord's return must be very near" — Sis. T. Battyanyi.

(A balanced reading of the Word will provide a healthy development of the spiritual mind. Unless regular dosings of all elements of the Inspired Oracles are carefully digested, spiritual diseases will result. We see that sad spectacle in the church, which, for centuries, has preferred the poison of the serpent, and, like Sardis, faces certain death (Rev. 3:2). We are glad that Logos helps as a spiritual appetiser to encourage the whole-hearted acceptance of the Spirit's teaching — Ed).

The Story of Names

"I am aware that the names of the twelve tribes of Israel have significance, and when linked together form a word picture. Bro. H.P. Mansfield gave an address at Campsie Ecclesia in approx. 1980/1 of which tape recordings were made. He made a passing reference to the names of the twelve apostles forming another word picture, but unfortunately did not further expound it. Would you please let me have some information on

this" — Bro. S. Winder (NSW).

(This question opens a fascinating subject. Unlike most English names, Hebrew names are usually given with special consideration to their meanings, and not merely as a means of identity. In some cases the sense of an entire passage is clarified when the significance of the names are known. An example of this is in Isa. 62:4, where the meanings of Hephzibah and Beulah, as indicated in the margin, are essential to the prophecy given. Then, again, names were changed to conform with altered circumstances. So Abraham (Exalted Father) became Abraham (Father of Multiudes), and his wife Sarai (My Princess) became Sarah (She shall be Nations). Significantly, both names were altered by the addition of the fifth letter "He", for grace was pre-eminent in the Divine blessing of the promised son.

The twelve apostles are listed in Matt. 10:2-4, in groups of two: Simon Peter: "Hearing Stone". Andrew: "Strong One". James: "Supplanter" (from Jacob). John: "Grace of the Lord". Philip: "One ready and willing to proceed with a message". Bartholomew: "Son of the Suspender of Waters". Thomas: "Double, Perfect, Completing". Matthew: "Given". James Alphaeus: "Supplanter; First, Chief (from Alpha)." Judas Lebbaeus: "Praise; Heart". Simon Zealotes: "Hearing; Most zealous." Judas Iscariot:

"Praise; City Dweller, or Rewarder".

Putting the names together provides this two-part story, one being a tale of spiritual success (the eleven apostles); the other a name for spiritual failure (Judas):

- By hearing the Rock of Christ and imitating the Strong One, we Supplant evil with good and Seek the grace of the Lord. Being a warrior for the Gospel, as Sons of the Suspender of Water, we can Complete our brethren as we have been Given, always Reaching unto spiritual maturity. Supplanting the flesh, and becoming Firstborns, we Praise Him from the Heart, and Zealously Hear the Word of Life.

- Others Seek the Rewards the World offers!

Putting a list of names into story mode has two benefits. Firstly, the exercise of the mind in searching out the hidden meanings help to develop general Scriptural appreciation, and often opens up a new sphere of study. Secondly, it trains the memory to recall the names at will.

Incidentally, the names of the apostles are recorded four times — Matt. 10:2-4; Mark 3:16-19; Luke 6:14-16; Acts 1:13-16. Though the order of the names change, Peter is invariably at the head, and Judas Iscariot (with the exception of Acts 1) is at the tail of the list. We leave it for your personal study to discover the reason for this variation! We would welcome learning the results of your investigation — Ed.).



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In This Issue

VOLUME 54 No. 7 APRIL, 1988

True Heirs of the Kingdom	194
Healthy Habits	195
Engeld: David's Spring in the Desert	199
Beware of Hypocrisy	202
The Voice of Devotion	205
The Flesh Rightly Related To Death	206
Seeking the Peace of God	212
Preparations for the End	216
Communications	219
Final Word	223
Poem: Yahweh's Glorious Covenant	224

To "know" Yahweh requires a knowledge of such compelling power that its effect is seen in a changed character, and manifested in action. The word is used to describe the most intimate union between husband and wife. Thus "Adam *knew* Eve, his wife, and she conceived." The conception resulted in fruit to the glory of her husband, and Paul shows that this is typical of the union between Christ and the Ecclesia, which must result in fruit to the glory of his name.

Mere academic knowledge will not result in eternal life. Knowledge must be transmitted into action: it must cause us to reflect the Divine characteristics of the Father in us so that it reflects to His glory.

In the times of the prophets, the worship of the Israel-Ecclesia was insincere. There was not so much an outspoken denial of the true prophets of the nation, as the attempt to compromise; to water down the demands of the Truth; to treat the things of God lightly. Israel set up their "idols." Idolatry resulted not in the outright denial of true worship, but in corrupting it. They imagined their disloyal actions were not seen. They worked for their own self-aggrandisement. They were motivated by self interest. Their external devotion to Truth was a form of hypocrisy.

And such an attitude inevitably leads to corruption of the Truth.

Editor



Yahweh's Glorious Covenant

Across the skies spreads the rainbow. The storm has past; and through the droplets of moisture suspended in the firmament, the sun shines. Its glory and power is reflected and refracted a thousand times, as each droplet adds its dimension to the whole picture. It is a perpetual parable of the saints in glory; a constant reminder of the Divine purpose to magnify His power through His elect for the redemption of mankind. It was seen when the earth was cleansed of sin and Yahweh established His covenant (Gen. 9:13). It will be repeated when Paradise is reformed and glory will cover the earth (Rev. 10:1).

Most pleasant things in life are free,
God's wonders and glory all can see.
He placed a symbol high above,
And blended through, His endless love.

In shades of colors through gentle rays,
His covenant of beauty, softly displays.
Brilliance reflecting His majestic powers,
A rainbow divine, after the showers.

Let our life be like that bow —
As we will manifest His glory so;
When Christ returns to destroy sin,
We shall the gift eternal win!



**The Menorah:
Symbol of
Israel's
New Life.**

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May, 1988

PEN OF THE PIONEERS

Forewarned is Forearmed

War will be abolished by war, even the war of the great day of God Almighty, in which the power of man will be broken, and the arm of divine authority established in the earth.

For the beginning of this mighty work we are waiting and longing. It will not begin till the Lord has set his own house in order in the judgment of his people. Therefore, we wait "the coming of the Lord Jesus Christ and our gathering together unto him". This is the supreme event for us. The work to be done among the nations afterwards is nothing to us if we are not accepted; nay, worse than nothing; it will be to us terror and calamity; for the rejected are sentenced to "depart" to share in the fiery judgments that destroy the devil and his angels, or the world in its sin-constitution. Therefore, our whole interest and anxiety are concentrated on the personal arrival of the Lord, and this reacts powerfully on the present time, for our status at that time is determined by what we are now. The Judgment Seat will add nothing new to our case. It may declare the forgiveness of our shortcomings, but it will not proclaim a faithfulness that does not now exist; it will be but a manifestation of our present selves as we appear in the light of divine scrutiny.

Our whole attention, therefore, ought to be given to our present walk and conversation. Our aim ought to be to walk as before God, giving diligence, as Peter exhorts, to make our calling and election sure. The judgment of man will go for nothing on that occasion. Human approbation will be worthless if the divine approval is withheld; human condemnation will turn to great honour if the Lord be pleased with our work.

Our wisdom is to make the Word (daily read) the man of our counsel and the guide of our steps. Since it is only those who "do his commandments" that will "enter through the gates into the city", we may be quite certain that no man will pass through those gates who lacks in the obedience of "the first and great commandment".

We are in danger of remaining outside the holiness of the truth, contented with an intellectual assent to its elementary principles while uncontrolled by the law of God; uninfluenced by His love; untouched by His zeal; unennobled by His greatness. Forewarned is forearmed. The daily studious, prayerful reading of the Scriptures is the only way of coming within range of their spiritualising influences. The "sincere milk of the Word" is the one element under heaven that will nourish the babes in Christ, and cause them to grow into young men and fathers — healthy and strong.

R. Roberts

EDITORIAL

The Path of Probation

"And they shall fall by the edge of the sword and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" — Luke 21:24.

For forty long years Israel wandered through the wilderness.

They were driven away from the Promised Land because they disbelieved the Word of Yahweh. The spies extolled the beauty and fruitfulness of the Land, but saw great difficulties: the strong nations; the walled cities and the giants! Ten of the men who had searched out the land stirred up the whole nation to defect from the instructions of God: "Let us make a captain, and let us return into Egypt" (Num. 14:4). Not even the courageous voice of faith, through Joshua and Caleb, could placate the fear of the people. "Rebel not ye against Yahweh, neither fear ye the people of the land Yahweh is with us!" (v. 9).

There was no need for their fear, since the power of their God had already been manifested against the might of Egypt; the Red Sea had miraculously parted; water gushed forth from the rock; and all the evidences of the past few months should have encouraged them to press forward.

Egyptian Memories

But though Yahweh had brought His people out from Egypt; He had not yet accomplished removing Egypt from their hearts. Like Lot's wife, they looked back (Gen. 19:26).

The mind of the flesh has always struggled against the spirit mind, as Paul acknowledged (Rom. 7:23), and he found victory only in the strength of his Lord (v. 25).

Yahweh, therefore, determined that the faithless generation should perish in the wilderness they preferred: "As for you, your carcases shall fall in this wilderness" (Num. 14:32). There was no hope for faithlessness; no sympathy for disobedience; no provision for stubbornness. Such evidences of fleshliness must be completely destroyed.

A Faithless Excuse

But of the "children" and "little ones" whose safety the spies had hypocritically declared as an excuse for their own faithlessness, Yahweh determined: "they shall wander in the wilderness forty years, and bear your whoredoms,

until your carcasses be wasted in the wilderness" (v. 33). A generation doomed; a generation saved! This was to be the period of probation in which the sin of rebellion might be destroyed. The word "wander" signifies *to pasture* or *feed* (as in the margin). Yahweh promised to nourish the new generation throughout its probation — to teach it goodness in severity and salvation out of destruction — for in judgment determined against the faithless, there is evidence that Yahweh would care for those who depend upon Him. The children would "wander", but the faithless elders would be "wasted".

The Way of the Wilderness

The wilderness was the means of purifying the nation. The luxury of Egypt was denied them; the variety of food ("the fish, cucumbers, melons, leeks, onions and garlic") were no longer. Dry and arid was the pathway of their feet; sparse was their food. They had been brought into the wilderness to be tested and tried; to learn through bitter experiences of life that "Yahweh is their God" (Deut. 29:5) and that apart from Him they have no hope. Life does not consist in the abundance of things possessed, but in richness towards God (Luke 12:15,21). Success in the wilderness probation depends upon a recognition of the saving means that Yahweh employs to purify His children.

We enter a "forty years of wilderness journey" through the waters of baptism. We face similar trials, challenges, tests. Probation was never designed to be easy; it was designed to develop character. Thus Paul exhorts us not to "harden our hearts, as in the provocation, in the day of temptation in the wilderness" (Heb. 3:8). We need to ever recognise the goodness of Yahweh in the difficulties of His way. Without that testing, we will never reach the Promised Land. We will never form the Divine character that acknowledges God's way. It is "through much tribulation that we will enter the kingdom of God" (Acts 14:22). Paul uses a significant word for *tribulation*. It describes the pressure and straitness of the way, brought about by the evil circumstances that surround us. Notwithstanding the abundance of bread and idleness for which this generation is noted, we need to be aware of the dangers of this present existence, and remain firmly, steadfastly, with the water and manna of life, which is Christ (1 Cor. 10:4).

The Significant "Forty"

Forty" is the number of probation and correction. Punishment was limited to forty stripes (Deut. 25:3); Moses twice humbled himself for forty days in prayer and fasting (ch. 9:9,18); Elijah undertook a forty day pilgrimage to Horeb (1 Kings 19:8); the Lord was interrogated by the devil forty days (Luke 4:2); Israel was afflicted forty years (Num. 14:33-34); the Canaanites had forty years to repent after the spies searched the land for forty days (Num. 14:33); Christ taught his disciples for forty days after his resurrection (Acts 1:3); forty years later the Jewish State was destroyed in AD 70; there will yet

be forty years judgment on the Gentile nations at the return of the Lord (Mic. 7:16; Ezek. 20:34; Isa. 11:11-16).

It is forty years since Israel was established a nation in May, 1948. The new-found State has endured a birth of fire perpetrated by its Arab enemies, and has developed through storm as the pressures from within and without have endeavoured to thwart its progress. But Yahweh determined that His people should be re-settled in the land as a prelude to the advent of His Son. We are privileged to live in this significant month, at the end of a significant period. We should not ignore the warnings of Scripture, lest we be found among the doomed generation of spiritual failures, and perish in this wilderness with our hearts in Egypt.

These things are "written for our admonition, upon whom the *ends of the world* are come" (1 Cor. 10:11).

A Final Generation

Shortly the end of the wilderness will be seen. Our Lord will be here. He will examine our walk, as to whether it was of obedience, faith, courage and determination — or whether the things of this world played too great an influence in our hearts.

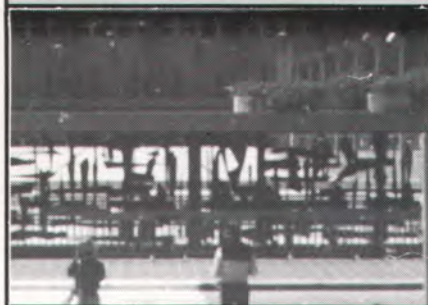
We can defeat the enemy, as did Caleb, Joshua, Jesus and all the men and women of faith who stand with them. The love of Truth, the honor of God, and the joy of the Kingdom can stir our feet along these last few courageous steps. Let us strengthen ourselves, support our fellows and look to the signs of the coming dawn. It is the end of a generation! Even so, Come, Lord Jesus!

Isaac Mansfield
Editor

The Truth

The truth as it is in Jesus is intrusted 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 this sort, some of honor and some of 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 2), 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. 1:23).

COVER



“Can These Bones Live?”

Gates of the Knesset depicting dry bones.

“Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel” — Ezekiel 37:12.

The greatest sign of the coming King is seen in the Land of Israel. The deserts, sand-dunes and rocky hills of former centuries have become busy cities, vineyards and citrus groves, farmlands and fishponds. Israel is a living miracle; its existence an enigma. The world's strategies, economists and politicians said it could never happen. Neighboring Arab armies did their best to ensure that Israel would be destroyed.

But they flew in the face of Divine declarations. The dry bones of a prostrated people were injected with a spirit of revival, and through Jewish leaders from Theodor Hertzl onwards, the Jewish return and establishment as a State was promoted. It was not merely a matter of Jewish ability and cunning, for that has existed for 2,000 years since the Romans obliterated Jerusalem. But the “set time to favor Zion” (Psa. 102:13) was about to arrive, and no human power could halt its progress.

It is a thrilling and exciting sign. Notwithstanding every effort to frustrate the establishment of the State, Israel was declared a nation on May 14, 1948. Despite continued attacks since, the State has continued, and the dry bones are forming in preparation for the greatest national miracle of all time. So Ezekiel declared:

“So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them...” (ch. 37:7-8).

There is a proper order in this arrangement. Israel is not yet ready to grace the position of “first dominion, when the kingdom shall come to the daughter of Jerusalem” (Mic. 4:8). There is yet to be a transformation of heart, a recognition of their Messiah, and a humbling acknowledgement of past failings before they are ready for the glory in store. There has, indeed,

been a “noise”, a “shaking” and a “bone to bone”, to form a commencement for the full restoration of the nation. Bro. Thomas commented:

“There is, then, a partial and primary restoration of Jews before the manifestation, which is to serve as a nucleus, or basis, of future operations in the restoration of the rest of the tribes after he has appeared in the kingdom. The pre-adventual colonization of Palestine will be on purely political principles; and the Jewish colonists will return in unbelief of the Messiahship of Jesus, and of the truth as it is in him. They will emigrate thither as agriculturists and traders, in the hope of ultimately establishing their commonwealth...” (*Elpis Israel* p. 441).

Present Day Revival

His words, based properly on Bible prophecy, have been accurately fulfilled. Jews from over 100 countries have come together, as “bone to bone”, to form the State of Israel. A seat of government has been established in Jerusalem. The centre of its government is at present vested in the Knesset, the parliament of Israel, which consists of 120 members elected for a four year term, as the supreme authority in the State. The first Knesset meeting was held in December 1949 in a converted cinema in Tel Aviv, and later transferred to Jerusalem. The present imposing Knesset building was completed in 1966.

The gates of the Knesset building appropriately depict a gathering of dry bones, based upon Ezekiel’s prophecy. Just across the roadway, opposite the Knesset, is a prominent *Menorah*, sculptured by Benno Elkan, a German Jew who lived many years in England. He created this huge candelabra, which stands 5 metres high and 4 metres wide, formed in massive bronze. It was presented to the Israeli nation by the British Government in 1956. A tablet fixed by its side carries the following inscription.

“Following on the visit of the British Parliamentary Delegation to Israel, friends and well-wishers of the young State, members of both Houses of Parliament and others, evolved the idea of presenting this menorah as a gift from Britain to the Parliament of Israel, as a token of goodwill and friendship”.

This interest and support by England of the aspirations of Jews was indicated by Bro. Thomas:

“To Britain, then, the prophet calls as the protector of the Jewish nation in the evening-tide trouble, and commands it to send its messengers in swift vessels because the crisis is urgent, and to plant Israel as ‘an ensign upon the mountains’; as it is written in another place, saying ‘The Lord shall set an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth’. When this is accomplished



The Knesset Building in Jerusalem

to the required extent it becomes a notable sign of the times" (*Elpis Israel*, p. 443).

Though the interest of the Lion-power has diminished somewhat, it will yet be revived at the time of Christ's supremacy, to fulfil the final task of Tarshish in bringing home the Jewish exiles after the "time of Jacob's trouble" has brought Hebrew pride and arrogance to the dust.

Dramatic Events Portrayed

The Menorah, outside the Knesset building, has seven huge branches, decorated with twenty-nine panels. The panels represent in relief figures and events which are

highlights in the history and revival of the Jewish people.

The central pillar carries the words:

"Hear, O Israel: the Lord our God, the Lord is One" (the first words of the Torah, found also in Deut. 6:4). On the two lower branches are the words of Zechariah: "Not by might, nor by power, but by My spirit, saith the Lord of hosts". The central pillar, from top to bottom, depicts: *Moses* lifting up his arms to bless Israel before the battle against the enemy Amalekites (fig. 1): the *Tablets* with the Ten Commandments; *Rachel* mourning for her lost children; *Ruth*, the mother of David's dynasty; *Ezekiel*, visualising the rising of the dead bones, receiving the breath of life and marching back to the homeland; *Warsaw Ghetto Battle* against the Nazis. Below again are the words "Hear, O Israel," and the *Halutsim* in the Land of Israel tilling the soil, sowing and reaping corn and fruit, building houses and bridges, drilling the water and blowing up rocks, as the land is re-inhabited.

LEFT HAND: Branch 1. *Isaiah*, surrounded by wild beasts grazing together with lambs, gazelle and other small creatures, has visions of peace and harmony, the ideal of Israel (fig. 2); *Rabbi Yohanan*, son of Zakkai, leaving burning Jerusalem and opening a school of learning in Yavne, the symbol of the survival of the spirit of Israel; in *Spain*, the golden era of Jewry; in *Babylon*, Jews crouching by the bank of the river, weeping and longing for their homeland. **Branch 2.** *Ezra the Scribe* reading the Torah to his people; *Job* with friends — the eternal discussion of good and evil, faith and doubt; the *Talmud*, representation of the strict observance of the law; the *Haggada* — King Solomon amid flowers listens to the singing birds. **Branch 3.** *David* the shepherd, after killing Goliath the Philistine, and the triumph of simple faith over mighty armor of the enemy (fig. 3); *Fulfilment*, landing



The Menora in the Knesset Garden

shore of Israel; *Abraham* the patriarch, prostrating himself when he hears the voice from heaven, and answering "Here am I!".

RIGHT HAND: **Branch 1.** *Jeremiah* cries out in despair against the wickedness of his people; the *Maccabees* fighting their enemy; the *Hassid* symbolizing the worship of God; *Nehemiah* restoring the walls of destroyed Jerusalem under the protection of defenders carrying spear and shield. **Branch 2.** *Hillel the Elder* expounding to a stranger, who stands on one leg, the whole content of the Jewish law in three words: "Veahavta lere'akha kamokha" — Thou shalt love thy neighbour as thyself (fig. 4); *Rabbi Hanina*, the son of Teradion, teaching the Torah in the open, in spite of the Romans' prohibition. He was arrested and condemned to death, declaring: "The Rock, His work is perfect, for all His ways are Justice"; *Kabbala*, the Jewish mystics' flight into the mysteries of the conception of world and man; *Halacha*, the rigid application of the incorruptible law. **Branch 3.** *Bar-Kokhba*, after the collapse of his revolt (fig. 5); *Messianic Hope*, people praying in ecstatic abandon for the realization of the age-long dream, the return to Israel; *Jacob* wrestling with the angel and conquering.

The Menorah is a mute testimony



Opening session of the seventh Knesset, November 17, 1969. Prime Minister Golda Meir is seen with Foreign Minister Abba Eban on her left, and Minister of the Interior, Hayyim Moshe Shapira and Defence Minister Moshe Dayan on her right.

that Yahweh has been with His people in different circumstances through their history. Conquering the enemy, or suffering under persecution, are both instruments of Divine teaching, to bring to fruition the ultimate purpose of God. Paul exhorts us to observe "the goodness and severity of God" (Rom. 11:22). Those principles are seen throughout the story of the Jews.

The Greater Resurrection

The encouraging feature is, that the Menorah depicts the fall and rising again of the exiled nation. Paul's comments are therefore of great urgency: "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?" We see Israel today, revitalised, reorganised and rededicated. It has yet no king, but shortly he will come: "I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all" (Ezek. 37:22).

The Menorah tells the story; Israel is the witness. Soon the bones will not only live, but will "stand upon their feet, an exceeding great army" (v10) to finally reveal to all mankind that: "I, Yahweh do sanctify Israel, when my sanctuary shall be in the midst of them for evermore".

Then the Menorah and the Knesset will be replaced by a greater, more imposing, structure: the Temple City of Salem, presided over by the glorified Son of God himself, as King of Kings and Lord of Lords. What a great story will then be seen in the immortal lampstand of faithful heroes that will stand in living glory at the side of the Divine Governor of Jerusalem. GEM

ISRAEL

Forty Years of Destiny

One of the most historic dates in modern times. May 14, 1948. Most of us were not a part of the Body of Christ in those days. A great many of us were not even born. Some survive who still recall vividly the breath-taking drama that unfolded before a wonderful world. Others of us were young. We did not perhaps have a mature understanding of what was happening, but some of the awe and excitement of those days, the rejoicing at the long-awaited fulfilment of the prophetic word, touched us in a way that will never be forgotten.

The Jews were back in the land. Palestine had been partitioned to establish a Jewish State.

Naming the new State "Israel", David Ben Gurion proclaimed the re-birth of the nation on May 14, 1948.

With the first settlement of European Jews in 1882, the People of the Book began to trickle back in groups, small and large, but in no sense spectacularly. During the 1930's Jewish migrants increased considerably, due largely to the Nazi persecutions in Europe.

The Jews bought land. Arabs were more than happy to sell Jewish settlers tracts of land that comprised largely useless sandy areas, or malarial-ridden swamplands. This practice continued until the Arabs felt uneasy at the increasing number of Jews coming into the land.

By the mid-30's open hostilities were evident between Arabs and Jews. Pressure was applied to Britain — who had been given a mandate over Palestine by the League of Nations — to halt the immigration of Jews.

World War II began in 1939.

The Balfour Declaration, of 1917, endorsed the concept of "a national home" in Palestine for the Jews, but the document was liable to varying interpretation because it also stated that "nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine ..." In some respects the Balfour Declaration was a recipe for discontent and argumentation. So it proved to be.

In 1947 the British decided to retreat from the growing problems in Palestine. On November 29, 1947, against the expectations of most, the U.N. agreed to partition Palestine.

Now, forty years later, 85% of the population of Israel are Jews. Interestingly, even after so many years, nearly half the present-day population of Jews are migrants who have returned from other lands.

One historical account states: "Independence and prosperity have not brought peace and security to Israel. The Arab nations along Israel's borders bitterly opposed the creation of Israel because they wanted all Palestine to be an Arab land".

Continuing opposition from Arab quarters, erupted with warfare in 1956, 1967, and 1973. In all four major wars against the Arabs, the Israelis were victorious. We do not attribute such successes to "the superiority of the Jewish people" as one world-famous Jew has stated, but to the Hand of Providence. Bible prophecy clearly foretold that once the "partial and primary" return of the Jews became a reality, they would still remain in the land at the time of the Gogian invasion and the return of Christ (Ezek. 38:8).

Israeli law provides that any Jew from anywhere in the world has the right to live in Israel with full citizenship rights. Such a law conforms to the requirements of Bible prophecy — although there is no evidence that such a law has been drafted because of a particular respect for God's Word (Jer. 3:14; 16:16). Jews will, in fact, continue to deny the reality of the prophetic word until their Messiah calls them to acknowledge their ways and their iniquities (Ezek. 43:7 — Note that the context of this verse is in relation to the construction of the Temple of the Kingdom Age; see also Zech. 12:10-14; 13:6).

The first Israeli census was taken in 1948. It showed a population of 872,678. A second census was not taken until 1961, by which year the population had increased dramatically to 2,194,249. How many nations in history have been able to claim a population increase in excess of 150% in a mere 13 years?

WORTHWHILE WORDS FROM BROTHER ROBERTS

The Jewish sign is attaining a form and proportions not to be mistaken. But while the Lord's presence is unannounced, it is ours to continue in this line of service (helping to make "ready a people prepared for the Lord") in the hope of being found included among those alluded to by the Lord when he says: "Blessed are those servants whom the Lord when he cometh shall find watching".

All things considered, there is every indication that the end is near. We have reached that point in the advance of the times, and that stage in the development of events, that a message may arrive at any time from the Master of the Household, summoning His servants to His presence, to give an account preliminary to allying the faithful of them with himself, in the measures to be adopted in the war of the great day of God Almighty. May the event find them ready!

"Behold, I come as a thief". A little more waiting for God; a little more patience; a little more endurance of evil and continuance in well doing; and the hour will arrive. The moment will be here when we shall suddenly be confronted by the great fact that the Lord is in the earth. Great will be the joy of the saints at the announcement, though they mingle trembling with their fear.

Facing Latter-Day Perils

“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.

From time to time appeals have been made from various sources within the Body, calling upon the Brotherhood to close its ranks against influences which are a threat to faithfulness, and gather mutual strength so that the challenges presented by the modern world may be successfully countered.

Logos is more than willing to give wholehearted support to any constructive efforts to that end.

All who are associated with the work of *Logos* would delight to see a united Body, dedicated to a sound witness to Truth; particularly if based upon the writings of our pioneers and others who have been of a similar mind.

But before a disease can be cured, it must be correctly diagnosed. The indisposition of the Body is apparent. There is a strong feeling among brethren that all is not well with the Ecclesias. But the first step towards putting things right is to find out what is wrong.

What is wrong with the Ecclesias?

Diagnosing the Trouble

Firstly, Ecclesias are divided on issues that need not divide them. Brethren need to realise that they must work together in spite of differences of viewpoint over minor matters, if there is agreement on

basic principles. They must agree to differ over some questions without calling in question the motives or worship of others.

Of course, if they are divided on basic doctrines, there is no ground for agreement. The truth must be upheld. But we are not referring to such.

Secondly, fault-finding should cease. Where Ecclesial decisions have been made they should be respected if they do not violate essential principles. The motives of brethren should not be distorted, nor should the accusation of inconsistency be levelled against them when they conform to circumstances, wherein such do not violate essential principles, even though they may be against the decision arrived at. Mutual submission is an apostolic requirement under such conditions. We will more clearly state what we mean in a moment.

Thirdly, the greatest test today is from the spirit of worldliness within Ecclesias. These are “perilous times” such as Paul indicated would be characteristic of the “last days” (2 Tim. 3). Material prosperity has multiplied the interests that compete with the Truth. Brethren today often have more money to spend, and more ways of occupying their time

than was the case previously. The thirst for pleasure that comes as a reaction from the strain and stress of modern life, creates a pressure towards, and present opportunities for, a self indulgence that tends to crowd out the self-sacrificing claims of the Truth upon our time and our energy. Many find themselves either too busy or too tired, to personally study the Word. The world is fully occupied with getting and spending, and the same spirit is apparent within Ecclesias. With some, the Truth becomes one of many competing interests, which sometimes is crushed out by the demands of other things.

These are some of the latter-day perils that Christ warned would face brethren.

There is a need to meet these challenges and pressures; but how best to do so?

In some quarters, there is a strong tendency to try and cater for a variety of tastes, to make meetings more interesting than instructive and uplifting; or to lower the standards so as not to demand too much of human nature.

Greater emphasis is given to social activities than ever before; youth is catered for to a far greater degree than previously; and mere attendance at meetings is seen as an end in itself, rather than a medium to grow in understanding and in a way of life that will gain for one the Kingdom.

The main business of Ecclesias is not to cater for the social welfare or comfort of members, but to draw them close to God. They exist to make clear the issue between service to God and the world that forgets God; between the Truth-centred and the Man-centred life.

Where this issue is confused, the distinction between the Ecclesia and the world is obscured. The Truth

then becomes one of many fleeting interests rather than the dominating interest and real life of its members.

The only effective antidote to these problems and dangers that face Ecclesias is the power of the Word. The Truth is the medium that Yahweh has provided for the sanctification of His saints, so that Christ prayed: "Sanctify them through Thy truth; Thy word is truth" (Jhn. 17:17). It is only to the extent that individual members have contact with the divine provision for their sanctification that its power will work in them to that end.

When the Truth is Challenged

It is important that the Truth in purity must be upheld. All should recognise it as the water of life which must be kept from pollution. To defile it with false doctrine is to endanger the lives of those who drink from the stream. And whilst our natural inclination is to be friendly towards all, and we are no man's personal enemy, we recognise that we must "contend earnestly for the faith" when the need arises. *Logos* has a policy of frankly stating its opinion when such is necessary; but it is done without rancour and without respect of persons. It refuses to engage in power politics within Ecclesias, or indulge in misrepresentation to gain a point. We are sorry that we have to oppose brethren at times, but the Proverb declares: "faithful are the wounds of a friend". When the Truth is challenged, as, for example, it is by the evolution theory, we speak our mind. We do so because we feel that this is only right even though our attitude may be misunderstood.

God knows where our heart is in these matters.

Let us get our priorities in the right order.

The greatest spiritual benefit will be derived from the power of the Word itself — in the home and in the heart. The home needs to become an oasis of the Truth, and the emotions and affections of the heart should be influenced and guided by its power. This requires a personal impact with the Word; and there is no better guidance in its teaching than is found in the expositions of our pioneers. By these means strength within can be built up capable of resisting the pressures from without.

We need to place ourselves under rigorous scrutiny. Is our love for the Truth dwindling? It is not difficult to determine if this is so. What would indicate this? If we have no desire to remember God, and no will to heed His wishes; if Bible reading is neglected, or prayer is no longer a need; if we find the meetings unattractive, and lose interest in the work of the Truth. If such be our attitude, we may be quite sure that our love for divine things is on the wane, and that it is time we took ourselves very seriously in hand.

Delay can be Fatal

In such a case, what is the remedy? We have suggested it above, when we draw attention to the Word.

What created our love for the Truth in the first place? Was it reading the world's atheistic literature?

Was it what we heard at the theatre, from the television set, or over the table at the homes of worldly friends? We know that such was not the case. Our love for the Truth came as a result of denying ourselves these things, through the influence of God's Word, and the companionship of those who love Him. It was then that hope and faith were conceived within us.

If our love for the Truth is waning, and we want it revived, we must repeat the process. The Book is all-sufficient for that purpose. There is no other way. And the quicker we resort to the remedy, the better for us. Delay can be fatal. As in the natural, so in the spiritual; many a disease becomes incurable through neglect.

There is a need for each one to carefully examine himself; to take stock of his spiritual assets, and determine the situation of his spiritual profit and loss account in relation to the things of God. Then, with careful appraisal of our true condition, take whatever remedial steps are necessary. The effect of this will be seen in a more vigorous personal witness to Truth, and a healthier Ecclesial atmosphere. It is obvious that Christ is at the door. Let us open our hearts to him now, lest at his coming he find us wanting.

H.P.M. (Amended)

Unity is strength if it is unity with Christ, not if it is unity with unfaithful brethren. Better to build a small fortress on a small rock than a large one on shifting sands. Numbers will accomplish nothing. If we put our faith in Christ he will be with us and strengthen us, even though we have to walk through the valley of the shadow of death.

Contention for the truth may cause division in the first instance, but among those who receive the truth in the love thereof, it will lay a foundation for the wisdom which is "first pure, then peaceable, easy to be entreated, full of good points". Apart from this, exhortations to peace are not worthy of being listened to.

R.R.

EXPOSITION

The Atonement (8)

“It is Finished!”

“This is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent. I have glorified Thee on the earth: I have finished the work which Thou gavest me to do.”
— John 17:3-4

That “Jesus Christ came into the world to save sinners” is a verity beyond question. Yet these words are used as an emotional catch-cry by apostate christendom, who, in their claim to “know” God and Jesus Christ, have no sound understanding of those matters upon which they wax so eloquently.

Being “alienated from the life of God through the ignorance that is in them” the significance of the above statement remains a mystery to them, beyond their comprehension.

Such lack of understanding must not be permitted to cloud the minds of those who have been called “in spirit and in truth” to become sons and daughters of the Living God.

“Jesus Christ came into the world to save sinners” and that could only be achieved by repudiating the flesh with all its evil works, and by glorifying his Father. More than any other descendant of Adam’s race, the Lord understood the way in which “the flesh lusteth *against* the spirit, and the spirit *against* the flesh” (Gal. 5:17). He was the only man who perfectly “loved righteousness” and “hated wickedness” (Ps. 45:7). By this means he was able to perfectly “love” Yahweh his God, with *all* his heart, *all* his soul, and *all* his mind (Matt. 22:37; cp. Deut. 6:5).

These scriptures highlight the purpose for which “Jesus Christ came into the world to save sinners”, as lucidly defined by Brother Thomas:

“Men were not ushered into being for the purpose of being saved or lost! God manifestation, not human salvation, was the great purpose of the Eternal Spirit. The salvation of a multitude is incidental to the manifestation, but was not the end proposed. The Eternal Spirit intended to enthroned Himself on the earth, and in so doing, to develop a Divine family from among men, every one of whom shall be Spirit, because born of the Spirit, and that this family shall be large enough to fill the earth, when perfected, to the entire exclusion of flesh and blood (1 Cor. 15:28)” (*Herald of the Kingdom*), 1858, pp. 84-85).

Savior and Emmanuel

These truths draw attention to the juxtaposition of the two related ideals — salvation and God-manifestation — seen in the opening chapter of the New Testament: “She (Mary) shall bring forth a son, and thou shalt call his name Jesus: for *he shall save his people from their sins*”. And: “a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which, being interpreted is, *God with us*” (v. 21, 23).

Christ himself invites us to understand how he manifested his Father’s character during the days of his flesh, and imitate his example: “If any man

will come after me, let him *deny himself*, and take up his cross, and follow me" (Mat. 16:24).

Yahweh's ultimate objective is that "God may be *all* in all". The Lord Jesus gave total, unreserved acknowledgment to the reality that there is "one God and Father of all, who is above *all*" and that when men confessed Christ, such was "to the *glory* of God, the Father" (1 Cor. 15:28; Eph. 4:6; Phil. 2:11).

Psalms 79:9 reveals the reason for the salvation of "sinners":

"Help us, O God of our salvation, for the *glory* of Thy Name; and deliver us, and purge away our sins, for Thy Name's sake."

From these Scriptures it is evident that true servants of the Deity will imitate the same "disposition" as was "in Christ Jesus"; who "did not consider equality with God to be something to be eagerly seized upon" (Phil. 2:5-6, see lit. Gk.). They have no selfish nor self-centered ambition for personal glory. Rather, they share the same objective that motivated the Lord Jesus: "O Father, glorify Thou me with *thine own self*" (Jhn. 17:5).

The objective of the sinner must be to see God glorified in mankind, rather than mere human salvation. The manifestation of Yahweh's glory transcends all else in the spiritual vision of all true Believers.

Change of Nature Necessary

Christ declared: "I and my Father are one" (Jhn. 10:30). But he was also fully aware that "flesh and blood" — or, corruptible human nature — could not partake of an eternal inheritance (1 Cor. 15:50). Therefore, as his death drew near, he said: "For their sakes I sanctify *myself*". He stressed a similar truth when "certain of the Pharisees" came to warn him concerning the evil intent of Herod: "Behold I cast out devils, and I do cures today and tomorrow, and the third day I shall be *perfected*" (John 17:19;

Luke 13:31-33). Since he was always a sinless manifestation of the Father's character ("I and my Father are one"), the "perfection" of which he spake concerned the change his "body" had to undergo in order to become a "glorious body" — a definition which could never be applied to the nature with which he was born (Phil. 3:20-21).

The Lord faced death dedicated to perfectly fulfilling the will of his Father, who had given him a "commandment" to "lay down" his life (John 10:17-18). He overcame the flesh "with strong crying and tears" and "learned obedience by the things which he suffered" — emphasizing that he *did* overcome, and thereby "became obedient *unto death*" (Heb. 5:7-8; Phil. 2:8).

Yahweh did not save him "from death" (A.V.), but "out of death" (Gk., *ek*, Heb. 5:8). Death had to come before deliverance. Thus, Bro. Roberts wrote: "Christ partook of this nature to deliver *it* from death, as Paul teaches in Heb. 2:14, and other places: 'Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil'. Understanding by the devil, the *hereditary death-power* that has reigned among men by Adam through sin, we may understand how Christ who took part in the *death-inheriting nature*, destroyed the power of death by dying and rising. We then understand how 'he put away sin by the sacrifice of himself'. We may also understand how 'our old man is crucified with him, that the *body* of sin might be destroyed (Rom. 6:6)".

Christ the Firstfruits

Since some have difficulty in achieving a true understanding of the sacrifice of Christ, Bro. Roberts fur-

ther wrote: "Some who admire Christ are horror-struck at the idea of his having been a partaker of the Adamic condemned nature, a nature defiled by death because of sin. Their horror is due wholly to too great a confinement of view. They fix their attention on the idea of 'defilement' without remembering that the defilement was undertaken expressly with a view to removal." (*Law of Moses*, p.179, 264).

Bro. Roberts' sublime and sensitive understanding of this subject is worthy of our thoughtful meditation.

Paul refers to Christ, personally, as the "first-fruits" of his own sacrificial death (1 Cor. 15:23).

As the last moments of his mortal life ebbed from him, the Lord epitomised his life of sacrifice simply, when he cried: "It is finished!" An unaffected statement; yet an exclamation of triumph. The Lord's mission of redemption had been completed. Yahweh had been glorified.

"And so it has been written, the first man Adam was made into a living soul, the last Adam into a spirit, life-giving." However, "not the first was spiritual but of flesh-nature*; afterwards spiritual" (1 Cor. 15:45-46, see lit. Gk.). The process whereby sons of Adam may be transformed into sons of God in the fullest sense, is here attested. First, that which is natural, or a manifestation in human nature; then, a change of nature to that which is divine; motivated not by a combination of flesh and blood, but by the spirit-power of the Deity.

The Lord Jesus Christ came to this state "through the blood of the ever-

lasting covenant", which was "his own blood" (Heb. 13:20; 9:12).

Through the perfection of Christ's sacrifice — which required that his entire life be totally in harmony with his Father, mentally and morally, culminating in the final act of putting to death the flesh — God has provided the means whereby men and women may attain unto eternal salvation.

The awesome purpose of God, in Christ, had been brought to fruition. Sin had been conquered in the *body* of one of Adam's death-stricken race; and the source of sin was repudiated and "rendered powerless" through death. "The *body* of sin" had been overcome, and Yahweh alone declared to be righteous; therefore, so far as Christ is concerned, "death hath no more dominion over him" (Rom. 6:6,9).

The hope of eternal redemption, to which men and women of faith have held tenaciously since the days of Abel, had become a living reality. This hope has now "been brought fully into view by the appearance on earth of our Saviour, Jesus Christ. For he has broken the power of *death*, and brought life and immortality to light through the gospel" (2 Tim. 1:10, N.E.B.).

With a proper understanding and acceptance of God's plan for the eternal redemption of the human race, men and women are raised to a peerless, yet humble, position before God.†

Access to the Father

Paul exhorted Christ's brethren:

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he

* Greek *psuchikos*, meaning: natural, physical, a breathing animal, possessing animal life. The Greek word is in contrast to *pneumatikos*, spiritual.

† Our attention has been drawn to an incorrect statement which occurred in an earlier article. It stated: "There are only two things which can alienate mankind from God: one is sin, the other is wicked works (Eph. 4:18, Col. 1:21)". This was a typing error, which apparently most readers appreciated, as the first of the quotations refers to "ignorance" whilst the second speaks of "wicked works". Thus, the statement should have read: "There are only two things which can alienate mankind from God: one is ignorance, the other is wicked works..."

hath consecrated for us, through the veil, that is to say *his flesh*; and having an high priest over the house of God, let us draw near with a true heart in full assurance of faith" (Heb. 10:19-22).

The word "boldness" is better rendered as in the A. V. margin, "liberty". The word literally means "freedom, or frankness of speaking" and is expressive of the *confidence* that Christ's brethren have to gain access into the presence of the Father, which they have now obtained through Christ. Paul does not speak of *self-confidence*, but of confidence in what God has done for us, through His Son.

This confidence comes from faith, and enables Christ's brethren to "enter into the holiest" — a term which speaks of the immeasurable privilege of unrestricted access to the throne of Yahweh. The privilege remains with us until the coming of the Lord, provided the terms associated with the privilege are not misused nor profaned.

Such access is obtained "by the blood of Jesus" — a Scriptural expression to define the perfection of Christ's sacrifice. The Lord's blood contained no magical properties. It was human blood. In his veins ran the blood of those whose genealogies could be traced back to Adam (Luke 3:23-38; cp. Matt. 1:1-16). There was no special "power in the blood", as the theologians and hymn composers of christendom claim. The "blood of Jesus" is synonymous for his entire *life*, "poured out" in willing obedience to the will of his Father.

But the terminology of this context refers to the *blood* as being the only means whereby the high priest could gain entrance into the Most Holy Place (Lev. 16) on the Day of Atonement. But no longer are men to look to the Aaronic priesthood for a type of the Greater High Priest. He has now come into the world. The "Scriptures have been fulfilled" (Matt. 26:54). Therefore, we have been

drawn to a "new living way". Literally, the expression is: "a freshly slain and living way." Again, the allusion to the day of Atonement is clear. Shed blood was the keystone to priestly activities on that day. So much blood-sprinkling was required that the blood of the sacrificial victim could not be permitted to thicken into a semi-liquid fluid; or, even worse, a congealed mass that would be quite unsatisfactory for the purpose of sprinkling. Yahweh is here teaching a profound truth: Christ's sacrifice is always "fresh" and efficacious. Throughout the generations which have followed the death of Christ, the atoning "blood", representative of the power of his sacrifice, has never decayed nor corrupted. It has never become valueless nor beyond use. Every new convert to the Truth is brought into covenant relationship with Yahweh through, as it were, a freshly-slain sacrifice.

A Living Sacrifice

But whilst it is true that Christ's sacrifice remains as efficacious as ever, throughout all generations, it is also true that this freshly-slain sacrifice also *lives!* This beautiful terminology is carried forward into the Apocalypse. John saw "a lamb as it had been slain." Yet John was told that this "slain" lamb was "the lion of the tribe of Judah" and "the root of David". And John saw that the slain lamb "came and *took the book* out of the right hand of him that sat upon the throne" (Rev. 5:5-7).

How would it be possible for a slain lamb to reach out and grasp an object? Only because the lamb which had been slain was now *alive again!*

Christ has been slain. Yet, he lives.

The new convert to the Truth must see his or her baptism as an "offering" — or sacrifice — to God, in conformity to the example of the slain lamb; thus, the way to *life* is through

death (Rom. 6:6-8).

Having made this initial commitment, converts to the Truth are required to continue — as did the Lord Jesus Christ — to “present” their “bodies” as “a living sacrifice, holy, acceptable unto God.” This, with the commencement of every new day, requires a renewed spirit of wholehearted dedication (Rom. 12:1).

This is “the way” which Christ has “inaugurated for us” (Heb. 10:20 TCNT). Thus the “way” to our eternal salvation is entirely the work of God in Christ (Eph. 2:8).

The completion of his sacrifice, in the offering of himself, was “through the sanctuary-curtain (by which I mean *his human nature*)” (T.C.N.T.). This rendering is correct. The word “flesh” in the A.V. is from the Greek *sarx*, a word which has been considered earlier in this series of articles, and which refers directly, in this instance, to the Lord’s *human nature*. In Rom. 8:3 the word “flesh” occurs three times in the A.V. It is always from the Greek *sarx*. “God, sending His own Son in the likeness of sin’s flesh, and for sin condemned sin in the flesh.” This is precisely what is being stressed in Heb. 10:20.

Under the Mosaic dispensation, the “veil” symbolised “the flesh” — and the placement of the veil, cutting men off from the Most Holy Place, was profoundly significant.

At the Lord’s death, the veil in the temple “was rent in twain, from the top to the bottom” (Matt. 27:51). The Lord had now “crucified *the flesh*” and had therefore opened the way into the very presence of Yahweh; symbolised by the Most Holy Place.

During the days of his flesh the Lord had perfectly manifested his Father, mentally and morally. Upon the fulfilment of his own prophecy that “on the third day” he would be “perfected” he became a reflection of his Father in every possible sense: mentally, morally, and *physically*.

Worthy is the Lamb

In the opening sentence of *The Blood of Christ*, Brother Roberts stated: “There is no operation of divine wisdom that has been so completely misapprehended and misrepresented as the shedding of the blood of Christ.”

Tragically, Bro. Roberts was correct and the confusion continues until this present day.

It should not be so. As he wrote: “The subject calls for great reverence of mind in order to grasp its proper apprehension.

If this subject is approached with a reverential, submissive respect for what the word of God teaches in regard to the matter, confusion and error will be dissipated, and the Truth unveiled in all its pristine glory.

Those who have responded to Yahweh’s great and merciful invitation to become numbered among the “called out ones” whom He has chosen for His Kingdom, will understand God’s atoning work for us, in Christ. They will dedicate themselves as a “*living sacrifice*” to develop in their life the mental and moral likeness of their Lord and Saviour — thereby putting into effect in their lives the practical application of the doctrine of the Atonement.

If these principles for divine worship and practical daily living are manifested in a way that is acceptable to Yahweh, we shall receive Christ’s approbation. Like our Lord before us, we will be transformed into the perfect likeness of Yahweh. When Christ comes to claim his Bride, this hope will become a living reality for all whom he approves.

Then, by the grace and mercy of God, we shall cry out together: “*Worthy is the Lamb*, that was slain, and hath redeemed us to God by his blood: blessing and honour and glory and power be unto him that sits upon the throne, and unto the Lamb — for ever!” — John Ullman

BIBLE MARKING

All the Prayers of the Bible

The Voice of Devotion

The Prayers of the Psalmist are a mixture of emotion and intellect, combined in lovely, full expressions by a man in tune with his God. They review history and foretell the future. They reveal the innermost thoughts at the reality of sin, and the utmost confidence in the redeeming power of Yahweh. Becoming familiar with these prayers will help the worshipper to a closer acquaintance with the Almighty, and develop the mind of a "man after God's own heart". We recommend the prayers be listed in an index, and the scripture verses marked in such a way as to be immediately obvious to the reader. This will provide a helpful guide to more complete, understanding, and satisfying prayers.

98. David, expressing confidence in the Hand of Providence on behalf of His chosen — 15 words (12:7).

99. David, probably at the end of Saul's persecution, asks for God to manifest His care — 94 words (13:1-5).

100. David, in a brief, passionate expression as his mind dwells on the future — 14 words (15:1). Answered in the revelation of the characteristics of saints.

101. David, fleeing from Saul, is taunted with the feeling that Yahweh had forsaken him — 12 words (16:1). Answered in the revelation of resurrection (v.9).

102. David, in acknowledgement of the grand comfort of future salvation — 43 words (16:10-11).

103. David, beset by pitiless enemies finds refuge in prayer — 311 words (17:1-15).

104. David, in thanksgiving for Yahweh's safety and guidance through trial, at the end of his wilderness wanderings — 8 words (18:1).

105. David, injecting his review of God's mighty acts, with expressions of joy — 29 words (18:15).

106. David, acknowledging the perfect actions of God — 80 words (18:25-29).

107. David, expressing his confidence

that God has rewarded him with elevation — 111 words (18:35-40).

108. David, in thanksgiving for being brought to the throne of Judah — 30 words (18:43).

109. David offers to continue his praise of God before all people — 18 words (18:49).

110. David thanking Yahweh for the provision of His Word and statutes by which he would guide his way — 80 words (19:11-14).

111. David combining ecclesia and king together in his appeal for Divine help at a time of mutual appeal — 10 words (20:9).

112. David gives thanksgiving for victory against his enemies — 246 words (21:1-13).

113. David, in pathetic appeal to God, feeling his low estate — 291 words (22:1-22). Answered in the ultimate salvation through Messiah.

114. David briefly expresses his desire to praise his God — 10 words (22:25).

115. David, considering the loving care of Yahweh, bursts into prayer — 52 words (23:4-5).

116. David, seeking forgiveness of sins and help in time of affliction and trouble — 119 words (25:1-7).

EXHORTATION

Christ Desires True Friends

"If ye love me, keep my commandments.... Ye are my friends, if ye do whatsoever I command you" (John 14:15; 15:14).

It was a feature of the work in the days of Jesus, that "the poor had the gospel preached unto them" (Luke 7:22). It is the declaration of an apostle that "God hath chosen the poor of this world" (James 2:5). The corollary of this is not left to mere inference, but is boldly expressed by Jesus himself: "How hardly shall they that have riches enter into the kingdom of heaven" (Mark 10:23). In this arrangement, Jesus rejoiced. We find him saying:

"I thank thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent and hast revealed them unto babes. Even so, Father, for so it seemed good in Thy sight".

Why has it seemed good in the sight of God to pass by the rich and the wise and the prudent, and to make choice of the poor and the "babes" in natural wisdom? There is a reason, and it is not difficult to find. Jesus gives us the clue in saying: "Except a man humble himself as a little child, he shall in nowise enter into the kingdom of God".

We get another clue in these other words of the spirit: "The fear of the Lord is the *beginning* of wisdom". "They that feared the Lord and have thought upon His name", is a prophetic description of those accepted before Him in the day when He "makes up His jewels";

and this is expressly defined many times to be the basis of acceptable character before Him, namely, brokenness of spirit resulting from trembling reverence of His Word. The same idea is expressed in other words where we read:

"Let not the wise man glory in his wisdom; let not the mighty man glory in his might; let not the rich man glory in his riches: but let him that glorieth glory in this, that he knoweth Me" (Jer. 9:23).

All these things put together enable us to see why God has not made choice of the rich and the educated, "the wise and the prudent": they think too much of themselves to be of any use to Him. His own glory is the first object in all His work; in this respect He is a "jealous God" (Josh. 24:19). The rich and the wise of this world take all the glory to themselves. Their own honour, their own interests, are the all-absorbing law of their lives. This is a universal rule with few exceptions. You can scarcely find a rich man saying: "I am rich, but God has made me so, and in thanksgiving to Him, I hold my privilege as a stewardship, of which He will require an account at my hands. I am cultivated in mind and well-favoured in flesh: but this gives me no ground of boasting. I have come to be so through circumstances that were not in my control. I thank

God for it: I honour Him: I hold all from Him. I will show my submission to Him in having compassion on those less favoured, showing mercy to the poor and having a care of my neighbour as He has commanded".

Rather do the rich build their nest on the loftiest heights of pride and cast God from their thoughts, and have no mercy to those of lower estate, whose fortune is just as little their own blame as the higher estate of the other is their credit.

If the rich as such are unfit for God's purpose, how much more so are the "wise", who in the smattering acquaintance they have made with the works of God, swell with a conceit against him which is marvellous to behold. Among the poor and the babes, God finds those who are glad to receive His goodness and praise His wisdom, and to abase themselves as the highest reason enjoins before the Possessor of Heaven and Earth.

Wealth We Must Acquire

But let us not fall into a mistake on the other side. God hath chosen the poor in the world, but not because they are poor only. Millions of poor will rot for ever in the dust because they are nothing but poor — poor in purse, poor in mind, poor in intellect, poor in faith — poor in everything!

If men have nothing but poverty as a ground of acceptance before God, they will be as certainly unchosen as the purse-proud, unscrupulous, God-forgetting aristocrats. There is a certain thing in which the poor, to whom the gospel is preached, must be "rich" before they will be chosen as the heirs of the kingdom which God hath promised to them that love Him. James defines this thing when he calls them "the poor of this world — rich in faith" — rich, rich, RICH!

God's chosen are those who are "rich in faith". Abraham is said to be their father, because he is the prominent example of faith in ancient times and the holder of the promises. He was "strong in faith", "giving glory to God" (Rom. 4:20). Abraham's children will all be like him.

The chosen of God, though mainly gathered from the poor, will be far from the mean, lean, spiritless, insipid, ignorant, vapid, and uninteresting class that some men imagine to be meant by the scriptural description. Though lowly in mind towards God, and poor, as a rule, in their present condition, they will be the choicest of mankind in their intelligence, wisdom, and excellence. "Filled with all wisdom", "full of good fruits", is the New Testament description of their attainments.

The religion of the apostasy has obscured this point much. It has made it appear, that the great point is to have a soul saved from hell, however "wretched and miserable, and poor, and blind, and naked". In fact, the viler the wretch, the more eligible for salvation is the practical motto of the system. It is a relief to turn from such disgusting practice to contemplate the beauty of apostolic teaching. The unprofitable will be rejected. The fruitful to and in the spirit will alone be accepted. "Rich in faith" they will — must — all be. This implies a strong conviction of the truthfulness of the truth and a pointed appreciation of all it relates to, and an unflinching choice of all it calls men to, even to the "taking up of the cross" to follow Christ in his present humiliation in the earth.

Richness of Faith Required

Richness of faith must go beyond mere persuasion; there must be, not

only belief that God will perform what He has promised, in raising the dead, and bringing the kingdom of the world into subjection to His Son, but there must be a doing of those things that have been commanded for those who do believe. "Faith without works is dead being alone". A man who says he believes, but lives in disobedience — either as regards things forbidden or things commanded — is of the class whom Paul condemns as those "who profess that they know God, but in works deny Him". Christ can be denied in more ways than one. You deny him, of course, if you say he was an imposter; you deny him also if, believing in him, you are ashamed to confess him for fear of ridicule; but you deny him in the worst way of all if, believing in him and professing your belief you live as if you believed in him not at all. Such is the man who says he believes the world is passing away and Christ is coming, to whom we shall have to give an account, and that the kingdom of God will be our possession if he approves of us; but who bestows his whole energy in thought or labour to the building-up

of his own temporal well-being in the present evil world. Such a man had need listen to the exhortation of James:

"Be ye doers of the Word and not hearers only, deceiving your own-selves" (James 1:22).

Many will find at last that they have been deceiving themselves in their hopes of acceptance. Christ wants friends; men with hearts at his disposal; men given over to him; men with whom he is the governing idea, the star of their course, the mainspring of their movements, the inspiration of their life. He will have no use for the opinionists, theorists, and doctrinaires. Hair-splitting definitionists and worldly schemers will be equally unfit for the great work and the great society to be inaugurated at his second appearing. That work and that time will be for men only in whom he dwells by faith, and whose hearts, constrained by his enlightened love, impel them to a whole-souled attachment to his service at a time when all seek their own and not the things that are Christ Jesus'.
R. Roberts

The "Old Man" and the "New Man"

The Scriptures speak of an "old man" and a "new man". Both are mental. The one is born of sin's flesh and the other of the Word of God. These two men are inveterate enemies. There is not and cannot be affinity or love between them. They are always warring, and our minds are the field of battle. When we die, but not before, the conflict ends. Our instructions as to the manner in which we are to deal with both these men are clearly set forth in the pages of the Bible, but to carry these instructions out is a painful task — it calls for thought, for firmness, and for much moral pluck. We are commanded to "put off the old man" and to "put on the new man" (Col. 3:9,10; Eph. 4:22,24). To speak less figuratively, we are to "walk not after the flesh, but after the Spirit". Or to express the matter quite plainly, we are to cease from sin and to practise righteousness. We are to curb, regulate, control, the thoughts and passions which nature, unenlightened, suggests and prompts. We shall sometimes fail, but this should not discourage us. God does not exact impossibilities. He is content and well pleased if we show a willing mind — a mind which, like Paul's, delights in the law of God, though in its struggle to do right it is greatly impeded by the weakness and sinfulness of the flesh (Rom. 8:16-22).

SIGNIFICANT TIMES

The Pre-Adventual Colonisation of the Holy Land

(by Dr. Thomas, in 1852).

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There is no man, society, or power upon earth can redeem Israel either with or without money. There is but ONE that can do it, and He is "the Man at Yahweh's right hand, whom He hath made strong" (Ps. 80:15,17) for that very purpose (Isa. 49:5-6). The restoration of Israel will not take place until after the appearing of Messiah in power. There will, however, be a *lifting up of an ensign* upon the mountains of the Holy Land. I say a *lifting up*; for it is not *the lifting up* referred to in the text following — "All ye inhabitants of the world, and dwellers upon the earth, see ye, when he lifteth up an ensign upon the mountains; and when he bloweth a trumpet, hear ye" (Isa. 18:3). The ensign here indicated is, the "Root of Jesse, who shall stand for an ensign of the peoples; to it shall the nations seek: and His Rest shall be glorious" (Isa. 11:10,12). This ensign is Yahweh's servant, whose mission is to restore the peoples or tribes, of Israel.

But Israel, reduced to a feeble few, is also styled "an ensign"; thus, "One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee; till ye be left as a beacon upon the top of a mountain, and as an *ensign* on a hill" (Isa. 30:17). In this sense it is, I use the word when I say that before Messiah returns there must be a *lifting up of an ensign* upon the mountains of Judea. Testimony and reason thereupon show, that there must be a re-settlement of the land by the Jews to a *limited extent* before the battle of Armageddon; for it is the prosperity of the Jewish Colony that whets the avarice of the Autocrat, and stimulates him to invade the country, that he may spoil them of their goods, cattle, and liberty (Ezek. 39:9, 11, 12).

The pre-adventual colonisation of the Holy Land will speak in unmistakable, and infallible terms to the believer. It will be a sure and certain sign of the speedy appearing of the Son of Man in power and glory. No one need expect that appearing to be manifested until a Jewish Colony be lifted up, "as an ensign upon a hill"; for to snatch that ensign out of the hand of Gogue is the *proximate* cause of the Lord God's appearance on Mount Olivet again. The reason of the present calm, which broods over the surface of things in the old world like sultriness before lighting, and the dewy cloud in harvest-heat, is for the blossoming forth of Judea's plant that this *bud* which is afterwards to become a swelling grape, may become manifest in Yahweh's vineyard (Isa. 18:4,5-7). When this grape-producing process is sufficiently advanced, things will have ripened into a crisis among the powers.

(The establishment of the Jewish State in recent weeks is the planting of the "feeble few" upon the mountains of Israel "as an ensign" (Isa. 30:17). Events have ripened into a crisis among the nations; the "present calm" referred to by Brother Thomas above no longer exists, and all the elements are in existence which herald the near return of Christ to the earth once more. — H.P.M. Editor, 1948).

• Events forty years later, in 1988, emphasise the accuracy of the above comments. The beginnings of the Jewish State and the dramatic incidents that followed have all fallen into place, and our redemption is "nearer than when we first believed" — Ed.).

Gentile Obligation to the Jews

(by Dr. Thomas)

Reprinted from Logos as the State was Proclaimed in 1948

The Jewish nation now occupies the position formerly occupied by the nations, before the Gospel invitation was sent to them through Peter and Paul — a position of disobedience characterised by not submitting to the fellowship of the mystery. But the position they occupy is not a permanent one. God has given them over for the present to disobedience. There exists no agency, Gentile or Jewish, that can make them obedient. As a people, they will remain in disobedience until “the Deliverer shall come to Zion and out of Zion, and shall turn away ungodliness from Jacob”. Then “they will obtain mercy,” by the salvation of all the twelve tribes from their dispersion: by the “blotting out of their transgressions as a thick cloud”; and by the establishing of them as an independent and powerful nation in the Holy Land. This will be their “fulness.” Their fall and deposition are the riches of obedient Gentiles; who but for that would not have been called to the kingdom and glory of the age to come; but would have been left in their disobedience subject to eternal death. Whatever blessings might have come upon the nations in the future age, Gentiles dying before its introduction would have had no experience of it. The kingdom and glory of that state would have been monopolised solely by saints of the House of Israel. We of the nations, then, who believe, are rich — our sins are blotted out, we are sons of the Almighty, rich in faith, heirs of the kingdom and eternal glory; but though thus rich, what will not the fullness of Israel be to us! No longer heirs; but actual possessors with Christ, of the earth, the world, and all their glory and treasures, with unending life. Thus the receiving of them will be “life from the dead” — to them and the nations life spiritual, and liberty, and blessings; to us who are obedient, resurrection, transformation, immortality, and glory in the kingdom of God.

A kingdom that is to govern thousands of millions for a thousand years, requires a multitude of rulers, a multitude which it was evident could not be obtained from Judah, through faith in the gospel; God resolved, therefore, to supply the deficiency from among the Gentiles, or, as James expresses it, “to take out of them a people for His name.” This work is still in progress, though almost brought to an end, there being few in society respondent to the divine requirement of a self-sacrificing obedience to the faith. Thus, then, “through Judah’s disobedience, the Gentiles obtained mercy,” that “the wedding might be furnished with guests.”

Israel’s Regeneration

The regeneration of the twelve tribes of Israel, and resettlement of them in the Holy Land, is a grand and important result of the seventh vial outpouring of judgment. When it is consummated, “Yahweh’s servant David will be a prince among them, and be their Shepherd.” They will have stood upon their feet an exceeding great army in their enemies’ lands; and from thence have opened for themselves a way by divine co-operation into the land of Israel, upon the mountains of which they will be, for the first time since the fourth year of Rehoboam, B.C. 982, one nation, and one kingdom, under one King. “They shall no more be two nations, neither shall they be divided into two kingdoms any more at all.” The sanctuary will be in the midst of them, and the tabernacle also; and Yahweh will be their Elohim, and they shall be His people (Ezek. 34:23; 37:10,11,12,22-27). This restitution of all things pertains to the seventh vial, which embraces “the times of” that “restitution of all things which Deity hath spoken by the mouth of all His holy prophets since the days of Moses” — Acts 3:21. Jacob is saved out of his trouble; the yoke of Esau is at length broken from off his neck; and the first dominion, the Kingdom, has come to the daughter of Jerusalem — Gen. 27:40; Mic. 4:8. The vindication of the holy is complete.

Three Significant Events

Russia, Israel and the Vatican are constant news-items. Their divinely controlled destiny inexorably draws them together. Concerning RUSSIA, *The Australian* recently commented on an official visit to Yugoslavia by Soviet leader, Mr. Gorbachev, who stated: "East and West European leaders now had a historic chance to reunite their continent and let their people 'live really well'." He denied that this was merely a Russian stratagem to "divide the Western Alliance" (NATO) but criticised the West for preventing Eastern bloc countries from participating in common economic markets, and particularly, "from obtaining advanced technology with military applications from the West." Russia is thus endeavoring to embrace Europe in its control. Gradually, and unwittingly Europe is moving toward its ultimate destiny when political and economic barriers which divide it will be removed.

Another news-item refers to the invitation from the Russian Orthodox Church to the VATICAN to "send a delegation to the Soviet Union for celebrations in June to mark 1,000 years of Russian Christianity". These celebrations commemorate the year AD 988 when Vladimir, recognised as the first prince of the Russians, forcibly baptised the citizens of Kiev in the river Dnieper converting them into Byzantine Christianity. This followed the actions of Constantine, who changed his religion from paganism to pseudo Christianity, honoring a "God whom his fathers knew not" (Dan. 11:38). His city, Constantinople, became the political centre of the Roman Empire, and it was the religion and magnificence of this city which later impressed Vladimir. The latest *Time* magazine lauds the proposed commemoration, and reports that

Christianity is on the upsurge in the Soviet Union, to the extent that it now receives official toleration. A recent edition of the *Adelaide Advertiser* reported that the Soviet Red Army chorus "sang Ave Maria for Pope John Paul 2nd, and received a Papal blessing in Russian for their families" — one more sign of how the Papacy has loosened up since the Pope was elected ten years ago as the first non Italian Pope in 455 years.

News from ISRAEL highlights current Palestinian unrest, a problem which brings the nation another step towards Armageddon. However, a recent item illustrates the way in which Israel imitates the other nations round about! "The Israeli Parliament has legalised homosexual acts between men over the age of 18 despite a biblical ban on sodomy" reports the *Adelaide Advertiser*. Significantly this law has been passed by the Knesset (Israeli Parliament) on the eve of Israel's 40th year of nationhood, and indicates that, left to themselves, they would forget their divine heritage. Yahweh warned of such consequences: "Ye shall not walk in the manner of the nations which I cast out before you: for they committed all these things and therefore I abhorred them." The evil character of Sodom has made its inroads even into the nation called by God.

Such events clearly indicate that Yahweh's hand is moving amongst the nations to bring about His will. We are privileged to see this, knowing that "Yahweh will do nothing, but He revealeth His secret unto His servants" (Amos 3:7). With such privileges, however, comes responsibilities: to not only be watchers and hearers, but doers also! (Matthew 7:21-27).

W.J.McAllister

COMMUNICATIONS

IN WHICH THE EDITOR HOLDS CONVERSATION WITH READERS NEAR AND FAR

More About Jephthah's Daughter

"I was concerned to read in the March *Logos* that, under the heading of *The Anquish of a Vow* the Editor accepted that Jephthah's daughter died as a sacrifice...As the Editor asks 'why would Jephthah, an acknowledged man of faith vow to offer a human sacrifice when the Law forbid it, and Joshua 9:15 is quoted in support. But the passage is to do with a covenant (translated from 'berith'; in the AV as 'league') and an oath not a vow. The covenant in Joshua 9 had to remain because the oath was sworn in the name of the Lord (Josh. 9:18-20). Therefore, the passage is irrelevant to the subject of vows. Furthermore, a first-born vowed (or consecrated) could be redeemed (Lev. 27:4; Num. 3:44-51)...Jephthah should have repented of his vow and ask for forgiveness, because observance of it involved further sin, assuming his vow meant offering a human sacrifice. However, the text of v.31 in the Hebrew reads: 'whatsoever cometh forth to meet me from the doors of my house shall be the Lord's AND I will offer up to Him (God) a burnt offering.' Jephthah promised two things, and not one only. The burnt offering was quite distinct and

separate from the thing (or person) to be devoted. Hence, it was his daughter who was 'devoted' to the Lord; she became a perpetual virgin, and it was the fact that she never married which the daughters of Israel yearly lamented, not the loss of her life. In view of Heb. 11:32-33 it is very improbable that Jephthah would offer up a human sacrifice or even an unclean animal, which was expressly forbidden.

"In v.37 we read that Jephthah's daughter went into the mountains for two months to bewail her virginity. If she knew she was to die in two months, there would be no point in bewailing the fact she was not to be married. V. 40 says 'the daughters of Israel went to lament her four days a year'! *Lament* means to 'talk with' (see margin), therefore she could not have been sacrificed. To spend four days in isolation mourning a person long since dead would be pointless. But if she was alive in retirement and never married as v.39 says, the visits of the companions of her youth would be a source of much consolation to her. All these reasons suggest that Jephthah's daughter was not sacrificed but lived permanently away from her father as a virgin." — H. Mudge (N.Z.)

There are many questions to this incident, and

we accept that no fully satisfactory answer can be given. Readers must determine for themselves as to what they feel is most appropriate. We do not believe, as our reader suggests, that the daughter was a "human sacrifice" but that she died as result of a vow foolishly made. We outlined reasons why we believe the vow required the death of the daughter in our article on page 171. Consider the following points: If the daughter was merely to be given to the work of Yahweh, there would have been no need for her to have remained unmarried. Samuel was "given to Yahweh", yet later married. There would have been no point in her "bewailing her virginity two months" because she could have done that for as long as she liked! Nowhere does Jephthah vow that his daughter would not marry; she declared that that would result when she recognised the extent of the vow (Jud. 11:37). In fact, there was no provision under the law for women to work in the Tabernacle as "devoted". The Law demanded that anything devoted to Yahweh "both of man and beast" must be "put to death" and, unlike the firstborn, it could not be redeemed (Lev. 27:28-29). The men and women of Jericho were thus committed to death in exactly the same way as the daughter. They were "devoted";

so was she. A similar vow was expressed by Israel (Num. 21:2) and this was carried out in death of the Canaanites. We would not suppose this to be a "human sacrifice" in the use implied by our reader; and neither was Jephthah's daughter in similar circumstances. Certainly, we do not believe that God approved such an offering, but rather that it is a matter to be deplored. But it must be remembered, that whilst Jephthah was a faithful and courageous man, he was not perfect. He made a rash vow, and in view of the wonderful victory, felt constrained to carry it out. There is no provision under the Law to put his daughter aside in isolation like a nun in a convent — and if this were what happened, the extreme language used by Jephthah and his daughter, together with the unrestrained sorrow, would seem inappropriate if she were merely living in the mountains.

Further, we are told that Jephthah "did unto her according to his vow" (v. 39) after she returned to her father from the mountain retreat. What was this? If it is merely to send her back again, we are left wondering why she returned?

Our reader draws attention to the margin rendering in v. 40 "to talk with..." This is not supported by the Hebrew, which literally is: "the daughters of Israel go to tell again of the daughter of Jephthah." If they went to talk with Jephthah's daughter, why limit that to four days a year if she were alive? The word "custom" in v. 39 is

really "ordinance" or "law" in Hebrew. One very ancient Jewish paraphrase on this verse adds the words: "And it was a statute in Israel, that no man should offer his son or daughter for a burnt offering as did Jephthah..."

To condemn this young girl to a miserable isolation in the mountains, with four days annual discussion, unable to marry, unable to worship at the Tabernacle, seems a harsher destiny than to "rest in hope of the resurrection." Her request for "two months" reprieve (v. 37) emphasises the solemn duty she felt towards her father in order that his vow for Yahweh's victory might be fulfilled. We will give further comments on another submission next issue (God willing). — Ed.

Wise Guidance

"I am the recording brother of my ecclesia with little experience in such works. Would you furnish me some information on the recording work. I still enjoy your publications and would like to read more" — Bro. I. Ugwu (Enugu).

The purpose of an ecclesia is to develop in each member the Divine likeness, and to witness on behalf of the Truth to an ungodly world. For this reason Noah separated his family and "prepared an ark to the (1) saving of his house; and (2) condemned the world, becoming heir of the righteousness which is by faith" (Heb. 11:7). That two-fold purpose must be based upon a common acceptance of understanding and practice. Such an ecclesia will avoid "contentions" and "speak

the same thing, that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (1 Cor. 1:10). So each member must subscribe to common fundamental teachings. It is essential, for this object, to itemise the teachings that will form such a basis. The Birmingham Amended Statement of Faith is a soundly-written expression of the fundamental doctrines of our community, and should form the basis of each ecclesia. Individual members of the ecclesia should be familiar with, and give assent to, the clauses enumerated therein.

With the Statement of Faith should be a Constitution, which may vary in some particulars from ecclesia to ecclesia, establishing the guidelines by which harmony and development would be achieved. Again, it is important that each member understands his or her responsibility to the ecclesia, and is agreeable to the terms of the Constitution.

It is sometimes necessary to determine matters of practice facing a particular meeting. A vote is taken to determine the will of the majority, such as was done in 2 Cor. 2:6 concerning an issue of fellowship. In those cases, the minority will abide by the decision made, for the sake of harmony. Naturally where fundamental teachings are involved, the "will of the meeting" no longer applies, and is over-ridden by the "expression of the Word".

A great help to the

smooth running of any meeting is found in "The Ecclesial Guide", and we have forwarded a copy to you. Please read this carefully, and if you have any questions, feel free to direct them to us.

The qualifications of a recording brother are important so that the ecclesia might progress. Such requirements are listed in 1 Tim. 3, although the whole epistle is worthy of close attention. Understanding, tact and discretion are excellent characteristics, coupled with knowledge of the Word and wisdom in its application. It will be necessary for you to keep records of decisions made by the ecclesia, to keep the members informed of matters affecting the meeting, and of activities planned. When this is done faithfully, and the Divine requirements maintained, the ecclesia will progress in spiritual things — Ed.

No Change of Style in the "Expositor"

"We were interested as to where Bro. Mansfield finished his writing in the Expositor. Could you supply the page number? The same applied to *The Ministry of the Prophets* (Isaiah), when Bro. Roberts died. It was difficult to see any real change of thought — Bro. T.S. (Qld.).

It is gratifying that there does not appear to be an abrupt change in the style of the magazine following the death of the late editor. We have endeavoured to maintain the same form of expression throughout. For your interest, however, Bro. Mansfield provided notes up to page 225,

concluding with verse 9. The balance of the Expositor has been produced in the same style as formerly, and we are hopeful of continuing this to the conclusion of the Book — Ed.

Fellowship in Australia

"Just received the April Logos and fully endorse Bro. Michael Ashton's report and also your editorial comment. Our prayer is that we may be of one mind, and in fellowship with one another, when our Master returns." — T.G. (Qld).

We await with great desire the wholehearted acceptance of the issues raised. Ecclesias must give urgent attention to their standing on these matters. We must strengthen the Brotherhood, and this can be only achieved when the Unity conditions, to which we have all agreed, are honestly implemented, as Bro. Ashton urged. We understand that the ecclesias visited recently by the group of brethren with Bro. Ashton, are presently examining their position, and we are hopeful of tangible results. Brethren who are not prepared to accept the BASF without reservation, should remove themselves from fellowship, and allow the ecclesias who do, to maintain a wholesome and proper association throughout this country. — Ed.

Queer Religious People?

"You do not need any more letters to express the sympathy we love and feel for our late Bro. H. P. M. We have had Bro. and Sis. Mansfield in our home and have always had very

warm feelings towards them. I lost my brother-husband eleven years ago, when the eldest of our eight children was eighteen, and three were baptised. Now seven are baptised and we thank our heavenly Father that our pioneers were raised up in these last days to bring a revival of the Truth which has been so ably carried on throughout the brotherhood, even to this day. We feel concern for our younger members and children who are growing up in such a wicked world, but have faith that there will be a remnant left of faithful ones throughout the earth. A great burden is placed on the shepherds to maintain a pure doctrine, both in first principles and walk, and we need to shout much warning against the errors around us. We can lift up our heads with joy despite, or on account of, such wickedness, for it is a sure sign of our Lord's near return.

"We live in isolation, but are well-known by those around us in two ways. First we are 'those queer religious people up on the hill' where we have a very large sign at the gate, changed each year, with messages of Hope from the Word. Secondly, our name is a password for honesty and good living, as we strive to bear the Name of the Almighty in word and deed. If any mail comes addressed to 'The Christadelphians' in Kerikeri we always get it, though we live twelve miles out in a rural area. Visitors always know where our house is because of the sign, even

though our road is long and winding, gravelled and with many potholes — and after a seven mile drive up (1200 ft above sea level) it is like a haven in the wilderness.' — Sis. G. Marley (New Zealand).

Your letter was a delight to receive, and an encouragement along the way. It is valuable to see the circumstances of life, though sometimes rather difficult, as being controlled by our God. We do not tire of letters from our readers, and have been greatly strengthened by the wholesome and considerate expressions concerning the late Editor. We are determined to maintain the policy to which he dedicated himself throughout his life. It is the only policy worth having. It reveals the high ideals of the Truth as being the aim to which we must set our steps. Any other achievement in life is mere vanity.

There is much religious quackery in today's world. This has been highlighted in the sad story of American televangelists recently. The double standards seen so grotesquely in the private and public affairs of the leading preachers reveals the utter hypocrisy of their words. The Lord opposed such folly, when he forthrightly denounced the Scribes and Pharisees as "whited sepulchres", "blind guides" and "builders of tombs" (Matt. 23). Our wisdom is to stand apart from the religious machinations of man's philosophy, and apply ourselves to the challenging of error in whatever guise. Even if we are, at present, known as "those

queer religious people up on top of the hill" we can anticipate the day when people will recognise true religion, and say to each other: "Come ye, let us go up the hill, to the God of Jacob, that He may teach us of His ways, so that we may walk in His paths" (Isa. 2). May that day come quickly — Ed.

Heralds Needed in Ghana

"Last year we received a good number of the Herald booklet, 'The Impending Return of Christ, The Only Real Hope for a Distressed World'. We are having a good result as we continue to receive letters from recipients who want the booklet listed as the Special Offer. Presently, we do not have a copy of that title, and I am asking for further supplies of 'World Destiny Revealed by Daniel the Prophet'. May the Lord help and bless all your efforts to reach many with the light" — Bro. T. Ampadu (Ghana).

We are glad to hear of continued response, and pleased to support the work in Ghana through the liberality of our readers. The opportunity to witness is limited by time, for Noah was granted only 120 years for preaching. About the same period has gone by since the days of our pioneer brethren who revived the Truth in these latter times under the good hand of our God. Surely the coming of the Master is nigh, and we shall then see the fruits of our labors — Ed.

Good Company Recommended to a Friend

"We were recently

given a copy of your family magazine *Good Company* for our young daughter from some friends who are Christadelphians. We were very impressed with it, and would like to subscribe to the magazine for our daughter." — Mrs. L. Heels (Vic).

"*Good Company*" is being forwarded to the young lady, and the "Herald" for her mother, in the hope that their impression might develop into something more involved! We congratulate our reader who recommended "*Good Company*" as a means of introducing the Truth. Many different avenues are used by heaven in order to bring the saving Gospel to thirsty hearts on earth — Ed.

Why the Variations of Twelve Names?

"Thank you for supplying the information on the names of the 12 apostles and their meaning. This was most helpful and enlightening. Work on trying to determine the significance of the variation in the sequence of the names was started immediately, and I hope to have some results ready for you in approximately 4-6 weeks (or sooner!). Thank you also for sending a copy of *Ministry of the Prophets; Isaiah*; this was a pleasant surprise — please let me have a *Dictionary of Bible Names*. — Bro. S. Winder (NSW)

The reasons for the variation in the order of the apostles' names are most interesting. We look forward to receiving the results of your studies in due course. — Ed.

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In This Issue

VOLUME 54 No. 8

MAY, 1988

Forewarned is Forearmed	226
The Path of Probation	227
"Can These Bones Live?"	230
Forty Years of Destiny	234
Facing Latter-Day Perils	236
"It Is Finished!"	239
The Voice of Devotion	244
Christ Desires True Friends	245
Pre-Adventual Colonisation/	248
Gentile Obligation to the Jews	249
Three Significant Events	250
Communications	251
Final Word	255
Poem: Good Shepherds	256

A Final Word...

In the word *antichrist*, which is not a classical word, but one especially coined by inspiration, it signifies AN Anointed One *substituted for THE Anointed One*; and therefore an usurper of the rights of the true. This is certainly a hostile position for one to hold, and puts him in antagonism to Christ.

The *germ* which in after ages was fully developed into the Antichrist was *the denying of the Father and the Son* — 1 John 2:22. This denial was in the sense of *not confessing that Jesus Christ is come in the flesh*. All who held this damnable tradition forsook the fellowship of the apostles, and were thus manifested as antichrists.

"Ye have heard," says John, "that the Antichrist comes; even now are there many antichrists. They went out from us, but they were not of us". These were "false prophets," spirits, or teachers. They confessed not that he whom they called Jesus Christ was a man in the flesh common to all mankind, which is sin's flesh — Rom. 8:3. They maintained that he had another kind of flesh, which was pure, holy, and immaculate. They confounded his immaculate, or spotless character, with his maculate flesh. This was a fatal heresy; for if Jesus was not crucified in the flesh common to us all, then "sin was" not "condemned in the flesh," as all the apostles taught; and there has been as yet no sacrifice for sin, and consequently there are no means of remission of sins extant.

— J. Thomas

Good Shepherds

"Besides those things that are without, that which cometh upon me daily, the care of all the ecclesiastias" (2 Cor. 11:28). "Feed the flock of God, taking the oversight thereof, not by constraint, but willingly neither as being lords over God's heritage, but being ensamples to the flock" (1 Pet. 5:2-3). Thus we have a responsibility to maintain proper guidance of those about us, by example, by practical assistance, by words of wisdom. We must be shepherds in our home, family, ecclesia, and so emulate the wonderful characteristics of the Great Shepherd.

Waiting, praying and watching in anticipation!

Often, in self control, foregoing relaxation

Working hard all night in preparation

Seeking from the book of life, education

Churning deep thoughts in meditation

Labouring, in love, for the Father's plantation

Strengthening again, and again, the foundation

Longing from this venomous world, separation

Striving to give the weary, some motivation

Their eyes dark upon their cheeks are stationed

Optimistic, they dwell on the Lord's ascension

To defend themselves, they have much apprehension

Suffering from false shepherds' segregation,

Because they seek only the truth's preservation.

Wanting from personal trials some evasion,

So that they can devote themselves to the flocks' salvation.

From heartache, and pain, they shall have alleviation

When they from the Master receive elevation

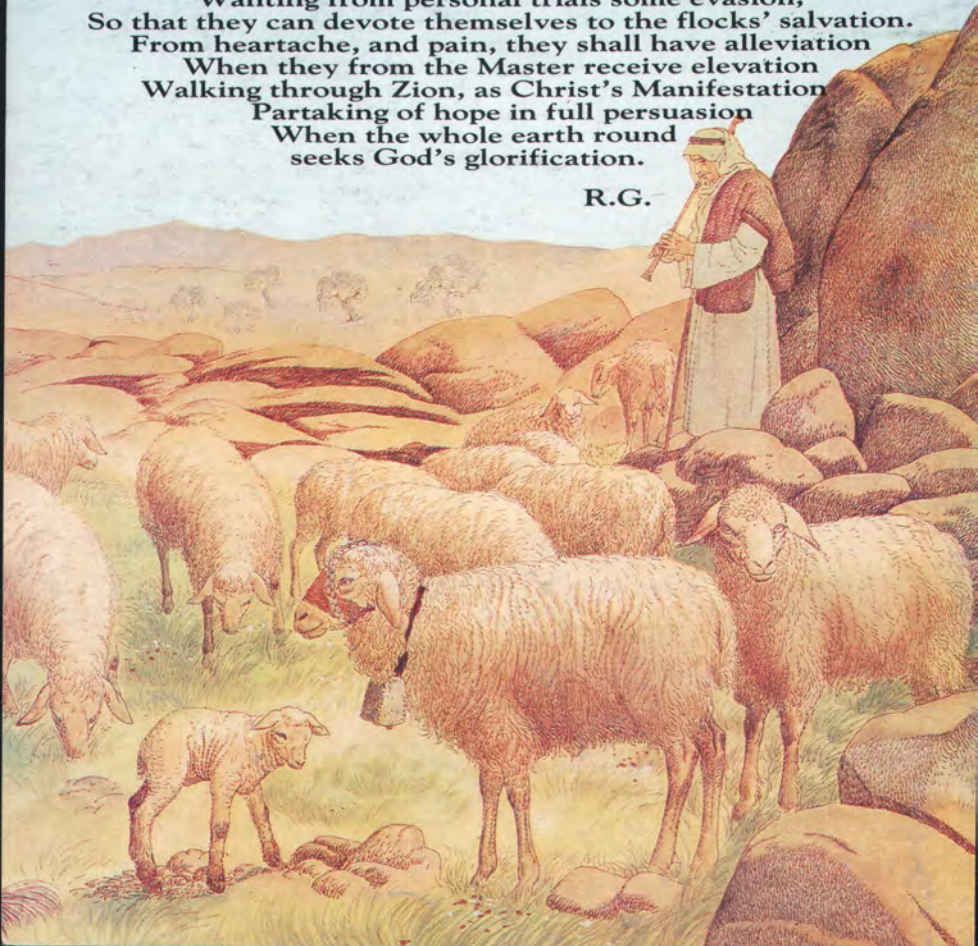
Walking through Zion, as Christ's Manifestation

Partaking of hope in full persuasion

When the whole earth round

seeks God's glorification.

R.G.



Mikveh Israel:
Establishing
the Hope
of Israel



ΛΟΓΓΟΣ

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June, 1988

Character Formed by Truth

You will perceive that in order to possess the things to which we obtain a title by obeying the Gospel, we must also patiently continue in well-doing till the Lord comes, be that event sooner or later; in other words, the interval between believing the Gospel and being baptized, and our departure hence, must be occupied in forming our characters after the model of Jesus; "who is the exact representation of the character of God", and therefore, the very best after which we can aspire. Character and not opinions will be the test of our admission into the Kingdom of God; let us form, then, such a character as we have delineated in the Lamb's Book of Life — the New Testament; and be assured, whether our names be repudiated by our contemporaries, or ourselves persecuted to the deprivation of the means of subsistence, we shall be invested with incorruptible life, and crowned with glory and honour in the future age.

The character we are required to form that we may realise the "one hope of our calling" must be inspired by the truth; that is, the law of the Lord must dwell in us, with the courageous determination to obey it, or live in conformity to it, and to contend earnestly for it, at all hazards. God must be in all our thoughts; and our actions must be shaped with a view to His approbation alone. How will this or that be approved by our Father in Heaven, and not what will the people or their leaders say, should be the only question permitted to stand up between our conceptions and the practice of them. In short, "the grace of God that bringeth salvation" teaches us that "denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in the present world; looking for that blessed hope, even the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works"; it charges "them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on Eternal Life". Such are the things which constitute the character of the man whose religion is pure and undefiled, and who will be accepted when the Day Star shall illuminate the world.

J. Thomas

Overcoming Obstacles

"By little and little, I will drive them out from before thee, until thou be increased and inherit the land" (Exodus 23:30).

In the impetuosity of youth, we attempt to rush up mountains, assuming we have the ability to achieve every objective. There is sometimes a little annoyance at others, perhaps older, who hinder such progress. We will do this, or that; rush here or there, in the accomplishment of our projects. Certainly, determination, dedication and singlemindedness are excellent virtues. They should not be traded for lethargy, laxity and ease. But it is valuable to pause awhile in our mad rush to achieve, and allow the voice of wisdom to be heard.

After Israel had been condemned to wander in the wilderness forty years, and having witnessed the sudden death of the princes who had given their evil report (Num. 14:35-37), the nation determined to show the courage that they formerly lacked! They would rush across the borders into the land! They would show God how obedient they were! "They rose up early in the morning and gat them up into the top of the mountain, saying, Lo, we be here, and will go up unto the place which Yahweh hath promised: for we have sinned" (v.40). Their confession of "sin" was not made from any real realisation of transgression, but disappointment at having lost the land. Their "repentance" consisted of a frantic effort to avoid the punishment, and not in overcoming sin by obedience. Moses urged them to desist from their desire. God was no longer with them. But they refused to listen; and would force Yahweh's hand by their enthusiasm and courage! "They presumed to go up unto the hill top....then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, even unto Hormah" (v. 44-45).

The word "presumed" (Heb. *'aphal*) means, to swell, be elevated, lifted up. Their enthusiasm was generated by their own presumption; they acted as though Yahweh depended upon their efforts. But, in fact, they relied upon their own strength and ability. Moses later reminded the nation, that they had not equipped themselves with the weapons of faith, but "had girded on every man his weapons of war (and) were ready to go up into the hill" (Deut. 1:41). They declared it to be a "light thing", as the word "ready" means. They would not consider the difficulties, and ignored the warning that Yahweh was not in their endeavour.

It is of little value being enthusiastic for things in which Yahweh's purpose is not served. Even in matters associated with the Truth, there is the danger of acting unwisely. The many examples in Israel's history are warning enough. Matters must be viewed from the Divine standpoint; thought and meditation must be given as to whether God is in the work or not; prayer with Him and discussion with those of experience and standing should be sought; and, most importantly, direction from the Word itself must be carefully and thoroughly followed.

In this age of great pressure, when the affairs of life crowd in, as if to snatch from us the moments for contemplation, it is easy to fall into the sin of presumption. We feel the urge to be "up and doing", without always considering the wisdom of our actions. The friends of Rehoboam flocked around the young king to advise him how best to reign. Arrogant, proud and inexperienced they were; and their headstrong advice precipitated the crisis that divided the Kingdom. Rehoboam, in his haste, consulted with everyone but the One he should have sought, and for Whom he ruled. His heedless decision produced a yoke that remained for centuries, and brought great distress to the faithful in Israel.

Yahweh, Who knows each one, has set principles in His Word that can help us mature and develop in decision-making. His way will help us overcome obstacles one by one, until we are strong enough to "move mountains". He declared to Israel that He would lead them to success, if they placed confidence in His way. He would destroy their enemies, smooth their path, secure their inheritance. He would "destroy all the people to whom thou shalt come, and make all thine enemies turn their backs unto thee" (Exod. 23:27). Certainly, this was conditional upon the people responding in faith, for Yahweh will not do for us what we are capable of accomplishing with His strength.

But He further stated that He would not hastily provide their inheritance. Time was needed to prepare them. So He told them: "I will not drive them out from before thee in one year" (v.29). The Divine action might appear "slack, as some men count slackness", but it is not hasty, spasmodic, precipitate, as human action is too often. Men are impatient; God is strangely, wonderfully patient. He will not remove all our obstacles at once. His wisdom sees the need for slow progression in the development of faith and character; and that progression being firmly based in the deep ground of knowledge — lest we be like the seed planted in the stony ground: full of vigour for a short time, and withering when the heat of affliction comes.

So, "little by little I will drive them out from before thee until thou be increased, and inherit the land" (v.30). Here is Divine Wisdom. Yahweh would carefully watch over His people, strengthening them as need and experience develop; preparing them for the next challenge. He is not willing that any should perish, but that all should come to repentance, and will determine the circumstances of life as are best fitted for our personal development.

On our part, we need to exercise care, both with ourselves and with our companions. We, like Israel, must fight together to secure our inheritance. Younger and older must co-operate in this. So the enthusiasm of youth, coupled with the wisdom and experience of the older, can be the means of great encouragement and development. But should those younger rush by, with little care for the sound advice of the older — or those older coldly ignore the needs of the younger, inexperienced members in the Brotherhood — then the sad folly of Israel at Kadesh on the borders of the Promised Land, might be repeated!

There are obstacles to overcome. Let us tread carefully, wisely, honourably, and then we will be privileged to see the remarkable way in which Yahweh will help us conquer, "little by little".

Shachar Mansfield

Editor

The Laodiceans

"Neither Cold nor Hot" (Rev. 3:14-18)

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 that 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 in antagonism with the world without, and the lusts of the flesh within. They would not then be able to say they had need of nothing, for they would most likely find themselves stripped of everything, 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 unction of the Spirit, that they might perceive what, with all their piety and wealth, they were perfectly blind to. The Spirit's eye-salve is 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 be brought to see how wretched, pitiable, poor, blind and naked they really were.

Eureka Vol. 1



COVER

Mikveh Israel

Establishing the Hope of Israel

“The pre-adventual colonization of Palestine will be on purely political principles; and the Jewish colonists will return in unbelief of the Messiahship of Jesus, and of the truth as it is in him. They will emigrate thither as agriculturalists and traders, in the hope of ultimately establishing their commonwealth...” (Elpis Israel, p. 441).

1870 was an outstanding year. The Franco-Prussian war was in progress; the French were defeated at Sedan; Prussian armies besieged Paris; Italy annexed the Papal States and Rome became the capital of Italy.

And a Jewish rural community was established in Eretz Israel.

The Brotherhood at the time was quivering with excitement. Noting, in *The Christadelphian* of that year, the tremendous events in Europe, Brother Roberts commented: “Russia is exhibited in Ezekiel as a ‘guard’ to the various military nationalities that invade Palestine and neighbouring countries under her leadership, which is as much in the nature of a leading ally as a conqueror. It may, therefore, be that these German triumphs will open the way for Russia, in furnishing her with a political leverage in Europe, which by herself she could not acquire. Or should the

tide of success turn for a time in favour of the French, this would give Russia an opportunity of stepping in to the aid of Germany, and (in the event of a returning of the scale), of establishing herself as her ‘guard’, and that of any other nations, which, coming to the aid of France, might fall before the combined forces of Russia and Germany. The details are not revealed.....” But though events indicated alarm throughout the world, with wide-spread feeling of distrust amongst the nations, the time was not ripe for the final consummation. There were other events to occur, and the Elohim had to make preparations for God’s work in the Middle East.

The people of Jacob had to return in a much greater style than was ever envisaged by our pioneers, and, as we have witnessed, it was in the Divine determination that a *State of Israel* exist for a generation.

But there was in that momentous



Model of the original school on show at the Centenary Exhibition, June 1970.

year, a small seed being sown in the Land.

From Business to Farmers

Just east of Tel Aviv, is the Mikveh Israel Agricultural School, a large area of buildings and fields, surrounded by a brick and iron fence, and entered through a large gateway. By the side of the driveway, just inside the gate, there is a well dated 1870, it being the first source of water found in the area. Nearby is a monument to the early endeavors of the Jewish immigrants, as they set about establishing their roots in the Land. There, in all its glory, stands an old plough, a reminder of the first strivings of a fragmented people who struggled back to the land of their fathers — and a testimony to the foundations of the now-flourishing State.

It was as agriculturists and traders that they made their first endeavors, recognising the need to put their roots into the soil! The doctors, financiers, and scientists of Europe had to get dirt on their hands, if they were to create an environment for

Jewry — and this was the importance of the agricultural school.

Mikveh Israel was founded on the initiative of Charles Netter, who visited the country in 1868, and visualized such a school as the beginning of a future network of Jewish villages. In 1870 he obtained a lease of 650 acres of land from the Turkish government, personally receiving the edict from the Sultan in Constantinople. In the summer of 1870, the school was opened. Some of the pioneers in 1882 were trained at Mikveh Israel immediately upon their arrival in the country, and a few months later ten of them set out to found Rishon le-Zion.

During his visit to Eretz Israel in 1898, Theodor Herzl greeted Kaiser William II at the entrance of the school.

Later the school became a pioneering ground for the introduction and improvement of new farm techniques, and played an important part in the later development of the kibbutzim system throughout Israel. Since the 1930's Mikveh Israel has become an important education centre for Youth Aliyah, being able to handle nearly 1,000 inhabitants at a time. It has been instrumental in developing novel techniques in citrus and other farm cultivation, and the acclimatization of many livestock strains.

Symbol of the Future

The name *Mikveh Israel* means "Israel's Hope", derived from Jer. 14:8 and 17:13. It is the Hebrew name for *Elpis Israel*, the title selected by Bro. Thomas to expound the foundation of faith.

The quotation from Jer. 14:8 is part of the prophet's prayer for relief from the drought-stricken, famished years just before the final devastation by Nebuchadnezzar. The cir-



Entrance to the Mikveh Israel Agricultural School.

cumstances fulfilled the prediction of Deut. 28:23-25 of a drought followed by captivity. Under these extreme pressures Jeremiah pleads for Yahweh's mercy: "O hope of Israel (*Mikveh Israel*), saviour thereof in time of trouble, why shouldst Thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night?" Had Yahweh no permanent interest in the land? Was He merely a sojourner, without concern? Of course not, but it was essential to the Divine purpose, that a period of trial be faced by the people, to turn them back to their foundation in Him.

Yet the title used by Jeremiah indicates his confidence that Yahweh would, in His wisdom react to their plight.

Jer. 17:13 highlights the cause of

Yahweh's displeasure: 'O Yahweh, *Mikveh Israel*, all that forsake Thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken Yahweh, the foundation of living waters". The people had rejected God; they would be written in the earth as revolvers, and, unable to quench their thirst, would suffer the privations of spiritual and national drought.

Since Israel had rejected their God, He had turned away from them. For 2000 years, the people have wandered in other

lands. But, significantly, when the first breeze of Jewish interest in Palestine revived, and a few stragglers made their way back, they called their School by the Divine title *Mikveh Israel* — expressive of the confidence and trust the nation should have in its God.

A century later, not only has *Mikveh Israel*, "the *Hope* of Israel", continued but the State is established, and the people have become a nation.

It is a sign of the approaching Messiah, for though the Jews have returned in unbelief of the Messiahship of Jesus, shortly, their real Hope will appear, and they will learn of him. For us *Mikveh Israel* will mean our redemption, and the ploughshares of our faith, which we presently use in the preparing of the soil of faith, will be memorialised in immortality.

FAMILY

Heirs Together of the Grace of Life — Ch. 1

The Foundations of Marriage

This series of articles is designed to assist in the preparation of the Bride of Christ to meet her Lord; and the practical outworking of these principles in Marriage. The walk of faith is made easier and more enjoyable by our understanding of God's ways. His ways are both practical and spiritual, for in all the natural features of daily life are lessons for the divine. Marriage is no exception to the rule. To benefit from marriage, the partners should know the foundation truths of Genesis 1-3, and understand the principles that are taught there. The application of these principles in our lives reveals whether we understand in faith or not. If we believe the Word of God, then that belief will be seen in daily life, and especially within the marriage bond. The reverse is also true. Marriage will quickly reveal any lack of faith when the partners are grappling with the daily issues of life.

Modern society views marriage as some frightening spectacle which burdens partners with added responsibility, and offering little in return. Therefore society suffers the inevitable consequences of its folly. The deterioration of moral standards is the result of an irresponsible, humanistic, self-centred way of life devoid of the directing influence of the Word. If the world suffers the results of such folly, what of saints who, knowing the Truth, neglect to apply it in everyday life?

Our purpose in this chapter is to consider some of the principles of Genesis 1 in regard to our relationship with the Lord Jesus Christ, and in the marriage state.

Light and darkness represent good and evil. Light challenged darkness when the Word declared: "Let there be light, and there was light" (Gen. 1:3). This power of the spoken Word in the beginning to bring light out of darkness must be repeated in the creation of a new man in Christ, and in the formation of the husband/wife relationship. Without that Word of authority,

chaos will dominate, and in the absence of light, darkness will remain. When brethren and sisters experience disorder in their lives, it is because of the absence of the Light of the Word.

Light is Good

Marriage is based upon the principle of separation or holiness. It is the husband's privilege to develop

this by the sanctifying influence of the Word of God (Eph. 5:26-28). Since the Word first taught him to be separated to Christ, he then understands what he must do for a sister in Christ as they prepare for marriage. So "the entrance of Thy words giveth light" (Psa. 119:130), and as the young couple study the Word together, they discover its power to unite and its power to divide. They see God's Word dividing light from darkness as they develop together in the Truth, rejoicing in the sharing of their understanding.

In this, they take the first steps to sanctification, and, discovering that "light is good", laying a firm basis for a happy, satisfying and God-honouring relationship together.

Compatibility in Understanding

The work of marriage is creative, both of character and life. In His wisdom, Yahweh divided the light from the darkness, and expects His children to maintain this principle in every aspect of their life. Any friendship must uphold this truth, and wisdom appeals to the young man to "forsake the foolish and live; and to go in the way of understanding" (Prov. 9:6). Thus, a relationship may only be contemplated between believers who have already espoused themselves to the way of light, and who know how to be holy to their Lord.

A foundation lacking substance will crumble when the inevitable pressures of life test it.

Marriage is a serious commitment, and demands as much thought before entering into it, as does baptism. Remember the parable revealed when Moses smote the Rock in the wilderness a second time? He failed to receive the promised inheritance because, by his actions, he frustrated the parable. Therefore to

maintain the examples within the parable, Moses suffered for our sakes that we might learn not to "crucify the Son of God afresh." Marriage is also a parable, just as important to our spiritual welfare. It depicts our relationship with the Lord Jesus, and can therefore be enriching in our walk to the Kingdom. If we change the Divine patterns in the parable of marriage, we will suffer every whit as did Moses. The distress, the rejection, the feelings of isolation, the hollowness of failure, will all be there!

Of course, perfection is not demanded before marriage is considered, for then none would marry! However, God does require a careful consideration of the obligations undertaken when two people agree to join as husband and wife. Let light prevail, and the goodness which Yahweh declared in the beginning will bring about that state of holiness through the sanctifying influence of the Word of God.

Rulership and Dominion

Two types of minds were created in the beginning. One was the animal mind, sensual in its capacity, without moral sentiments, and unable to comprehend spiritual ideas. Unable to see the difference between right and wrong, it could not be appealed to on any other basis than reward and punishment.

The other was the "likeness of the Elohim", a mind capable of being "taught of God". With this capacity man could absorb spiritual ideas and become motivated to a life in harmony with Elohim.

These two types of mind require two different approaches to education. One is "Dominion", the other is "Rulership", and we are introduced to both in Genesis 1.

Dominion, which man was given

over the animal kingdom, involves the process of subjugation, or compelling to submit. Compulsion is the means of controlling an animal mind not responsive to an appeal to conscience. But mankind has resorted to using Dominion against his fellows; and the world is full of violence as man tries to control his associates through the means of subjugation. Consequently, the beautiful, exalted thoughts of which the human mind is capable of absorbing, have fallen into disuse because of sin and ignorance. In their place a system of animalism has arisen which cannot reflect the Divine character of Yahweh.

Understanding Rulership

Rulership, as the Hebrew word, *marshal*, implies, involves forming an opinion of right and wrong. It describes part of God's sentence upon Eve: "thy desire shall be subject to thy husband and he shall *rule* over thee" (Gen. 3:16). Rather than being the control of an animal mind by compulsion, it was to be part of her means of restoration.

The term *desire* (v.16) has the idea of complete restoration: mentally, morally, physically. Her mind was to be restored to think like the Elohim. Her life was to demonstrate that restored relationship with Yahweh and her husband. Her body was to know by experience the power of her husband to restore her physically. All three responsibilities of her husband were, however, but a parable of the greater work of restoration in the Lord Jesus Christ. In his wonderful work, depicted within the Parable of Marriage, all thoughts of "dominion" or compulsion are removed; and "rulership" accomplished by satisfying the mental, moral and physical needs of the partner become uppermost.

Paul describes this process as willing submission because of true love (Eph. 5:21-22). Rulership of the mind is an important feature of a successful relationship whether it is between a husband and wife, or Christ and his Bride. We are taught how to practise this principle in Gen. 1:16,18; 3:16.

Ruling the Heavens

The purpose of the "two great lights" in the beginning, was to "rule" over the day and night; to divide light from darkness.

It was the Word that brought the light; and in parable both orbs are identified with the Word. The Lord Jesus is described as "the Word made flesh" (John 1:14), having the fulness of glory, being "full of grace and truth." He is the Sun of Righteousness that arises with healing in his beams (Mal. 4:2), and is thus represented by the sun in the heavens. The moon represents those who lack their own power to generate the light, yet are able to reflect his glory. It is important to realise in this relationship between sun and moon, that when the sun is present, the glory of the moon is surpassed, for she has no glory of her own. She has only the ability to reflect the glory of the sun. But when the sun is no longer seen (during the night), its power is still revealed by its partner in the heavens: the moon.

This principle is basic to our relationship with the Lord; and as a foundation for a successful marriage; for "God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us."

For this reason, the declaration to Eve in Gen. 3:16 used the word, to "rule" (Heb. *mashal*, to rule with the mind), rather than "dominion" (Heb. *radah*) which involves compulsion and fear.

Marriage (and our relationship with the Lord) is on the basis of the sanctification of the mind through the Word of God, and our ability to reflect that Word in the practical issues of life. The purpose of marriage is to bring forth a Godly seed, that Yahweh might be glorified (Isa. 62:1-4). Whatever the circumstances of marriage, whether the husband is fulfilling his role or not, the wife is not given licence to generate her own glory — but should rather be a reflection of the glory of her Lord, and "whose adorning, let it be the hidden man of the heart in that

which is not corruptible" (1 Pet. 3:1-4).

The truth, therefore, must be the uniting factor in marriage. Whether the relationship be that of a young baptised couple preparing for marriage, a couple happily married, a couple experiencing marriage difficulties, or a brother or sister contemplating their relationship with the Lord Jesus Christ — all will benefit by a thoughtful meditation upon these foundation principles. In the natural creation provided by the Hand of the Creator, is the parable of successful life; for since the "heavens declare the glory of God and the firmament sheweth His handiwork" so by His statutes "is thy servant warned, and in keeping of them there is great reward" (Psa. 19:1,11).
B. O'Grady (NZ).

Family Harmony

Husbands, love your wives, and be not bitter against them". Men who are unkind, churlish, and neglectful in their behaviour towards their wives will doubtless one day rue it. Predisposition in either of these directions should be manfully attacked and overcome. After Christ, a man's wife should come first in his affections and considerations. The commandments are very definite upon the matter. The wife is to be loved (even as a man would love himself), cherished, nourished, and held in honour (Eph. 5:28,29; Col. 3:19; 1 Pet. 3:7). A husband's duties do not begin and end in providing temporal necessities. He has to bear in mind that his wife is a joint heir with himself of salvation. He has to dwell with her "according to knowledge". He has to be circumspect: to study the manifold bearings that his conduct has on her race for eternal life. He has to look to her spiritual requirements: to help her to get to the meetings, and secure time for reading. He should also endeavour to arrange for profitable companionship for her. "The husband is the head of the wife", and should therefore form a worthy example to her. The fear of displeasing her should not influence him to forego the obligations and calls of the truth. Neither should that motive cause him to refrain from giving faithful counsel or timely reproof. A.T.J.

ATONEMENT

The Pioneers on the Nature & Sacrifice of Christ

Brother Robert's Teaching

Attempting to justify his theory that all Adam's descendants, including Christ, are morally and legally accountable for Adam's sin, J. J. Andrew posed the following questions to Brother Roberts, during the course of their wellknown debate upon the subject. J. J. Andrew is asking the questions; the answers are those of Brother Roberts.

Q.715. How could Jesus have been made free from that sin which God laid upon him in his own nature, 'made in the likeness of sinful flesh', if he had not died for himself as well as for us?

A. He could not.

Q.716. Then he offered for himself as well as for us?

A. Oh, certainly.

Q.717. Is it not clear then from this that the death of Christ was necessary to purify his own nature from the sin power?

A. Certainly.

Q.718. That was hereditary in him in the days of his flesh?

A. No doubt of it.

Q.719. And he as the first one had to undergo purification through his shed blood and resurrection?

A. Certainly, I have never called that in question in the least.

Attempts to try and establish from Brother Roberts' beliefs, as clearly stated in his answers to the above questions, that the human race is "alienated" from God because of fallen human nature, cannot be sustained. When such is suggested, the argument serves only to lead brethren away from the truth of the mat-

ter. Brethren should carefully read and re-read *The Blood of Christ* by Brother Roberts; and *Elpis Israel*, pp. 126-142, (1942 edition), wherein Bro. Thomas makes it clear that our nature "is a misfortune not a crime."

Brother Thomas' Teaching

Some have suggested that, after writing *Elpis Israel* Brother Thomas "modified" his beliefs concerning the Atonement. This is not so.

In *Eureka*, he stated his belief, in these words:

"However perfect and complete the moral manifestation of the Deity was in Jesus of Nazareth, the divine manifestation was nevertheless imperfect as concerning the substance, or body, of Jesus. This was what we are familiar with as the flesh. It was not angel-flesh, or nature; but that common to the seed of Abraham, styled by Paul *sarx humartias, flesh of sin*; 'in which', he says, 'dwells no good thing' — Rom. 7:18; 8:3. The anointing spirit-dove, which, as the Divine Form, descended from heaven upon Jesus at his sealing, was holy and complete in all things; the character of Jesus was holy, harmless, undefiled, without spot, or blemish, or any such thing; but *his flesh* was like our flesh, in all its points — weak, emotional, and unclean. Had his flesh been like that of Angel-Elohim, which is consubstantial with the Eternal Spirit, it would have been unfit for the purpose of the Deity in his manifestation. Sin, whose wages is death, had to be condemned in the nature that had transgressed; a necessity that could only be accomplished by the Word becoming Adamic-Flesh, and not Elohist. For this cause, 'Jesus was made a little lower than

the angels for the suffering of death; that he, by the grace of the Deity, might taste death for every man'. For this cause, and forasmuch also 'as the children (of the Deity) are partakers of flesh and blood, He also himself likewise took part of the same; that through death he might destroy that having the power of death, that is, the *diabolos*,' or elements of corruption in our nature, inciting it to transgression, and therefore called 'Sin working death in us' — Rom. 7:13; Heb. 2:9,14.

"Another reason why the Word assumed a lower nature than the Elohistic was, that a basis of future perfection might be laid in obedience under trial. Jesus has been appointed Captain of Salvation in the bringing of many sons to glory. Now these sons in the accident of birth are all 'subject to vanity,' with inveterate propensities and relative enticements, inciting and tempting them to sin. A captain, therefore, whose nature was primarily consubstantial with the Deity, could not be touched with the feeling of their infirmities. He would be essentially holy and impeccable, and of necessity good. But a necessitated holiness and perfection are not the basis of exaltation to the glories of the Apocalypse. These are to be attained only by conquest of self under trial from without, by which "they come out of great tribulation" — Apoc. 7:14. Its promises are to those who overcome, as their captain has overcome, when it can be said his victory is apocalyptically complete — Apoc. 3:21; 11:15. Hence, then, 'it became the Deity to make the captain of the salvation of His many sons perfect through sufferings, and to effect this, he must be of their primary nature, that when the Great Captain and his associates shall rejoice together in the consubstantiality of the Deity, they may all have attained to it upon the principle of voluntary obedience, motivated by faith, and maintained in opposition to incitements within, and enticements and pressures from without. The flesh is, therefore, a necessary basis for this; and making it possible for him to be tempted in all points according to the flesh-likeness, without sin. Hence, though the son of the Deity, and Heir of all things, yet he learned obedience by the things which he suffered; and being made perfect He became the author of *aion*-salvation unto all them that obey him — Heb. 4:15; 5:8".

However, let there be no misun-

derstanding concerning Brother Thomas' clear definition of the perfect character of the Son of God. He wrote:

"Perfection of character was first manifested in Jesus, who was faultless before the Deity. The character of Jesus was the character of the Deity — a mirror in which was reflected the moral attributes peculiar to him, the Word, before manifestation in flesh" (*Eureka*, Vol. 1. pp. 106-7, Logos edition).

Why do some *avoid* the language and terminology used by the Pioneers in expressing their understanding of Scripture concerning the Atonement?

There can be a number of reasons: to reject their teaching; to distort their beliefs; to employ less definite and broader terms in order to accommodate those who find the clear and unambiguously stated beliefs of the Pioneer brethren to be objectionable. Or, it may be as a result of inexperience, or a misguided sense of what is right.

We cannot agree with such mistreatment of the teaching found in such fundamental Christadelphian works as *Elpis Israel*, *Eureka*, *The Law of Moses*, and *The Blood of Christ* — to name a few of those works which, for nearly one and a half centuries, have led many men and women, whose minds would otherwise have remained darkened "through the ignorance" that was "in them", to a clear and enlightened understanding of those things "concerning the kingdom of God and the name of Jesus Christ".

We have been disturbed to hear brethren, expounding upon the subject of the Atonement, introducing terms and expressions which are not clearly and concisely in harmony with the teaching of our Pioneer brethren. Such an approach may result in the usage of figures of speech not readily equated with the

teaching of Scripture.

One of the most commendable attitudes of our Pioneering brethren was their willingness to forthrightly and directly expound their beliefs which were based fully upon their understanding of the inspired word.

Rather than cloud the minds of brethren with effete and hazy language which is liable to misunderstanding or misrepresentation, it should be the unchanging policy of

brethren to state clearly the plain teaching of Scripture upon this all-important doctrine, thereby following the worthy example of our Pioneer brethren.

This is the continuing policy of *Logos*, and we commend all brethren and sisters to emulate the unclouded disposition of brethren Thomas and Roberts in their understanding and exposition of the word of life.

— John Ullman.

Words and *Words*

It has been well said: "The pen is mightier than the sword", for the pen inscribes ideas, conquering the mind, whereas the sword only touches the body. If words transmit ideas, it is important that those words be few, concise, and pure. Paul warned: "Hold fast the form of sound (Gr. Hugiaino — healthy, wholesome) words, which thou hast heard of me, in (that) faith and love which is in Christ Jesus" (2 Tim. 1:13).

The Apostle urges us to retain the distinct pattern of words explaining the fundamentals of the truth, passed on to Timothy as a Divine Witness. If this was important when the Holy Spirit was active through Spirit-guided Elders within the Ecclesia, it is doubly so today.

This warning to Timothy challenged those who were introducing into the Ecclesia other "forms of words" to explain Christ's work, thus corrupting clear Apostolic teaching (see ch. 4:3-4; 1 Tim. 6:3-5). The multi-headed monster of "Christendom", grew from these blasphemous, corrupt forms of words.

Jewish Legalism & Greek Philosophy

There were two main channels of "the thinking of the flesh" intruding upon the first century Ecclesia. The Apostles contended earnestly against such, repudiating their forms of words (1 Tim. 6:3-5).

JUDAISM imposed a legal explanation upon Jesus' work, wrongly teaching the need of circumcision and works of law for salvation (see Acts 15:1; Gal. 5:1-4); their forms of words were flouted through God's Ecclesia, corrupting the clear and wholesome words of Apostolic Teaching. The Apostles branded

this as "fair speeches" (Romans 16:18); "false words", and "damnable heresies" (2 Pet. 2:1-3).

GREEK PHILOSOPHY imposed its special "thinking of the flesh" upon Jesus' work, blasphemously teaching that Jesus did not come "in the flesh" (1 John 4:2-3). In special forms of words they asserted that Jesus was a clean, pre-existent "Son," free from the emotions of his body. The Apostle branded this as "enticing words" (Col. 2:4).

There was great agitation within the first century Ecclesia over these forms of words, and the Apostles instructed it: "from such withdraw

thyself" (1 Tim. 6:3-5), charging such to be silent (2 Tim. 2:14).

Repetition Today

Jewish legalism and Greek philosophy succeeded in thoroughly corrupting the Truth of God, apostolically established in sound and wholesome words. From their vicious and successful inroads arose the ugly cancer of the State and Dissenting Churches of modern Christendom: their baneful influences, moreover, also attack the Ecclesia of God in every age.

There is an urgent need to give careful thought to, and then "hold fast the form of sound words" concerning the whole work of Christ.

The Atonement

Within the Ecclesia today LEGALISM rears its ugly head in the "J.J. Andrew teaching (see *The Unity Book*, pp 66-71), while the PHILOSOPHIC "thinking of the flesh", under its modern guise, "The Clean Flesh Theory" — muddles the

clear and sound words of Apostolic teaching.

Both of these modern, mischievous theories (with various fine twists), have their own special forms of words.

To enter along their tortuous paths, many brethren and sisters find a perplexing and distracting strife about words beyond their power to negotiate.

This was never God's intention.

The whole atoning work of Jesus of Nazareth, The Son of God, is designed of God to be within the grasp of every brother and sister. The clear Apostolic teaching is proof of such.

Since there is a vital need to "hold fast the form of sound words" today, let such works as "*The Blood of Christ*" by Bro. R. Roberts, and the two articles upon The Atonement by Bro. Carter in "*The Unity Book*" be read, and re-read. Therein is found sound words, simply and clearly expounding the wonderful work of Yahweh in His Holy Son, the Lord Jesus Christ. W. Excell (S.A.)

"The Simple Believeth Every Word"

(Proverbs 14:15)

"There is a certain kind of simplicity that is good" — simplicity concerning that which is evil (Rom. 14:19). But to be simple in the sense of the proverb, is evil. To be simple in this sense is to be undiscerning. What we hear requires discernment as to whether we receive it or not: and this discernment comes of experience and reflection. Most of the talk that goes on among men is mere babble. Even things untrue, or most inaccurate, easily get into circulation and credit, with the common run of people, and if you trust to the echoes of common talk you will certainly be led astray — grievously so, sometimes — especially so as affecting matters of divine principle. Exercise discernment: make sure of the foundations, before committing yourself. Be not of the simple, who believeth every word. On the other hand, do not belong to that other, but more pretentious class of simpletons who believe nothing, unless their own precious eyes have seen. Nothing requires less capacity than unbelief: it is the highest exercise of the finest faculties of the human organisation, that enables the mind judicially to extract conviction from evidence that may lie scattered far and wide. R.R.

SEPARATION

Vessels of Vengeance

"The vengeance of Yahweh and the vengeance of His Temple" (Jer. 51:11).

When the vessels of the tabernacle and temple, typifying faithful brethren and sisters in Christ, are desecrated by Gentile association, the vengeance of Yahweh is poured out on a Gentile empire.

When Babylon desecrated the vessels of Yahweh's temple its mighty empire was overthrown! Yet of all the beautiful, symbolic and valuable articles and pieces of furniture in the temple — why were the vessels so important?

The tabernacle was Yahweh's dwelling place in the midst of Israel and the place where He met with His people (Exod. 25:8,22). Therefore Moses was given very explicit details of the construction of the tabernacle and its furnishings:

"According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments (vessels) thereof, even so shall ye make it" (Exod. 25:9).

"Pattern" comes from a root, to build, and means a structure or model. This "pattern" had been shown to Moses on Mount Sinai as the angel walked him through a model of the tabernacle to ensure that he understood all the details of the construction.

View with Care!

This instruction to Moses is recorded seven times in the scriptures of truth; the last one is in Paul's record when Moses is "admonished of God" (RV "warned of God"):

"See, saith He, that thou make all things according to the pattern shewed to thee in the mount" (Heb. 8:5).

There are two significant words in the passage in Exodus 26:30 —

"thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount".

"Fashion" comes from a root to judge, and means a verdict pronounced judicially,

especially a sentence or formal decree related to divine law. Coupled with this, is the verb "shewed", translated "look" in:

"And look that thou make them after their pattern which was shewed thee in the mount" (Exod. 25:40. Vessels are mentioned in the preceding verse).

"Look" and "shewed" are the same words in the Hebrew and they are very important. Moses was certainly not cautioned to simply gaze upon the work of his craftsmen and admire it! He was commanded to closely examine every detail to ensure it was a perfect replica of the model. He was given the divine edict, as is indicated in the second account of the construction of the tabernacle in Exodus:

"And Moses did look upon all the work, and behold, they had done it as Yahweh had commanded, even so had they done it, and Moses blessed them" (Exod. 39:43).

Again, we have the same word "look".

The Divine Parable

The tabernacle foreshadowed the redeemed: "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people" (Rev. 21:3); and, typically, exhibited Emmanuel: "God with us" (Matt. 1:23). The divine structure was a parable of that which God desires in us, foreshadowing the principle of God manifestation in Christ Jesus and the redeemed. Compare Heb. 9:9 where "figure" means parable.

Therefore, when Moses "did look upon all the work" he examined every piece and every part, carefully comparing it with the model he had been given, the details of which would be impregnated upon his mind and memory. He would reject any

work having any flaws or not meeting the divine specifications. In this he foreshadowed the Lord Jesus Christ as judge, carefully scrutinizing the tabernacle "not made with hands" (2 Cor. 5:1). Yahweh is the great Architect; His work is the development of a righteous character in each believer through the influence of His Word:

"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10).

The Greek for "workmanship" means a thing produced with design, the unlovely clay made lovely by the divine pattern.

Look and See

The word "look" in Exodus 39:43 is translated "to see" in Genesis 11:5:

"And Yahweh came down to see the city and the tower which the children of men builded".

The angel manifesting Yahweh's Name and power, did not descend and say to himself: "My, that's quite a tower!" Instead, he examined it to determine whether it reflected the Divine image. It is the same judicial judgment following a critical scrutiny of that which flesh had made in order to "make us a name".

Again, there is a most significant usage of the same word "to see" or "to look" in the long chapter of Leviticus 13, which spells out in great detail how the priest would detect leprosy in a man. Out of about ten different words in the Hebrew for "to see", the only one used in Leviticus 13 is the one under consideration and it is used no less than 30 times in 59 verses. For example:

V.3 "And the priest shall *look* on the plague"; v.5 "And the priest shall *look* on the seventh day"; v.7 "he shall be *seen* of the priest again"; v.10 "And the priest shall *see* him"; v.13 "And the priest shall *consider*"; v.14 "And when raw flesh *appeareth* in him" — etc. etc.

As Moses examined the elements of the tabernacle, so the priest critically and carefully, sometimes over a period of three weeks, looked for the sign of leprosy. If leprosy is found then the judgment is uttered: "he is unclean: he shall dwell alone; without the camp shall his habitation be" — and the individual is banished for life outside the camp, doomed to slowly perish from this hideous, creeping disease

and forced to cry "Unclean! Unclean!" through all his remaining days.

Our great High Priest and Judge, the Lord Jesus Christ continues this work as he determines whether or not sin has permeated our lives and rendered us unclean.

Willingly with His Heart

Concerning the construction of the sanctuary, we read:

"Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering" (Exod. 25:2).

The offering is a heave offering (see margin) which means his heart impelled him. Every member of the ecclesia, the nation of Israel, brought willingly and joyfully, something of his material possessions which was then fashioned by skilled craftsmen into the sanctuary which ultimately represented the nation. *The work of their hands became an exact representation of themselves!* So it is with the ecclesia today. Whatever each member brings, determines the kind of ecclesia we have. If we bring of our time, our abilities and our resources willingly and joyfully, because our hearts impel us, we shall have a strong, vibrant, living, growing ecclesia. But if we hold back some of our resources and give only because we know we are expected to, with half-hearted attendance at ecclesial meetings, preferring to devote more time, energy and resources to our work and recreation, rather than to the ecclesia of God, then our ecclesia will be weak, ineffective in nourishing the spiritual life of its members, and half dead. Our ecclesia is what we make it.

The Vessels

We have already noted in the instructions to Moses: "Let them make me a sanctuary... after the pattern of the tabernacle, and the pattern of all the instruments" or vessels (Ex. 25:9). Of all the furnishings of the tabernacle with which we are so familiar: the ark, the cherubim, the lampstand, the table of incense, the table of shewbread — not one is mentioned! Instead, it is *the vessels* which are singled out; the little, pure gold ash-pans or receptacles for live coals, ashes or wick impurities. Why only the vessels?

When the apostle Paul writes about "the light of the knowledge of the glory of God in the face of Jesus Christ" he reminds us

that we have this treasure in earthen vessels" of gold?

In 1 Kings 7:48-50, Solomon "made all the vessels that pertained unto the house of Yahweh." These were of gold whereas those that Hiram made were of brass. But in chapter 8:4 we read "they brought up the ark of Yahweh and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle", leaving the impression that the vessels of the tabernacle were added to those Solomon made for the temple.

The Vessels to Babylon

Immediately in the commencement of Daniel's prophecy certain significant information is given:

"And the Lord gave Jehoiakim, king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god" (Dan. 1:2).

Note: this heathen emperor took the vessels from "the house of God" and put them into "the house of his god!"

2 Kings 24 has a lengthy list of all the captives, king's wives and relatives, men of might, craftsmen and smiths that were taken into captivity; "none remained, save the poorest sort of the people of God". But in Daniel 1 none of these is mentioned. Again, there is no mention in Daniel of the ark, cherubim, lampstand, tables of incense and shewbread. Of all the vast wealth in gold of the furnishings of the temple; of all the resources of thousands of people carried off into captivity — nothing is said in the introduction to Daniel! Simply, the vessels.

Similarly, in the Chronicles account:

"Nebuchadnezzar also carried of the vessels of the house of Yahweh to Babylon, and put them in his temple at Babylon" (2 Chron. 36:7, also vs. 10, 18).*

Again, from "the house of Yahweh" to "his temple"! And again, of all the valuables taken from Jerusalem to Babylon, only the vessels are mentioned.

Ezra is identical in its emphasis; but this time moving from one dynasty to another: from Nebuchadnezzar to Cyrus:

"Also Cyrus the king brought forth the vessels of the house of Yahweh, which

Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods" (Ezra 1:7).

The 70 years captivity is over. The Jews return to their homeland, but of all the great wealth of the temple and the tabernacle taken into captivity, the only items mentioned are the vessels; and for the third time we are told of their desecration: from "the house of Yahweh" to "the house of his gods."

Ezra 5 records the letter the Persian officials sent to Darius enquiring as to the Cyrus decree. The only objects mentioned from the temple are the vessels. In Ezra 6, the reply from Darius confirmed the decree of Cyrus that the vessels were to be returned. In Ezra 7, a letter from Artaxerxes to Ezra authorized the return of the vessels.

Nebuchadnezzar, Cyrus, Darius and Artaxerxes. Four heathen kings over two Gentile empires — and of all the magnificent furnishings of the temple, only the vessels are mentioned!

But wait, the record is not yet complete.

In Jeremiah 25, the prophet had foretold the 70-year captivity and desolation. Now, in chapter 27 he confronts the false prophets and condemns their lies. And what is his subject? The vessels of the temple:

"Hearken not to the words of your prophets that prophesy unto you, saying, Behold, the vessels of Yahweh's house shall now shortly be brought again from Babylon: for they prophesy a lie unto you" (v. 16).

"Yea, thus saith Yahweh of hosts, the God of Israel, concerning the vessels that remain in the house of Yahweh... They shall be carried to Babylon..." (vs. 21-22).

He declared that the vessels Nebuchadnezzar had already taken would not soon be returned; and the vessels still remaining in the house of God in Jerusalem would also be carried away, until Yahweh restored them.

Daniel, Chronicles, Ezra and Jeremiah. Their record of the captivity and the desecration of the temple concentrate on one aspect of that desecration alone: the vessels of the temple taken to "the house of his gods".

Jeremiah details the severe judgment of

* In 2 Chron. 36:19 we read that the vessels were "destroyed". The Hebrew is *shachath* which is translated "corrupted" in Gen. 6:12 and elsewhere.

God upon Babylon. The long, well-known chapter begins with:

"Babylon hath been a golden cup in Yahweh's hand, that made all the earth drunken; the nations have drunken of her wine; therefore the nations are mad" (Jer. 51:7).

The title for this article is found a few, short verses later:

"Make bright the arrows; gather the shields: Yahweh hath raised up the spirit of the kings of the Medes: for his device is against Babylon, to destroy it; because it is the vengeance of Yahweh; the vengeance of his temple" (Jer. 51:11).

The Vengeance of Yahweh

Today, we think of vengeance as revenge. Revenge is something we ascribe to the flesh. We may have heard someone mutter: "I'll get even with him if it's the last thing I do!" That's revenge. That is flesh. Revenge is not an attribute of Yahweh, even though we read:

"Wherefore should the heathen say, Where is their God? Let him be known among the heathen in our sight by the revenging of the blood of thy servants which is shed" (Psalm 79:10).

"Revenging" here is, as the margin indicates, vengeance. In Numbers 35 where we read many times of the "revenging of blood", the Hebrew for "revenger" is *gaal*, and that is the work of the Redeemer who, incidentally, must be next of kin (Lev. 25:49). Boaz, a type of the Lord Jesus Christ, was next of kin to Ruth through her deceased husband, and thereby her Redeemer (Ruth 4).

The work of our Redeemer, the Lord Jesus Christ, will be completed at His return when he will avenge the blood of the saints and will free (redeem) us forever from the bondage of sin and flesh. This work of the Redeemer is expressed in Deuteronomy:

"Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people" (Deut. 32:43).

Babylon was overthrown because of the desecration of the vessels of the temple. Towards the end of the Apocalypse we see the finality of Yahweh's vengeance upon the "great city Babylon" (Rev. 18:10,21 — the Roman Catholic system) because of its outrages against the saints ("vessels unto

honour") throughout the Gentile dispensation:

"For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand" (Rev. 19:2).

Then the Redeemed will sing the Halleluyah chorus for the judgments of God will have been poured out on Roman Catholicism, both religious and political, because of their persecution of the saints down through the ages of time.

Desecration of the Vessels

One of the last Old Testament passages in this study brings us back to the book of Daniel:

"Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which his (grand-) father, Nebuchadnezzar, had taken out of the temple... Then they brought the golden vessels that were taken out of the temple of the house of God... They drank wine" (Dan. 5:2-4).

The army of the Medes and Persians, under Cyrus, had diverted the course of the Euphrates river and, at that moment, stood outside Babylon. Impervious to the enemy standing at the gate, Belshazzar and his courtiers, wives and concubines, indulged in idolatrous rioting, and then desecrated the holy vessels dedicated to Yahweh.

"In this drunken condition, the King devised a further act of blasphemous wickedness. Recalling the gold and silver vessels, taken by Nebuchadnezzar from the temple at Jerusalem nearly seventy years before, and perhaps to show his contempt for the predictions of Daniel foretelling the fall of Babylon (cp. Dan. 7:1), the King impiously ordered that they be brought into the banquetting hall, that he and his guests may drink therefrom in honour of his Babylonish gods, and to the humiliation of the God of the Hebrews... though Jeremiah had earlier proclaimed that Jerusalem would fall before the might of Babylon, he had also predicted that 'the vengeance of the Temple' would reach out to take its toll of that God-dishonouring city, and its monarch (Jer. 50:28). Belshazzar evidently knew some of these facts, but chose to deliberately ignore them (see Daniel 5:22-3)" (*The Christadelphian Expositor*, Vol. 12, No. 1, pp 117).

"(Thou) has lifted up thyself against the Lord of Heaven; and they have brought the vessels of his house before thee, and thou and thy lords, thy wives, and thy concubines, have drunk wine in them" (Dan. 5:23).

"Belshazzar had 1) arrogantly set himself up against God; 2) mocked at Him as though He were powerless, by publicly and contemptuously displaying the captured vessels of the Temple; 3) committed sacrilege by profaning them by using them as drinking vessels". (*The Christadelphian Expositor*, Vol. 12, No. 1, p. 124).

For his intolerable blasphemy the evil king lost his life and the great empire of Babylon was overthrown in a night.

"In that night was Belshazzar the king of the Chaldees slain. And Darius the Median took the kingdom" (Dan. 5:30-31).

"They Drank Wine"

They participated in a covenant of fellowship, drinking wine from the holy vessels of the temple, and therefore the judgment of God was poured out upon them. How prophetic of that which is yet to happen to "Babylon the Great, the Mother of Harlots and Abominations of the Earth" (Rev. 17:5); that is, the Roman Catholic system of our day which blasphemes the name of our God and of His Son by its idolatrous worship of Mary, and which has indoctrinated the nations of the earth and made them drunk with the wine of her fornication.

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation" (Rev. 14:8,10).

Thus the 70 year captivity began, and ended, with an act of desecration of the vessels of the house of God.

The True Vessels of Yahweh

In a beautiful and uplifting Messianic passage in Isaiah we find exhortation for the saints of all ages:

"Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, ye that bear the vessels of Yahweh" (Isa. 52:11 RV).

The word for "vessels" is *keli*, which is translated "instruments" in Exodus 25:9 as we saw at the beginning of this study. It is translated similarly in a brief passage describing some of David's fighting men:

"Of Zebulun, such as went forth to

battle, expert in war, with all instruments of war, fifty thousand, which could keep rank; they were not of a double heart" (1 Chron. 12:33).

"Of a double heart" the margin renders "without a heart and a heart" — an unusual Hebrew expression found elsewhere in Psalm 12:3. Rotherham renders this phrase: "they were not of two minds". They didn't have one foot in the world and one foot in the truth. They were soldiers, with sworn allegiance to their King. As soldiers, they were on call twenty-four hours a day, so their time, talents and loyalty could not be shared with another. The phrase has the identical meaning as James 1:8, "A double-minded man is unstable in all his ways". He must be single-minded in the service of his Master, "nothing wavering" (v. 6). Nothing doubting. No unbelief, no indecision, no dependence upon other than God, because a double-mind begets a double heart. Zebulun's warriors had only one heart and that belonged to David.

We, today, who are the vessels of Yahweh, are also soldiers for Christ. "No man (or woman) that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier" (2 Tim. 2:4). Separation is the principle, for our God says to us, "I will be sanctified (separated) in those that come nigh me" (Lev. 10:3).

The apostle Paul quotes Isaiah 52:11, to urge our separation from the world:

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (2 Cor. 6:17).

What is the "unclean thing"? "Clean" means free from any foreign admixture, whether good or evil. The unclean thing is, then, anything of the world we bring into the Truth, or anything that takes us away from the Truth — even though, of itself, it may seem quite harmless. The vessels which were taken into Babylon were desecrated by contact with the world. They were "the holy things" of Yahweh made unclean by association. An older brother, new in the Truth, once asked: "What's wrong with lawn bowling?" Well, there's nothing wrong with lawn bowling. But, if lawn bowling (or hockey, or baseball, or football, or gardening, or watching TV) takes us away from our studies and from the work and support of, and attendance at, the ecclesia of God — then it's "unclean".

Vessels Unto Honour

Paul expresses the same principle, but in different terms:

"But in a great house there are not only vessels of gold and silver, but also of wood and earth; and some to honour and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified and meet for the master's use, and prepared unto every good work" (2 Tim. 2:20-21).

The "great house" is the ecclesia, the dwelling place of "the living God, the pillar and ground of the truth" (1 Tim. 3:15). Yahweh has manifested His Name unto us "that He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory, *even us*" (Rom. 9:23). Brethren today, typified by the pure golden vessels of the tabernacle, are vessels of gold and silver, having a strong faith in the redemptive work of the Lord Jesus Christ in their lives. Others, as wood which is soon consumed in the fires of affliction, or earthenware easily broken under the pressure of tribulation, are vessels unto dishonour or shame.

"If anyone purifies himself from what is ignoble (or shameful) then he will be a vessel for noble use, consecrated and useful to the master of the house, ready for any good work" (2 Tim. 2:21 RSV). The brother or sister in Christ who has eschewed any relationship or association with the system of the great city, Babylon, today; who has heeded Paul's exhortation to "flee from idolatry" (1 Cor. 10:14), idolatry being covetousness and the worship of self, will be "found unto praise and honour and glory at the appearing of Jesus Christ" (1 Pet. 1:7).

Sanctified by Blood

"Moreover he (Moses) sprinkled with blood both the tabernacle, and all the vessels of the ministry" (Heb. 9:21).

There is no Old Testament record of the golden vessels of the tabernacle being sprinkled with blood.

However, Lev. 8:30 states, "And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons ... and sanctified Aaron ... and his sons".

This sanctification of Aaron and his sons in their priestly duties must have been uppermost in the Apostle Paul's mind when he wrote about the "vessels of the ministry" in his Epistle to the Hebrews. The New Testament usage of the word "ministry" confirms this because it occurs with regard to the ministry of believers one with another as a priestly service. We are the vessels of the ministry, the "royal priesthood" of 1 Peter 2:5, and we commence our ministry through the sanctification of the blood of the covenant, for "without the shedding of blood there is no remission (of sin)" (Heb. 9:22).

How significant, then, is the comment by the apostle Paul in the light of our study on the vessels of the tabernacle. The little gold vessels were utilized in association with the lampstand, the altar of incense and the table of shewbread in the Holy Place (Exod. 39:35-38); indicative of our walk in Christ, illuminated by the light of the Word; sustained by prayer, in fellowship with our God. All this is conditional upon sanctification by the blood of the covenant at our baptism.

The instructions to faithful Israelites after the time of Daniel will be fulfilled in spiritual Israel in the Future Age: "And also let the golden and silver vessels of the house of God ... be brought again unto the temple which is at Jerusalem, every one to this place, and place them in the house of God" (Ezra 6:5).

H. D. Bartholomew (Canada)

The Neglected Book

The set against the Bible is mainly due to the assumption that it sanctions the doctrines and assumptions of priesthood. People neither understand nor study the Bible. The common people say, "I am not learned". And the learned people say, "It is a puzzle" (Isa. 29:11,12). Between them it is falling more and more into neglect and disrepute. It is for those who are enlightened to offer a stout front to the universal insanity. It looks as if the Christadelphians would shortly be the only people holding fast to the Bible as the infallible word of God

R.R.



Time Running Out

The time when, then, and the place where, the just and the unjust are to be rewarded, is in the earth at the resurrection. This is the fiat of Eternal Wisdom, which cannot be reversed. But what is the promised reward the righteous shall enjoy? "Of the Lord," said Paul to the saints at Colosse, "ye shall receive the reward of the inheritance." In writing to the saints in Galatia, he says, "The Deity gave the Inheritance to Abraham by promise." By these testimonies we are taught that the subject-matter of the reward is an inheritance, or an estate to be possessed when the time for the fulfilment of the promise shall arrive; and that this estate was given to Abraham, not actually donated and received before he died, but promised to him as an estate to be possessed when he should rise from the dead. "He died in faith," says Paul, "not having received the promises, but saw them afar off, and was persuaded of them and embraced them." And he tells us why he did not obtain immediate possession of the reward: it was because "the Deity has provided some better thing for us, that without us he might not be made perfect." Eureka Vol. 2 Page 729.

Since the latter day revival of the truth, Christadelphians have realised that, prophetically, time is "running out."

We are familiar with Old Testament and Apocalyptic time periods and with the aid of *Elpis Israel* and *Eureka* have been able to determine the epoch in which we live. Apocalyptically called the Sixth Vial period, Bro. Thomas wrote in 1848 concerning it: "The time at length arrived to make *preparation* for the restoration of Israel." This was one hundred years before the nation came into being and ever since generations of Christadelphians have looked to the Middle East with expectation. Time has ful-

filled many of these and proven the accuracy of Brother Thomas' expositions.

We are impressed with the words of the Lord Jesus Christ: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption *draweth nigh*," and "know ye that the kingdom of God is *nigh at hand*" (Luke 21:28,31).

Much that previous generations looked for concerning Israel has come to pass and the nation has celebrated its fortieth year of nationhood. Every Christadelphian recognises that time is running out!

But now, as never before, the attention of the *whole world* is being

focussed on the Middle East. Significant events occurring in the rest of the world are overlooked when the Middle East is in the news.

The elements for World War 3 can be seen developing in this arena. Even the military analysts are saying that "time is running out" (*Adelaide Advertiser* 20/4/88). An article under this heading concludes "The consensus among Middle East experts is that time has run out on the status quo in the Middle East and the world is seeing the result., The result referred to is the increasing violence in Israel and the Persian Gulf which is drawing the superpowers into the area. Previously Russia has been unable to do much because of her commitment in Afghanistan. But this will change as Russia completes its promised withdrawal of troops. On the other hand, America, divided on what to do with

the problems on her doorstep in Central America is united on her determination not to allow leeway with Iran. In fact some Senators urged America to invade Iran because of the threat posed to vital oil supplies. Time will see greater involvement by both super powers as well as others.

Concerning these events Bro. Thomas concludes "From the whole, then, there can be no doubt in the mind of a true believer. He discerns the sign given under the sixth vial as manifestly, and believes as assuredly, that the Lord *is at hand* as they who observed the sun setting in Syrian splendour knew that the coming day would be glorious. Be not deceived, then, by the siren-voices of the peace-prophets. Ere long, the last and most terrible of wars will break out" (*Elpis Israel* Page 387).

Then there will be "time no longer" (Rev. 10:6). W.J.M.

BIBLE MARKING

All the Prayers of the Bible

The Music of Prayer

The Psalms contain some of the most intimate, heart-searching and emotional of all Biblical prayers. Many of them are the personal expressions of the Sweet Psalmist himself, as David opens his heart before his God. Such prayers must be in harmony with the spirit and will of Yahweh, whether words of entreaty, forgiveness or praise. There must be a harmony of thought, as a worshipper approaches the great Majesty of the heavens. Prayer is like the incense offered on the altar. It rises softly, spreading its fragrance over all the surroundings. Prayer sincerely, thoughtfully and humbly uttered becomes a lovely song, gracing both the voice of the offerer and the ear of the listener. Some prayers are obnoxious to Yahweh; He will not hear them (Isa. 1:15). But the prayer of the righteous is His delight (Prov. 15:8). It is such prayers we need to develop, and a study of those recorded in the Word can assist to that end.

117. David acknowledges great sin, seeks forgiveness — 13 words (25:11).

118. David in the depths of despair, seeks Divine care — 95 words (25:16-22).

119. David prays for evidence of God's care and protection from Absalom's insurrection, being full of doubts as to his standing with Yahweh — 183 words (26:1-12).

120. David, in the cave of Adullam, oscillates between confidence and despair — 65 words (27:7-9).

121. David appeals for deliverance from his enemies, and asks for direction in life — 41 words (27:11-12).

122. David, isolated from his people because of the treachery of Absalom, seeks to be strengthened by God — 104 words (28:1-5).

123. David, as a mediator, asks for a blessing upon Israel — 16 words (28:9).

124. David, in response to the tragedy of the census and plague, now offers his praise at the Dedication of the site of the Temple — 59 words (30:1-3).

125. David reviews the great blessings of his deliverance, and rests in the Divine goodness — 118 words (30:7-12).

126. David, experiencing the treachery of his own tribe (1 Sam.26), appeals to Yahweh for vindication — 400 words (31:1-20).

127. David interjects his thoughts, to express thanksgiving for Yahweh's response to his appeal — 28 words (31:22).

128. David, faced with his own sin and depression, turns to Yahweh for forgiveness — 107 words (32:4-7).

129. David, considering the mighty acts of the Creator, asks for His creative works to be experienced in His people — 14 words (33:22).

130. David, fleeing from before Saul, asks for the militant protection of the angels that he might be saved from death — 52 words (35:1-3).

131. David, expressing his confidence in the ultimate vindication of his cause calls upon God to manifest His goodness — 234 words (35:17-28).

132. David, having received the covenant and tasting of God's goodness expresses praise — 148 words (36:5-12).

133. David, at a time of physical weakness, persecuted by his associates and ignored by his friends, makes lament to God as his only means of comfort — 263 words (38:1-22).

134. David, late in life recognises that his own shortcomings have affected his life, now determines to keep his silence and to rely on Yahweh for strength — 205 words (39:4-13).

135. David, in the wilderness finds distress at Ziklag, and places his cause in the hands of God — 310 words (40:5-17).

136. David, hearing of the defection of Ahithophel and the revolt of Absalom, puts his complaint before God for answer — 162 words (41:4-12).

137. David finds himself in the depth of depression makes ardent yearning for the refreshment of Yahweh's ways — 16 words (42:1).

138. David expresses the cause of his depression, and declares he will remember the goodness of God — 48 words (42:6-7).

139. David pleads his loneliness, and claims that he will follow the evidence of God's truth and light — 96 words (43:1-4).

140. David, at a time of military reverse, calls upon God to recall His wonders in the past, and to continue such works for Israel — 149 words (44:1-7).

141. David continues his prayer, after considering the nation's position, and acknowledges its desperate plight — 193 words (44:8b-19).

142. David, in extremity, pleads for the manifestation of Divine power to save Israel, and reveal His mercy — 70 words (44:22-26).

143. Solomon, celebrating the regal marriage, expresses adoration for the King of heaven — 24 words (45:6-7a).

144. Psalmist, extolling the magnificence of Yahweh's throne, injects a voice of adoration at the great work He has performed — 10 words (48:7).

145. Psalmist, raises his voice in praise, as he considers the wonders of Yahweh's power — 53 words (48:9-11).

146. David, stricken with grief at the revelation of his failings, confesses his need of God's forgiveness and cleansing, that he might continue to reflect His ways — 322 words (51:1-19).

147. David, in horror at the evil action of Doeg in killing the priests of Yahweh, asks God to recognise his desire to honor Him — 25 words (52:9).

This Happened in April

A list of daily events collated by Bro P. Gilfillan, as a reminder of a world rushing towards Armageddon, and constituting dramatic signs of the times.

2nd—Biggest international operation of its kind by USA and Italy secures the arrest of 250 people involved in a worldwide drug trafficking ring.

3rd—Israeli troops shoot dead six Palestinians on the eve of the peace mission by US Secretary of State, Mr. Schultz.

4th—130th Palestinian dies in current unrest in Israel.

5th—Two Palestinians are killed in West Bank violence. A Kuwait Airways jumbo jet is hijacked on route to Kuwait and diverted.

6th—New Soviet tank, FST-1, is tested and found to be impervious to all NATO anti-tank weapons; its gun able to destroy any western tank.

7th—Gorbachev lashes panic over his reforms in the Soviet Union. In Israel two Palestinians and an Israeli girl are killed.

8th—Yasser Arafat visits Moscow to speak with Soviet leader, Mr. Gorbachev.

9th—Iran-Iraq military clash on border.

10th—Iraq uses cyanide and mustard gas bombs against Iran; 5,000 dead, 7,000 injured.

12th—Israel expels eight Palestinians, further inflaming passions, according to US critics.

13th—Hijacked Kuwait Airlines Jumbo arrives in Algiers.

14th—Israel's Prime Minister Shamir announces another twenty Palestinians will be expelled from the Land.

16th—PLO chief Abu Jihad is assassi-

nated by Israeli agents in Tunisia; reportedly shot 75 times. His name means "Father of the Holy War".

17th—Israeli troops kill 14 Palestinians.

18th—US naval forces in the Persian Gulf attack six Iranian warships and two Iranian oil platforms.

19th—Iraq-Iran battle for FAO Peninsula sees thousands killed and wounded in an offensive named "Blessed Ramadan."

20th—Iran renews Gulf attacks against neutral shipping.

21st—A reported 500,000 attend Damascus funeral of Abu Jihad, PLO chief and enemy of Israel. Israel celebrates 40th Anniversary of State.

22nd—Iraq celebrates recapture of FAO Peninsula from Iran, marking their most important land victory in five years.

23rd—US orders huge naval force into Mediterranean and Indian Oceans. Five additional ships sail for Persian Gulf.

25th—Israeli court rules that John Demjanjuk is "Ivan the Terrible", a notoriously brutal guard at the Nazi extermination camp at Treblinka; he is sentenced to hang.

26th—Yasser Arafat flies into Syria for reconciliation with President Assad, causing concern in M.E. capitals.

28th—Saudi Arabia severs diplomatic ties with Iran.

30th—Israeli troops gather on Lebanese border in preparation for a military thrust into Southern Lebanon.

"Even so, Come, Lord Jesus"

COMMUNICATIONS

IN WHICH THE EDITOR HOLDS CONVERSATION WITH READERS NEAR AND FAR

Solomon & the Circulation

"I have two problems with the *Herald*. The Bible or Evolution. You state: 'In Ecclesiastes 12, 3,000 years before Harvey is said to have traced the circulation of blood in the human body, it was described by Solomon.' Now try as I might, I cannot find any reference to the circulation of blood in the human body in Eccl. 12... Secondly, in regard to the red cells you claim: 'There are no less than 5 million of these in the average human body.' This appears to be an error of transcription. According to my scientific advisor (this subject is right out of my field!) there are 5 million red blood cells in every cubic mm of the human body — or, calculated out, the sum is: $6.5 \times 1000 \times 1000 \text{cmm} \times 5 \times 1,000,000 = 32,500,000,000,000$!! (i.e. 32.5×10 to the power of 12)." — M.Green (NZ).

Eccles. 12 describes the deteriorating human body! Based on the exhortation to make the most of our youth, Solomon warns that the time will come when the vitality, memory and abilities of youth will no longer be readily available. Weakness sets in; decay is felt; age takes it toll! He speaks of the "pitcher being broken at the fountain" by which he describes the ceasing of the heart to function so that blood is

neither sent out nor received back. The vena cava (hollow veins) is particular referred to. They are two main veins which bring blood back to the heart as a pitcher does the water to the surface of a well. But when the heart fails, the circulation of the blood ceases, and death sets in. Again, the wise man describes "the wheel broken at the cistern". As a wheel is used for pumping water, so the heart pumps blood from the left ventricle and then through the body. But when this is broken, no longer is the life-blood supplied, and consequently "then does dust return to the earth as it was" (v. 7). Skilfully, Solomon describes the organs of the body, and the life-giving circulation of the blood.

*In regard to the scientific question of red cells, we understand that the latest studies show that your advisor is correct! Perhaps the writer of the *Herald* was exhausted after such a calculation, and failed to take note of a few billion cells! We will correct the *Herald* for any further reprints — for the astounding figure of the quantity of red cells gives further support to the arguments advanced in the booklet. — Ed.*

A Separate Community

"For some time now we have been seeing in the brotherhood an increasing

tendency towards calling our meeting places 'churches'. We feel that this cannot be right, because it immediately brackets us with the daughters of the Harlot of Rev. 17 in the eyes of any who bother to look at the front of such meeting places. We are not suggesting that this is what brethren want to happen, but it does associate us with the churches of christendom and this certainly does not help to uphold the standards of the Truth.

"The scriptural injunction is very clear, 'Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you' (2 Cor. 6:17). Those words of the Apostle Paul should make us want to keep ourselves as far removed from the church as possible.

"Do we believe that we have become part of that chosen generation, that royal priesthood spoken of by Peter (1 Pet. 2:9,10)? We can be very sure that the churches of christendom are not! Do we, like Abraham, Isaac and Jacob, look for a city which hath foundations, whose maker and builder is God, and confess that we are strangers and pilgrims on the earth (Heb. 11:10-13)? We are sure that this is not the belief of most of christendom. They are not waiting for the Lord Jesus Christ to

literally reign from Jerusalem on the throne of David.

"Therefore, we should have no connection with the apostasy, not even in name. We are the 'ecclesia', the called out ones of the very last days before the coming of the Master. We cannot afford to show signs of compromise, not even in naming our meeting places. Finally, we exhort brethren to look at the words of Bro Roberts in his *Guide to the Formation and Conduct of Christadelphian Ecclesias*; Sect.1 — The term 'Ecclesia'." — F.Finmore (Barnsley, UK).

There seems to be a tendency, in some quarters, to compromise on this very important matter. There is much in the meaning of a name, and this distinction is established by the first clause of our Constitutions: "We are a Christadelphian Ecclesia." There are good reasons why we maintain complete separation from the churches, both in practice and appearance. Names define things; things are known by their names, and wrong names lead to the confusion of things. A person observing "church" outside an ecclesial building would imagine that the community worshipping at that place prefer to identify itself with the system of christendom that believes in present expediency rather than spiritual fervour. Our community is known as Christadelphian Ecclesias, by which name expresses the relation which Christ declared arose out of obedient subjection to the faith. A person cannot object to that

name unless he does not hold the apostolic faith, or unless he thinks the common run of christians hold it, which they do not, or unless he dislikes to be distinguished from his neighbours because of the inconvenience. A "church" is a building used for common worship, and is associated with the belief in a trinity, immortal soulism and other fallacies of the pseudo-religion of the present. An "ecclesia" identifies a group of people devoted to the exclusive principles of our faith.

The word itself is derived from the Greek ek, "out of" and klessis, "a call or invitation". By this definition, we exclude those, however religious, who will not respond to the call of God. Thus, "God is calling out of the Gentiles a people for His Name" (Acts 15:14), and this principle has always been the Divine means of selection. Abraham was called from Ur; Moses was called from Egypt; Nehemiah was called from Persia; we are called from Christendom. The emphasis given to the separation by the patriarchs must be maintained in our day.

Bro. Thomas wrote: "The distinction between church in the usual acceptation, and ecclesia, is not fanciful, but real and important. The churches of the Gentiles are not ecclesia. They make no pretensions to be such" (Eureka 1,122). It is therefore sad to see some who have been called out from such a system, desiring to become aligned thereto, as seems to be the case when they call themselves "a church". In his definition

of the teachings of the church, Bro. Thomas emphasised the distinction that must be seen in the attitude, doctrine and practice of the church as opposed to the ecclesia: "The former is apocalyptically styled the Synagogue of Satan. It is a clerical institution, existing for the advantage and behalf of certain theological empires, who incompetently undertake to 'cure souls' for a decent and respectable living in the world. This satanic institution has had its childhood, youth, and perfect manhood in Satan; and is now tottering upon its staff in the feebleness and idiocy of extreme senility. The reader will please not confound anything we have said (in Eureka) about the childhood and perfect manhood of the Body of Christ, with any ideas he may have about the Body of Satan, called church. This church is no illustration in any part of its history of the things spoken by Paul, which we have been (in Eureka) considering. Its officials are 'the spirituals of the wickedness of the darkness' which overspreads the habitable, when the lightstands were extinguished for the want of oil..."

Thus, declares Bro. Thomas, when an ecclesia apostasises from the virile and firm foundation of faith, it takes to itself the name "church", and thus proclaims its true state to all who pass by. That any ecclesia should desire such an identity is a matter of regret — Éd.

The Witness of Israel

"You are perhaps too

young to remember the setting up of the State of Israel! I'm old enough to remember when the land was Palestine, and when most religious folk thought Jerusalem was in heaven! Any mention of the Land in those days in the newspapers had us on our toes. We ought to be on the house-tops of expectation now" — M.Loxley (UK).

The above note was forwarded to our representative in England, who must answer the matter concerning his age for himself !! For ourselves, we were very young at the time, but can remember the excitement of our household when the tremendous events that introduced the State of Israel occurred. This rejoicing is evident in the articles written at the time. But with the passing years, and the constant barrage of Middle East items in our newspapers, the news has become common-place. That is a great pity. We need to rekindle the spirit of anticipation, and the vibrancy of attitude that present day events deserve. Daily reading of the Word, and meditation upon the work of the elohim in world affairs, will aid this desire. This will protect us against the increasing pressure of life that otherwise permits these important events to slip by un-noticed. The Lord advised us that when we see such things begin to come to pass, we should "lift up our heads, for our redemption draws nigh". By developing such a keenness of outlook, excited by the drama of these last days, we will learn to "love his appearing" and pre-

pare ourselves for that day.
— Ed.

Jephthah's Daughter

"Enclosed is my notes on this subject. I do not agree that Jephtah killed his daughter, but that she was to remain single for the rest of her life—a very serious and sad tragedy for a young Israelitish woman who could have been chosen, as Mary was, to bear the Son of God. May God bless you and your workers who produce this beautiful book, Logos." —

G.Hansen (USA)

This letter comments on our article on page 171 of Logos. Further matters were published on pages 251-252 of the last issue. Our reader's notes suggest "The offering of Jephthah's daughter could not have meant he killed her, but that she could never marry or 'know a man', and thus, never have any children. The Israelites knew of a promised Messiah, and they did not know who the virgin would be that should be chosen. This vow of the daughter eliminated her completely!" We agree that the hope of being chosen to provide the promised seed was the desire of every faithful mother, and certainly is indicated in the cry of this anguished young lady. Therefore the 'bewailing of her virginity' resulted from her recognition that as a result of her father's vow (whatever it was) would have deprived her of the hope of being the chosen virgin. But if the vow was merely a 'devoting to Yahweh' as was Samuel, this would not have required her to be childless, since Samuel was

not. Her cry seems to us to indicate what the result of her father's foolish vow would bring: her death, and all that it implied.

The two months in the mountain by the daughter was not merely a time of sorrow, nor an expression of regret, but a testimony to the seriousness of the hasty vow, and a confession that she was prepared to play her part in the transaction. It was this that the annual pilgrimage of the daughters of Israel re-enacted.

Our reader uses a quotation concerning vows that should not be mis-read: "None devoted, which shall be devoted of men, shall be redeemed, but shall surely be put to death" (Lev. 27:29). This does not apply to the firstborn, which could be redeemed, and allows for no variance to the explicit instructions. If we are, therefore, to suggest that Jephthah did not fulfil his vow in the manner stated, what do we make of the similar situation of Israel in Num. 21:2, and the execution of a parallel vow? The law concerning vows is especially binding — Eccl.5:4-5. — Ed.

Peace at Any Price

"Thought you may find the enclosed copy of the foreword to this encyclopedia of interest. It is a 4 volume set which the library I work for has recently acquired. What better witness need we that the peace and safety cry goes forth in our day, than such a publication as this?" — M. Islip (Vic).

The Foreword to the "World Encyclopedia of Peace" referred to contains

the following comment: "...we are convinced that the Encyclopedia will contribute greatly to the promotion of peaceloving ideas among the peoples of the world, and will provide a fertile source of material both for governments and policy-makers as well as for peace researchers ...the publication of the Encyclopedia is a fitting commemoration of the fortieth anniversary of the United Nations and of the International Year of Peace (1986)." Such emphasis on man's push for peace at a time of threatening war is in fulfilment of prophecy. Paul declares "when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape" (1 Thess. 5:3). That very condition prevails today, as mankind grasps at straws in the desire for peace without the terms that can make peace possible: seeking the righteousness that precedes peace. Concerning the policies of the Autocrat of Russia, Daniel declared: "Through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many" (ch. 8:25). The Soviet policy of "peaceful expansionism" shows how accurate is Bible forecasting! It is further significant that the Foreword mentioned refers to the "fortieth anniversary of the UN coupled with the I.Y.P. A generation has passed in this area as well as in the Jewish (1948-1988). Both Gentile and Jewish times

are focussing on the words of the Master: "This generation shall not pass..." We are wise to take heed to all these milestones as they point to the impending advent of the Lord. — Ed.

Donation for Youth Aliyah

The support of our readers in recent months, has enabled us to forward a sizeable cheque to Jerusalem to assist in the work of rehabilitating Israeli youth, and in the education provided by Youth Aliyah. Amounts donated by individuals and ecclesias have been included, together with an expression of goodwill:

"To Youth Aliyah, Jerusalem.

"We forward herewith a donation from the Christadelphian Community throughout the world, together with our good wishes for the development of your work amongst the children of Israel. We are particularly interested in this aspect of the nation's revival, and have taken the opportunity, over many years, to maintain a financial and communal interest and support in this cause. We are glad to continue this through members of the Logos Bible Lands Group presently visiting the land of Israel during this significant year.

"The cause of Israel is close to our hearts, since, as students of the Scriptures, we are very familiar with, and thrilled by, the grand promises of God made in time past to your nation's forefathers.

"We look for the coming of Messiah, who will

bring to pass the glorious prophecies such as recorded by Isaiah, Jeremiah and others, when his wise rule will extend from Zion to all parts of the earth, and mankind will come to appreciate the greatness of His ways. We see in the current revival of the nation after 2,000 years of exile, a token of the imminent greatness that will be Israel's experience. Our donation, therefore, is a token of our support for Youth Aliyah, in accordance with our interest in your people, and we hope that it will assist somewhat in the work in which you are engaged.

"On behalf of our readers and members of the Christadelphian Ecclesias, — Ed."

Witnessing With The Word

"Enclosed please find check for which you sent me a parcel of 'The Coming World Order' and any other small booklets on the Truth, useful for handing out to others that we may interest them in the Truth. May I say I have been a long-time subscriber to *Logos*, and enjoy it very much. It was my pleasure to have met Bro. Perce Mansfield several times at Bible Schools in the U.S., and Canada, and twice in Israel and Egypt when our groups accidentally (?) met. What a nice surprise!!" — O.J. Koher (USA).

The booklets have been sent to you. We are delighted to co-operate in the extension of the Truth in these few remaining days — Ed.

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In This Issue

VOLUME 54 No. 9

JUNE 1988

Character Formed by Truth	258
Overcoming Obstacles	259
Mikveh Israel: The Hope	262
Foundations of Marriage	265
Family Harmony	268
The Pioneers on the Nature & Sacrifice of Christ	269
Words and Words	271
Vessels of Vengeance	273
Time Running Out	279
The Music of Prayer	280
Diary (April)	282
Communications	283
Final Word	287
Poem: Burden Bearer	288

A Final Word...

Truth never changes. It may advance, expand or multiply, but it does not alter. In acquiring new territory it does not surrender the old. It is only unswerving adherence to old paths which can promote and develop it. To call our foundations "out of date" is human foolishness. To say that our pioneer works are not suited to the age, is but condemnation of the age itself. We believe that a mistake is made when Youth Groups are created, lacking mature guidance, in order that the young may "think for themselves" after the manner of modern education. It is unscriptural to segregate their activities in the Truth from the older generation; it was never so done in Israel, nor under Apostolic guidance. In fact, the principle of apostolic advice is to the contrary (1 Tim. 3:6). Youth today needs all the wisdom and counsel it can obtain from mature elders who fit the category of "Israelites indeed in whom is no guile".

Beware of the sin of Ahaz. Traveling "broadened" his outlook. An altar at Damascus impressed him. He thus obtained "the latest thing" in altars. He tried to bring the Truth "up to date" at the expense of the old methods. That is how the Mystery of Iniquity developed in the early days of Christianity at the expense of the Mystery of Godliness. Let us help our young to be true disciples (which means "learners"), fully instructed in the word of truth. Not free-thinkers, but faithful disciples educated in the fear and admonition of the Lord rather than in the school of modern Athens.

— G. Holton

A Burden Bearer

We tread the way of life together,
Through rough seas, sunshine and cold weather.
Life with its duties, each day brings us nearer
The vision of the glory of our Lord, that we treasure.

Clinging, Clinging to this vision of glory,
Seeking its presence, is our whole life's story.
We struggle against sin, but share not His glory,
Often, we find, we play our part poorly.

Do we stop, our thoughts to share,
With those, whom our Lord has put us near?
Those, who daily, their own burdens must bear,
Far heavier than those we would carry all year.

The lonely soul, churned up, and spent,
Struggling, in mind, to know what it meant,
When his ordinary life his Father has bent,
Who shares the rejection of the great Son God sent.

The restless nights, the pointless days,
To him, are characteristic of his ways.
Yet, zealous courage in God, he portrays,
Silently, humbly, his Lord he doth praise.

We tread the way of life together,
Through rough seas, sunshine and cold weather,
Can we, now, to our great Lord give pleasure?
Becoming, to each other, a glad burden bearer!

R. Gibbs (N.Z.)



Λόγος

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Mar's Hill
— Paul's Challenge to Athens

PEN OF THE PIONEERS

Acting in Harmony with God

Where shall we learn the Lord's will? We all agree that the Scriptures alone are able to make a man wise in this respect, and to thoroughly furnish the man of God unto all good works. What then follows? That we shall give ourselves to that daily study of the written word, which will "fill us with the knowledge of the Lord's will in all wisdom and spiritual understanding". We cannot otherwise attain to this excellent condition. The knowledge of God's will is stored in a written form. It is latent in these Divinely inscribed documents. How to transfer it from these documents to the tablets of the heart is the problem. It is a vital one. Upon our solution of it depends our whole future. Theoretically, the way to succeed in it is obvious enough; read what is written. But to understand a theory and to work it out are two different things. To work out this theory, we must read ponderingly, read regularly, read with earnest desire, read with prayer. And as all wise men avoid whatever acts hinderingly to the result of any difficult or delicate process they may be conducting, the man who aims to have the will of God, as Biblically embodied, inscribed vitally and enduringly on his mind, will avoid all books and occupations and habits and friendships, that tend to erase the Divine writing, or to interfere with the power of the heart to receive it. This may seem hard; but its wisdom cannot be disputed, and none will regret acting in harmony with it, when he comes into the actual presence of life's issues as determinable at the judgment seat. By what other process can we attain to this most precious and most difficult knowledge — the knowledge of His will, which is divulged here a little, and there a little, in shades of varying depth throughout the entire course of the Scriptures? The natural mind is inveterately prone to its own notions, prejudices, views and feelings, which are all as far below Divine ideas as the earth is below the sun. It is only by daily contact with Divine ideas that human ideas are displaced, and the mind is so coloured with Divine thought as to become spiritually minded. This is true of the mere "knowledge of His will", but how much more so when we advance beyond that stage to the richness of mental harmony with God expressed in the further words, "in all wisdom and spiritual understanding" (Col. 1:9).

This ripeness cannot be attained if we give the study of the Scriptures a slack-handed place, or immerse our faculties in the animal excitements connected with the various forms of pleasure in the world, or the light reading which is so prevalent and so blighting. Unless we set our faces resolutely against "the lust of the eye, the lust of the flesh and the pride of life", so rampant in the world, it is impossible we can ever attain to "knowledge of His will in all wisdom and spiritual understanding".

R. Roberts

Defilement

The Law was quite clear. If you touched a dead body, you became “unclean” (Lev. 5:2). If you touched something “unclean”, that ceremonial defilement was transmitted to you (ch. 7:12). If you had an illness, you were “unclean” (ch. 13:3); or if your house was affected by a fungus growth, it was “unclean” (ch. 14:34). If you were diseased or had the normal emissions of the flesh, or suffered from the flow of blood (ch. 15), or acted lawlessly (ch. 20), or touched any living thing classed as unclean, you became defiled. And, as if to emphasise the constancy and extent of defilement, the priest of Yahweh became “unclean” while he was working for the salvation of his people: for, in taking the red heifer, in accordance with the law, his body and clothes were unclean (Num. 19:7); his assistant was unclean (v. 8); so was he that gathered the ashes (v. 10).

And the Law stretched out to claim others victim to its power:

“And whatsoever the unclean person toucheth shall be unclean; and the soul that toucheth it shall be unclean until even” (v. 22).

There was no escaping the defiling contact of sin. Every day, the people of the Covenant were reminded of its personal and communal effect. It was discovered in birth (Lev. 12:2), in life (ch. 15:4) and in death (Lev. 5:2). It touched child, commoner and priest. None were exempt from its influence. All were required to take care in their associations with each other, to minimise the inconvenience of defilement.

These principles were reflected in the animal world — for certain were categorised as “clean,” others as “unclean”, and by this means, Yahweh drew attention to the features and characteristics of the creatures.

A Divine Teaching

The Law was not designed to make life difficult, but to reveal the higher and holier standards of Godliness. The people, whom Yahweh had selected and separated from Egypt, were to be always aware of their privilege, and to strive, daily, to maintain that great privilege. They were told:

“To put a difference between holy and unholy, and between unclean and clean — And that ye may teach the children of Israel all the statutes which Yahweh hath spoken unto them by the hand of Moses” (Lev. 10:10-11).

The law was essentially “ordained to life” (Rom. 7:10), and was to be accepted as “a schoolmaster” that would guide the people to justification by faith through the great work of Christ (Gal. 3:24). Its requirements, therefore, were divine. Its teaching was illuminating. Its design was to elevate.

There were two reasons for this law. Firstly, the people had to “*put a difference between*” (Lev. 10:10). They had to discern the reason for the Divine

instruction, and examine two different courses of action. This emphasised that the way of Yahweh was different from the way of flesh. His way was the expression of the "spirit mind" which gave life; whilst the unclean represented the "carnal mind" (Rom. 8:6), which led inevitably to death. The ecclesia in Noah's day failed to distinguish the difference. The sons of God saw the daughters of men, and they "took them" of all they chose. They were defiled through contact with the world, and they lost their lives. That same enmity established by God in the beginning, and expressed legally in the law of defilement, has been demonstrated throughout the experiences of men and women of faith as they faced the evil environment of the world.

The second reason for the law was to "teach the children of Israel all the statutes of Yahweh" (Lev. 10:11). This emphasised spiritual education, the thinking upon the precepts, the learning of the causes for the law. In this the *spirit* of the law was featured, and a conscious recognition of the underlying principles that Yahweh would impress upon His children. In matters clean and unclean we need not only to "put a difference", but should also "teach others". Our example in the way we apply spiritual principles in our actions is essentially important.

The Walk of Wisdom

The arena in which the principles of defilement are revealed is the ecclesia. In our association together, we have opportunity to demonstrate an understanding of Yahweh's ways, or show our ignorance of His teachings. We need to discern the different attitudes taught in clean and unclean and apply ourselves to "teaching", by word and example, the principles to others.

Thus worldliness will be avoided. Its low standards bring defilement to the spiritually minded. Covetousness is unclean. It stains the mind and fills the heart with fleshly desire. And where standards are lowered, and purity of doctrine is ignored, our involvement could be an example of compromise and weakness to others. Ecclesias must manifest spiritual wisdom to succeed. Brethren and sisters have a duty to "strengthen the things that remain", and to do this requires the earnest and sincere support of those who seek to honor Yahweh's law.

The decision of the great Judge will be exact and perfect. To those who have failed to discern a difference, and who have neglected to "teach their children", his words will be decisive: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still" (Rev. 22:11). The unclean will find their destiny in the world they loved. For those who would walk in wisdom will come the wonderful words: "to the righteous (those that teach others the ways of God) and the holy (those who separate from the unclean) ... I will give every man according as his work". To this great standard, let us aim.

Geoffrey Mansfield
Editor



COVER

Mar's Hill and the Unknown God

“And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is? For thou bringest certain strange things to our ears: we would know therefore what these things mean” (Acts 17:19-20).

High above the sprawling city of Athens stands a rocky, prominent hill. There, in all its splendor is the majestic Parthenon, the great Temple atop the Acropolis. It was the pride of all Athens, the perfect example of Greek architecture. It honored the goddess of war, Athena the Virgin.

A little to the west is a smaller rock, lying under the shadow of the Acropolis, called the Areopagus, or Mar's Hill. It is a bare rock, about 150 metres above the surrounding city. Steps were cut into the side of the rock to provide ascent to the top where rock-hewn seats enabled the assembling of the Council of Areopagus, a group of civic leaders who gathered to consider matters educational and religious.

It was to such an august company that the apostle Paul was brought by the philosophies of Athens. His spirit had been stirred in him as he waited for his friends to arrive. About him were evidences of the idolatry and superstition of the

people (Acts 17:16). There were temples everywhere; statues and sculptured figures abounded. Under those circumstances the apostle felt obliged to speak out forcibly concerning the saving work of Jesus Christ. Escorted to the top of the Areopagus, Paul faced the Athenian Court of Wisdom!

And with the courage for which we know him, Paul “stood in the midst of Mar's hill”. Above him overshadowed the glorious temples of the city, filled with idols and statues with their superstition and mythology. Looking around at the inquisitive faces of the men, he spoke forth: Ye men of Athens, I perceive that in all things ye are too superstitious ...” He commended them for their religious devotions, but continued on to present the true matters concerning creation and destiny.

From his introduction concerning the source of all things, he turned to emphasise the responsibility that mankind has before the Creator.

How dramatic his words, as he might have pointed to the Parthenon gleaming above in the sun, and declared: "God is Lord of heaven and earth and dwelleth not in temples made with hands; neither is worshipped with men's hands as though he needed any thing" (Acts 17:24). The gods of Athens remained within the walls of brick — mere objects of men's devotion. The "Unknown God" was greater. Not only does He have life, and that eternal, but He dwells throughout the limitless universe. Yet mankind prefers its own useless gods! Today, Christendom worships a Trinity, and mocks the "unknown God" of truth. Their gods, like those of Athens, remain caged up in the churches, life-less and unable to give life.

Paul urged the Athenians to consider their responsibilities towards the Unknown God, for He has "appointed a day to judge the world in righteousness by that man whom he hath ordained". The rational men of Athens listened attentively. Their philosophies could accept such "interesting questions" (v. 21), and this stranger's theories might pass many hours as they debated them further.

But then Paul introduced a challenge: "he hath raised him (Jesus) from the dead". This was beyond their comprehension. Nothing such as this had ever happened to the gods of Athens! Ridicule, mocking, and laughter greeted the earnest expressions of the Apostle. This was Athens — the pride of the human intellect. Such things as resurrection had nothing to do with immortal souls or Grecian mythology.

So Paul "departed from among them" (v. 33). He would not cast his pearls of wisdom before the swine of ignorance. He left the assembly sitting on the stone benches in the Areopagus, and descended the steps



The Acropolis at Athens (Restored).



View of Mars' Hill or Areopagus.

to the city below. But there was one person, at least, who raised his mind above the foolish jeering of his fellows: Dionysius, a man of literary ability, was convinced of the wisdom of Paul's teaching and believed.

Today, Mar's hill is empty, except for the tourists who clamber over its worn stones with cameras a'clicking. The Parthenon in ruins above is only a shadow of its former glory. For a moment the Truth shone brightly on Mar's Hill, but most turned their backs on the opportunity.

The lessons of Mar's Hill remain for us to ponder: We have come to learn of the God "unknown" to the world; let us rejoice in that knowledge, and never trade it for idols that perish.

EXHORTATION

A Letter of Love for a Slave in Need

"I beseech thee for my son Onesimus, whom I have begotten in my bonds... perhaps he therefore departed for a season, that thou shouldest receive him for ever" — Paul to Philemon.

Epistle to Philemon

The emotions and feelings of the great apostle are revealed in this personal letter to his friend Philemon. A most difficult situation had arisen, and Paul puts his mind to write this tender note in which he expresses himself in a way not found in any other of his recorded writings. He speaks of his innermost feelings; his great love for a dear friend; and a personal care for a man in desperate need. It is a personal note — not directed to an ecclesia, nor concerning ecclesial affairs, nor doctrine, nor prophecy, nor precept. It concerns no law; makes no demands! It is a letter from one man to a friend, and about another man known to them both. Yet the Divine Publisher chose to select this letter, to grace it with inspiration and preserve it for eternity. The letter was doubtless kept and cherished in the household to which it was sent, and later placed in the official records of the Scriptures.

The author was imprisoned in Rome. From his hired house, he oft recalled the pleasant days when he first met Philemon, probably in

Ephesus, to discuss the Truth and finally convert him. Philemon was a very sincere, honest man. He brought his wife and son into the Truth and became energetic in the work of the Ecclesia. He was a source of joy to the Apostle — but now Paul was far away and in difficult circumstances. A great burden of work pressed upon him as the years passed by. He had been toughened by experiences; faced angry mobs; felt the force of sticks and stones; knew about imprisonment and shipwreck; had been threatened for the sake of Christ. Many ecclesias had been established and strengthened by him. Many brethren constantly sought his time. He had stood up against the leaders of the Jews in Jerusalem; was forced to appeal to Caesar; threatened by terrorists; bound to a Roman soldier; finally flung into gaol in Rome.

Paul had learned the bitter, hard lessons of life. He had no easy path; no comfort of a lounge room into which he could relax. Even in prison, there was much for the apostle to do. Supported by a band of loyal fellow-workers, some imprisoned with him,

he maintained the "care of all the ecclesias" which "came upon him daily". There was a constant stream of brethren from distant ecclesias; messages to be read; advice to be given; questions to be answered; direction provided for ecclesial affairs It was a busy life, and we might excuse the apostle if he were impatient with trivialities.

His time was limited, and therefore valuable. Every moment was filled with prayer, meditation, reading, writing, directing....

A Run-away Robber Finds Paul's Heart

Many years before, a man had worked for Philemon, a businessman of Colosse. This slave was a rather unpleasant character. Dishonest, stubborn, he refused to give his master proper service. He was lax in work, disgruntled with his lot. Being dissatisfied, he cheated his employer, absconded with his goods and fled to hide in the crowds of Rome.

Under the most unusual circumstances, which only the wonderful Hand of Providence could manipulate, these two totally different men — the Apostle and the Thief — were brought together, and their minds and faith became united as one!

Onesimus, the vagabond, heard of the Gospel in Rome, and was drawn to investigate its strange teachings. He was brought to the busy Apostle — burst into his life — and became dramatically changed. To this scheming, thieving runaway, Paul spoke about Truth, honesty, loyalty and Godliness. Paul, a "freeborn", who chose to be bound for Christ, spoke to this slave who earlier had grasped for freedom in life. And out of the pain of that meeting came a child of God. No more tender

expression could we encounter than: "my son Onesimus, whom I have begotten in my bonds" (v. 10). Though shackled by Rome, Paul led this lonely slave to the liberty of eternity, to be obtained at the coming of Christ.

Onesimus responded in gratitude, and gave without stint in acts of service to Paul and Christ. The apostle found him to be "profitable" (the meaning of his name) in the labour of the Truth as he threw himself willingly into the work. But Onesimus was troubled by his past, and desired to confess that he had "robbed his master". As he talked to Paul of his previous way of life, he declared: "I was slave to a Philemon of Colosse"!

Opportunity for Reaction

Onesimus had grievously wronged Philemon, and it was right that restitution be made. True fellowship could only be achieved, if the wrong were atoned. But how would Philemon react to this thief who had wronged him, and now desired to be his equal in faith? And what of Paul? He had found Onesimus of great help in his work (v. 13). Would he now demand that Onesimus return; require Philemon to accept him — or merely advise Philemon and retain the support of Onesimus in Rome?

The only way to full fellowship with each other, is through the sacrifice of self. Onesimus must seek Philemon's forgiveness; Philemon must accept Onesimus as a brother; Paul must give up the help he gained from Onesimus to allow him to return to Colosse. Each man had to sacrifice his own desire, that true friendship and Godly principles might be upheld.

Like the runaway, "we are as sheep gone astray; we have turned every one to his own way; and Yahweh hath laid on him (Jesus) the

iniquity of us all" (Isa. 53:6). The Lord sacrificed for us, and we must respond. He leads us to true liberty, meaningful fellowship, and profitable service. We must develop a love for our brethren, and be prepared to walk for miles when there is a need. Sometimes it is difficult to extend forgiveness when someone has wronged us. But in all the circumstances of life, there are opportunities to reveal the spirit of Christ in our association with each other.

On The Path Back

Onesimus was given a letter to take back to his former employer. He had to face a man he cheated years before. He had to walk long miles from Rome to Colosse, and with every step he carried a letter from the prison. Imagine the last difficult steps to the door of the house of Philemon!

It is hard to face people at times; hard to seek the reconciliation which requires the sacrifice of our own pride. We have often wronged our Master and Lord, and must needs come with our letter of confession and repentance to *His* house, each Sunday.

Philemon Looks At "The Unprofitable"

Imagine the attitude of Philemon, as this stubborn thief, this cheating slave, is ushered into his presence!

Then the letter is opened! It is from Paul! He has written every word! He has taken the time to write a personal letter, and given it into the care of this runaway, Onesimus!

Philemon read the familiar tender expressions of love, consideration and friendship from that great Apostle in Rome:

"Paul, a prisoner of Jesus Christ ... unto Philemon our dearly beloved, and fellow-labourer, and to our beloved Apphia and

Archippus our fellow-soldier, and to the ecclesia in thy house" (vv. 1-3).

This busy Apostle, faced with important duties each day, has taken time to remember the house of Philemon in prayer:

"I thank my God, making mention of thee always in my prayers... we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother" (vv. 4-7).

What a loving, tender preamble. The words remind Philemon of the great sacrifices Paul had made for him, earlier. Even now, their common faith was a strong bond.

But what strange words are now before him! He looks up, into the eyes of his former slave; this man who had taken his goods and despised his care! He returns to the letter, and listens to Paul:

"I beseech thee for *my son Onesimus*, whom I have begotten in my bonds..." (v. 10). "Whom I have sent again: thou therefore receive him, that is, mine own bowels (heart): whom I would have retained with me, that in *thy stead* he might have ministered unto me in the bonds of the gospel" (vv. 12-13).

Paul, as the great Apostle of Christ, could have ordered Philemon to respect his wishes. He could have demanded that Philemon follow his counsel and accept Onesimus. He could have warned him that the apostle's wrath would be felt if he rejected this brother. But Paul does not act like that! He is a true shepherd and will lead his sheep, as Christ leads him. Philemon had every reason to complain and doubt, for the Onesimus he remembered was a cheat and a thief. Paul recognised that, and had to commend the offender without minimising the fault. So Paul uses the name of Onesimus to emphasise his point. The word means *profitable*, or *joy*, so he writes: "He, which in time past was to thee *unprofitable*, is now *pro-*

fitable to thee and to me" (v. 11). He would be found profitable to Philemon and Paul — but how? Because Philemon now has an opportunity to *act like Christ*, in forgiving one who had wronged him; and Paul has an opportunity to *act like Christ* in his sacrifice of the support and service of Onesimus in Rome, that Truth might be served.

So the Apostle "sent him back".

Justice declared that he do so; Conscience required Onesimus to submit; Love demanded that Philemon accept him.

We Should Treasure Our Associations

There are similar opportunities in our association with one another. We therefore should not "forsake the assembling of ourselves together" for in such circumstances Godly qualities are developed. The Master declared:

"Inasmuch as ye have done it to the least of my brethren, ye have done it to me".

The Lord's judgment of ourselves will be based upon the way we have treated the holy things of God, and each other.

A Debt Must Be Paid

But what of the loss that Onesimus caused to Philemon? Should this not be repaid? Certainly, says Paul, in his letter. "Put that on my account" (v. 18). Paul wrote an I.O.U., and agrees to meet the debt!

Do we not feel like Onesimus as we face the "door" of the house of God, each Sunday? We have sinned against God — who will pay the debt? Yahweh has provided the means: "He laid upon him (the Lord Jesus Christ) the iniquity of us all" (Isa. 53:6). Our Master will stand surety for us. He "came into the world to save sinners" (1 Tim. 1:15), and has given himself "a ransom for

all" (ch. 2:6). By him forgiveness is possible upon the basis of our repentance, confession and changed life.

We, thus, stand with Onesimus. We are the recipients of the lovingkindness of a God who understands. We are saved by the sacrifice of a Mediator who loves us. When we respond in humility and service, as did Onesimus, there is offered true and wonderful fellowship, in which we can rest in confidence.

A Final Favour

What could Philemon do with this man before him, other than embrace him as a "brother beloved". This letter had achieved its design: to make all parties aware of the way Yahweh works for our salvation. Now, after the grave and touching language of the previous verses, Paul now relaxes into his friendly, familiar style, concluding:

"Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord" (v. 20).

The word "joy" has the same root meaning as "Onesimus": *profitable, rejoicing, joy*. "Let me have Onesimus of thee..." In such words, the three men are bound together in the love of true companionship, and in a common anticipation of full fellowship in the coming Kingdom.

And then, "while you are granting me this favour, do me another!" (v. 22). Paul anticipated his release from prison, and the opportunity to join Philemon personally: "prepare me also a lodging: for I trust that through *your* prayers I shall be given unto you". What a wonderful moment that might have been. Paul, Philemon, Onesimus: together in love, joy and peace; together in truth, service and sacrifice. Three men made great through the difficult circumstances of life into which they were brought.

We should never despise the Hand of Providence, though it might be unpleasant at times. From distressing and depressing moments, can come the tremendous Divine work of salvation. The Kingdom is about to commence, and many friends will find "joy" and "profit" in renewed association. The Divine work will be seen in every face in that great, immortal concourse. All our works for the Truth (which we might think are "unprofitable" today) will then be revealed as truly, eternally "profitable".

What must we learn from this lovely letter of twenty-five verses?

Philemon had *Right* on his side, but was taught that this must be exercised in *Love*. Paul had *Authority*, but knew that it must be tempered with *Tact* and *Understanding*. Onesimus had become a brother in Christ, but needed to learn that he must acknowledge his obligations, and not presume on *Liberties* that he might feel he had a right to take.

Another Personal Letter

We have a letter of love before us when we gather at the Table of the Lord. As Paul drew out the love of Philemon and the devotion of Onesimus by his letter, so does Christ to us. *His* letter is on the Table

of Fellowship. What greater expression of kindness, love and compassion do we need! This letter fulfils all our needs, for he understands our fears and can strengthen our resolve. Let us read this letter in the symbols of bread and wine — and carry that message throughout the days that remain.

This letter, above all others, speaks of service, sacrifice and care. With the letter of Christ's love in our hearts, we can walk onwards with confidence. Shortly we will arrive at our destination. The door will open to us, as the Kingdom is established, and we will find perfect joy, love and eternal fellowship therein. We will lodge with Philemon, Onesimus, Paul and ten thousands of saints. At the head of all will be the man whose letter is his own life, written upon our hearts, and by which he made our redemption possible.

Never discard this letter. Never throw away its message. Let us read and re-read it every Sunday, until we see his face — and, having "prepared him a lodging" in our hearts, he will dwell with us for evermore.

Let us hold that letter fast, until he comes, and "the grace of our Lord Jesus Christ (will) be with your spirit. Amen" (v. 25). GM

GUILTY SILENCE

The difference between a dumb religion and a speaking one, is the difference between a dead ecclesia and a living one. Living men must speak, earnestness cannot be dumb. If we neglect the opportunity of speaking the right word in season, may we not be guilty of destroying the destiny of an individual? The matter of silence or of speech in the things of the truth, therefore, becomes a test question, by which we may determine the reality of our spiritual condition. But here God imposes a restriction. He caused Peter to write: "If any man speak, let him speak as the oracles of God". This requires that we take an interest in the things of the Truth and not merely in the social welfare of the brethren and sisters. Not that their social welfare is beyond our consideration, but rather, when we are vocal, we do not limit it to that theme, but lead the conversation to the Word, the "oracles of God."

H.P.Mansfield

ATONEMENT

Redemption in Christ Jesus

Apostolic teaching concerning the Atonement was clearly and forthrightly enunciated by our Pioneering Brethren, in a balanced, well-reasoned, and Scripturally proper manner.

We believe that the exposition by Brother Thomas was generally accepted without opposition until, in 1871, David Handley propounded a view that was quite out of harmony with the Christadelphian position on the Atonement. In 1873, Edward Turney produced an eight-page document which endorsed the views of David Handley.

Since then, a varying array of theories have been promoted, all of them in one way or another contrary to Scripture and at variance with the teaching of the Pioneers. Such conflicting views within the Brotherhood has resulted in withdrawal of fellowship from some and division with others.

*Brother Roberts strongly opposed erroneous teaching on the subject of the nature and sacrifice of Christ. In *The Blood of Christ* he wrote: "There is no operation of divine wisdom that has been so completely misapprehended and misrepresented as the shedding of the blood of Christ..." This comment remains true to this day. Misapprehension and misrepresentation about the Atonement have not disappeared from the Brotherhood, and Truth-nullifying views continue to be stated and re-stated; a factor, doubtless, which will continue until the Lord returns.*

There is nothing new about this situation. In Apostolic times brethren were wisely counselled to "try the spirits" because "many false prophets" had "gone out into the world" endeavouring to subvert Christ's brethren with the philosophy that Jesus Christ did not "come in the flesh" of corruptible, death-stricken, sin-prone Adamic nature (1 Jhn. 4:1-3).

Despite these tragic and negative challenges to the Truth, the clear teaching of Scripture may still be discerned by those who are willing to consider the Word carefully. We believe that the teaching of the Pioneer brethren upon this life-or-death subject has stood the test of time.

A group which became known as the Nazarene Fellowship has circulated a number of pamphlets over the years. In revealing the error of their teaching, Brother W.F. Barling wrote a series of articles which appeared in "The Christadelphian" between February and October, 1946. Later these articles, together with two others of a similar vein, were reprinted in booklet form under the title: "Redemption In Christ Jesus".

We re-publish hereunder an extract from that series of articles, not only because they clearly repudiate error, but because they set forth with appreciable clarity the truth of the matter. Bro. Barling dealt particularly with aspects of the subject of Christ's nature and death which are often misunderstood, or misused.

We commend his exposition to the reader, and suggest that this article be given careful and thoughtful consideration, with Bible in hand. J.U.

On Calvary, Christ "became obedient unto death". In doing so he submitted to a particular form of death, "even the death of the Cross" (Phil. 2:8). Members of the Nazarene Fellowship are quick to attach their own significance to this fact. Believing that Adam incurred violent death yet did not experience it, and observing that Christ experienced it whereas he did not incur it, they conclude that on the Cross Jesus voluntarily suffered violent death as Adam's substitute.

This substitution theory is specious but unsound. Moreover, it is inadequate, since it omits to indicate why crucifixion was the particular form of violent death "determined before" of God (Acts 4:28). While affecting to explain the manner of Christ's death (John 18:31-32), it leaves the true significance of that death unmentioned, since it overlooks the fact that the mere violence of his sinless offering did not in itself accomplish man's redemption. This fact is implicit in the gospel records. The Jews purposed to hurl Jesus over the precipice of Nazareth (Luke 4:29,30), and endeavoured to stone him in Jerusalem (John 8:59). Both forms of death would have been violent, yet on each occasion Jesus exercised miraculous powers to escape the anger of the mob. Why? Because "his hour was not yet come". Divine power was still at his command in Gethsemane, but on this occasion there was a new circumstance affecting the course of events; this was the "hour" of his enemies (Luke 22:53). If now he procured legions of angels to protect him, how could the Scriptures be fulfilled? (Matt. 26:50-56). In obedience to those Scriptures he has to submit not merely to violent death as such, but to violent death on a cross, and in Gethsemane the appointed "hour" was at hand (v.

45). The angry multitude had before endeavoured to kill him and shed his blood, but not in the way decreed. Only when circumstances were favourable was he "delivered by the determinate counsel of God" so that he should be taken and by wicked hands be "crucified" (Acts 2:23).

Thus it is clear that in the divine purpose there was some special significance in violent death by crucifixion, not possessed by those other forms of violent death from which God preserved him. It is in this respect that the Nazarene theory of redemption is inadequate as well as unsound, since it does not recognize the moral principles which were operative in the Crucifixion. For if the procedure of ransom demanded merely a life for a life, a violent death for a violent death, why had Jesus to be crucified, not merely executed? Our Lord's own words at once answer this question and stultify the legal theory. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life (John 3:14-15).

The parallelism is striking.

(a) As the brazen serpent was impaled and "lifted up" on a stake (Num. 21:6-9), so was Jesus (John 12:33-35).

(b) As those mortally bitten in the wilderness, beholding the serpent on the pole, were saved from death, so those mortally bitten by Sin, beholding the Cross, are saved from perishing.

Does the parallelism end there? Is the character of the life-giving serpent of no significance too? Most assuredly; for where the fiery serpent was actively venomous and destructive, the brazen serpent was impotent and harmless, not destroying men's lives but saving them. As

such, though in form a replica of the very enemy that brought death by its bite, it became a source of recovery to those who beheld it in faith. Thus,

(c) As the impaled serpent was a harmless symbol of Sin, so the crucified Jesus was a sinless bearer of our serpent-nature.

This third parallelism gives point to the symbolism of crucifixion as employed by Paul.

1, "Our old man is crucified with him, that the body of sin might be destroyed" (Rom. 6:6).

Here again the parallelism is significant. We die symbolically as Christ died physically — but in each case the death is "to Sin" (v. 2; v. 10). Our "old man" is figuratively crucified in baptism, as Christ's body was literally nailed to the tree. But can we stop short at this point? Acknowledging that "the body of sin" is destroyed in our case, can we deny that the same was true of Jesus? If, in our case, it is destroyed in *figure*, does it not follow that in his case it was destroyed in *fact*? To assert then that Christ's body was not "a possession of sin," because he was born "free", destroys the parallelism, whereas to assert that he bore our sinful condemned nature preserves it.

2, "They that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24).

Our Lord experienced crucifixion literally; believers undergo it symbolically. The principle involved, however, is the same in each case; the affections and lusts which are natural to human flesh (due to Adam's sin) are denied and crucified by the believer, as they were repudiated finally by Jesus on the Cross. Expressing the same idea in different language, Paul says, "If ye mortify the deeds of the body, ye

shall live" (Rom. 8:13).

3, "Put off the old man, which is corrupt according to the deceitful lusts" (Eph. 4:22).

Employing the past tense Paul tells the Colossians, "Ye *have* put off the old man with his deeds" (Col. 3:9). His two statements are clearly complementary. Baptism is a summary act, discipleship a continuous process, of crucifixion. The one destroys the body of sin ceremonially, the other does so in a moral sense. The Apostle is again concerned with deeds, not with legal status only. The old man is corrupt, for his lusts are deceitful and his deeds evil. If "the old man" were merely a figurative expression for a man's past state of legal alienation, Paul's additional mention of "lusts" and "deeds" would be pointless, since these would then not necessarily be evil, as the case of Cornelius proves (Acts 10:1-4). But such mention assumes its true significance when "the old man" is correctly understood to be our sinful nature, which needs both to be redeemed and brought into subjection.

4, "Ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism" (Col. 2:11-12).

The Crucifixion reiterated the principle of circumcision. Circumcision was a physical ordinance, a cutting off of literal flesh, but as such its virtue was nil unless the person circumcised perceived its import, realized that the surgical act entailed a cutting off of fleshly desires on his part. Circumcision in the real sense, therefore, was not "that which is outward in the flesh... but of the heart" (Rom. 2:28-29). Thus for a believer, the circumcision of Christ (or burial with Christ in baptism) is not a mere

legal device whereby he changes masters, but a renunciation of his body prone by nature to sin.

The significance of the Cross emerges clearly in the light of such passages.

(a) As death, and no more, the Crucifixion represented the mortification of a sinful nature, the cutting off of human flesh (which is a body of sin in the case both of sinners and the sinless).

(b) As a "lifting-up" (in which respect it differed fundamentally from stoning) it declared those principles in an open and prominent manner.

(c) As a violent, premature death it was a voluntary and deliberate submission by Jesus to this public declaration of principles in his own crucified body.

Expressed briefly, the Crucifixion was "the judgment of this world"; it demonstrated conspicuously that "the prince of this world" was "cast out", that is, that "Sin, in the flesh," was being publicly condemned and nullified. For this cause came Jesus "to that hour" (John 12:27-33).

The death of the two malefactors could not accomplish the same purpose, even though they shared the inheritance of a sinful nature with Jesus. Crucifixion in their case was the outcome of sinfulness, but in his case it terminated a life of sinlessness. Such sinlessness was essential in a sacrifice intended to justify men, or declare them righteous. Thus when he "bore our sins in his own body on the tree" (1 Pet. 2:24), he did so effectually only because he was without moral spot and blemish (1:19). As Paul expresses it, God "made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him" (2 Cor. 5:21).

The Nazarene contention that

Jesus was not made "Sin," but "a sin-offering," destroys the antithetical balance of this verse. Men naturally know no righteousness, but are "made righteousness" when they identify themselves with Jesus. Similarly, because of the identity existing between him and them on account of a common sinful nature, he who knew no sin was "made Sin." That is, God, in His mercy, accepted Christ's "body of sin" as representative of all other human flesh, in which Sin dwells. So though Christ died on a literal Cross where we need not (a difference of experience which the Nazarene Fellowship misuses and magnifies into a rigid theory of substitution), yet nevertheless we are "crucified with him". He represented us, for if he were our substitute we could not be "buried with him". This he did because "Sin, in the flesh" (the cause), which in all others has led to transgression (the effect), was in his person regarded by God as representative of men's iniquities. Thus when death dissolved Christ's association with the cause of iniquity, it simultaneously dissolved the association with their iniquities of those in him; it enabled them to be made free from the law of sin and death. As he rose from the dead exempt from all association with Sin, they rise ceremonially to a newness of life in him.

It follows that Christ's death possessed an efficacy for himself also. This the Apostle establishes by an interpretation of the Tabernacle ritual. Atonement had to be made for the altar, "to cleanse it and hallow it from the uncleanness of the children of Israel" (Lev. 16: 18-19). Atonement had similarly to be made for the other vessels of the Tabernacle, and even for the Tabernacle itself (v. 16), because it was in the midst of uncleanness (Heb. 9:21).

Thus where moral sin did not exist, uncleanness necessitated atonement still. But "without the shedding of blood" such "remission" or "purging" was not possible (v. 22). The Apostle tells us what this signified. "It was therefore necessary that the patterns of things in the heavens should be purified with these (blood, water, hyssop, etc., v. 19); but the heavenly things themselves with better sacrifices than these" (v. 23).

Let the parallelism be noted.

(a) The patterns of things in the heavens were purified with animal blood.

(b) The heavenly things themselves had likewise to be purified, but with better sacrifices.

Such purification was not in either case a purification of moral sin, but of the uncleanness resulting from contact with Sin. In the case of "heavenly things themselves" (i.e., the person of Jesus), such uncleanness was removed when he "put away Sin by the sacrifice of himself" (v. 26). "By his own blood he entered in once into the holy place" (v. 12), that is, "into heaven itself" (v. 24). Without such atonement, his physical entry into God's presence (thanks to which alone "we have access unto the Father" — Eph. 2:18) would have been impossible.

His baptism was a token of this fact. Anticipating his crucifixion, Jesus declared, "I have a baptism to be baptized with" (Luke 12:50). Previously at Jordan, whereas all others came to John confessing their sins, he came with none to confess, but insisting nevertheless that John should baptize him. He knew the import of John's testimony that all flesh is grass (Isa. 40:3-8), and that he himself, though a sinless bearer of flesh-nature, had nevertheless to be baptized. That is, Jesus had to submit to a ceremonial condemnation of

his nature in anticipation of the literal condemnation which he would later suffer, and by which he would destroy Diabolos (Heb. 2:14), or Sin in the flesh, the power which reigns unto death (Rom. 5:21). So "to them that look for him shall he appear the second time without Sin unto salvation" (Heb. 9:28).

What has been written above is epitomized by Paul. "All have sinned and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: 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 God might be just, and the justifier of him which believeth in Jesus" (Rom. 3:23-26).

How did the Crucifixion declare God's righteousness? In that Christ possessed a nature under condemnation of death, so that there was no violation of justice in his death. It was not wrong for him to die, so his voluntary death declared God's righteousness in not waiving the Edenic sentence unconditionally. If the death which Jesus experienced were one to which he was not related, it would instead have declared the injustice of God, for God would then have connived at the unrequired death of an innocent man. The logic of this has been admitted by one Nazarene author. He asks, "Does justice substitute the innocent for the guilty?" and answers, "Not for an evil purpose, but in a case of redemption by divine mercy it does." He adds that "a just law can never be satisfied with the death of the innocent when the guilty goes free, if accomplished for a wicked purpose," but contends

again that the good purpose of redemption nullified the injustice involved. He also endeavours to ridicule our concept of the Atonement as "the substitution of the 'guilty' for the guilty". The Scripture testimony adduced above disposes of such a misrepresentation of our teaching. The death of Jesus was just, because, as Son of Man (John 3:14), he was under Adamic condemnation, and thereby God could lawfully require him to die. In his death Jesus declared God's righteousness, so that God, while remain-

ing just to His own decree, could thereafter be the Justifier of him that believeth in Jesus.

While emphasis must with profoundest gratitude be laid on the fact that Christ died "for the ungodly", "to save sinners" and "to bear the sins of many" the additional testimony must not be ignored that "when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, he was heard in that he feared" (Heb. 5:7). W.F.B.

BIBLE MARKING

All the Prayers of the Bible (cont. from p. 281)

"Thy Will be Done"

"In everything by prayer and supplication with thanksgiving let your requests be made known unto God", advised the apostle Paul (Phil. 4:6). The Father welcomes the open expression of His children, and their confession of need and reliance upon Him. He co-operates with those who trust His ways and seek His honor. These gracious characteristics are seen in the Psalmist's prayers. He recognises the power and wisdom of God, and petitions His guidance in the affairs of life. Let our voice of entreaty be in conformity with His declared will, and His response will be felt in the providence of life.

148. David, seeking help from imminent danger on the basis of the Covenant Name — 26 words (54:1-2).

149. David, in thanksgiving, desires to offer willingly and liberally to God — 17 words (54:6).

150. David, in the face of wicked conspiracy, seeks comfort from God — 55 words (55:1-3).

151. David, asking for Divine vindication in his cause, urges Yahweh to

act against his enemies — 17 words (55:9).

152. David, in the spirit of grateful trust, pleads for help — 46 words (56:1-3).

153. David, considering the injustice of his adversaries, offers to God his tears of anguish — 42 words (56:7-9a).

154. David, anticipating the Divine relief, recognises his obligations, and declares he will fulfil them — 41 words (56:12-13).

FAMILY

Heirs Together of the Grace of Life — Ch. 2

Preparation of Bride and Groom

True marriage is a parable of the Kingdom of God — ‘The marriage of the Lamb is come and his wife hath made herself ready’ (Rev. 19:7). Our relationship with Christ can only come with diligent preparation. This takes effort, as is indicated in the words “strive” (agonise) to enter in at the strait gate for many, I say unto you, will seek to enter in and will not be able” (Luke 13:24-27). In preparation for the Kingdom, both the Lord Jesus Christ and his bride are involved in the great work of building; the Lord taking the responsibility to ensure that this is properly done. So, he “sanctified and cleansed her with the washing of water by the word, that he might present her to himself a glorious ecclesia not having spot nor wrinkle nor any such thing; but that she should be holy and without blemish” (Eph. 5:26,27). She must respond to his loving care, allowing her mind to be moulded by the Word. Then she will rejoice to hear the words, “come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world” (Matt. 25:34). Not for her the terrible words, “I never knew you: depart from me, ye that work iniquity” (Matt. 7:23).

Preparation for marriage between a brother and sister of Christ should follow the pattern of our Lord and his bride. If we bear the Divine principles in mind and strive towards them, notwithstanding our human weaknesses, then preparation for marriage will be a delightful time. Foundations will be laid for a successful union, that will ultimately bring glory to Yahweh.

The Parable of the Bridegroom

According to the pattern laid down in Genesis, the first man, Adam, was prepared for his bride by

Yahweh. In a very beautiful type, the man was placed in a garden of pleasure or delight (Eden) to dress it and to keep it (Gen. 2:15). He learnt that he must till (dress) the garden and guard (keep) it from loss or injury. He was to see the garden as the object of his pleasure and the area of his joy.

In Song 4:12 the wife is described as a garden: “A garden inclosed is my sister spouse; a spring shut up, a fountain sealed”, and “let my beloved come into his garden and eat of his pleasant fruits” (ch. 4:16). The Lord Jesus Christ often communed

with his bride-to-be in a garden: "Jesus went forth with his disciples over the brook Cedron, where was a garden, into which he entered, and his disciples ... for Jesus oftimes resorted thither with his disciples" (John 18:1-2).

The parable extends to the nation of Israel. Though for so long astray from their Maker and Husband, they will ultimately become a garden: "For Yahweh shall comfort Zion: he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of Yahweh; joy and gladness shall be found therein, thanksgiving, and the voice of melody" (Isa. 51:3). Such joy and gladness that will be experienced in the future should be seen today in the marriage relationship when husband and wife recognise their responsibilities and endeavour to fulfil them.

A Happy Relationship Disturbed

Having been placed in the garden to care for it, Adam was given a commandment. He was free to partake of every tree except one — the tree of the knowledge of good and evil. This restriction was binding. Disobedience would bring death. But Adam, hearkening unto the voice of his wife, succumbed to the mental stirrings of lust induced by the serpent's reasoning and partook of the fruit of that tree. As a result "the eyes of them both were opened and they *knew* that they were naked" (Gen. 3:7). The same foolish action is being repeated today. "Knowledge", but not the true understanding of the Word of God, is still being grasped at. It is carnal, for "they that are after the flesh do mind the things of the flesh; but they that are after the spirit the things of the spirit. For to be carnally minded 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).

By disobeying the Divine Law Adam destroyed the Garden he was invited to enjoy: "cursed is the ground for thy sake". "Forbidden fruits" only excite the animal lust, and cause separation from God and death.

Similarly preparation for marriage involves mental and moral development only: a "tilling the ground". In this way both the man and the woman are properly developed in accordance with Godly laws. On the consummation of the marriage comes the physical relationship, sanctified and protected by the purifying process of the Word of God. This follows the pattern of our union with Christ. Our mental and moral development takes place today. On his return and at the consummation of the marriage, our physical bodies will be like his, "for this corruption must put on incorruption, and this mortal must put on immortality" (1 Cor. 15:53).

Adam's failure is sadly repeated in today's society, as it was in the days of Noah. People grasp at that which God's wisdom has reserved for the proper moment. Our minds are bombarded by the compromising influences of the world. And many choose to follow the serpentine suggestions to be "wise" — but which only brings regrets. In Ecclesial associations, and in our marriages, we must let the Word of God influence the thinking of our minds.

A Help-Meet Provided

Adam was further prepared for his wife by being shown his need for a counterpart: "It is not good that man should be alone", said Yahweh Elohim, "I will make him an help

meet". Unto Adam was brought every living creature for him to see and name. But he found no partner among the animals.

Similarly the Lord Jesus Christ found no help-meet among the "animals", the carnally minded "leaders" of Israel with whom he was confronted. His bride of that day, provided by his Father, would be found in the disciples with whom he worked until the time of his death. "I have manifested thy Name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me; and they have kept thy word" (John 17:6).

The young brother and sister in Christ should have no fellowship with the darkness of this world and their intended partner will be found among those covenanted to Yahweh through the Lord Jesus Christ.

Gained Through Sacrifice

Adam was now almost ready to be presented with his wife. He still had to experience the self-sacrificing deep sleep during which Yahweh Elohim formed the bride from Adam's own body. This was a type of the supreme sacrifice made by our Lord in laying down his life for his friends — those who will, one day, make up his Bride.

The spirit of self-sacrifice was shown in the lives of all the faithful men and women of Scripture. It must be evident today as a way of life. Ecclesially, pride and the subjugation of our fellows must be avoided. Instead, there must be developed an attitude of service and sensitivity to each other's needs. An understanding of Yahweh and the love which He unsparingly shows towards us will help to build up the spirit of self sacrifice in His children. This will also be in evidence in marriage relationships. Young people,

especially, will seek to manifest a sacrificial quality in their friendships — laying the foundation for sensible and sound association.

Yahweh Elohim Brought Her Unto the Man

Eve was prepared to Divine standards — not just as Adam might have desired! She was Yahweh's creation for He knew what was best for Adam.

If we have diligently prepared our minds in the Word, and covenanted ourselves by baptism to Christ, then our Heavenly Father will provide our marriage partner, if that is what is necessary for our spiritual development, and it will be the right counterpart for us.

Many heartaches would be avoided if young people considered the way that God provides a partner in life. It is distressing to hear young boys and girls talking together over the merits and demerits of a potential partner without bringing Yahweh into their reckoning. Stubborn, determined efforts to obtain a partner can end in life-long problems if the relationship is not based on spiritual principles. On the other hand it is lovely to see a wholesome relationship develop between a young brother and sister who find enjoyment and encouragement talking to each other within the ecclesial environment, as part of the Family of God, thus giving pleasure to all who know them.

Preparation of the Bride

How does a sister in Christ prepare for her future marriage? She must understand that marriage is a binding commitment. In the beginning the woman was "out of the man" (1 Cor. 11:8), and was created for the man (v. 9). In her preparation for her future husband the thought-

ful sister will recognise that because she is "out of the man", she must follow the same pattern as the man. She must be prepared by her father (for, though both parents have been involved in her upbringing, in the type it is the father who "brings her" to the man), but she will relinquish her own family name to take on her husband's family name. To be able to make that commitment with understanding requires the absorbing of the mind and life of the one to be espoused, so that with the whole heart, the bride will become her husband's. This cannot be done lightly.

Is a sister in Christ prepared to give herself to a brother to that extent? Psalm 45:10-14 expresses the situation well: "Hearken O daughter, and consider, and incline thine ear; forget also thine own people and thy father's house; so shall the King greatly desire thy beauty: for he is thy Lord and worship thou him".

These words do not give us licence to cast away family and ecclesial responsibilities. As type of the Bride of Christ, wives will endeavour to strengthen all parts of the ecclesia in preparation for the Marriage of the Lamb. In baptism we accept the Name of our Heavenly Father "of whom the whole family in heaven and earth is named" (Eph. 3:14-15) and endeavor to grace His Name by the way we act towards others.

Development During Courtship

The changes and development that occur in a brother and sister in Christ as they prepare for marriage are delightful and sobering, paralleling our relationship with the Lord Jesus Christ. As the mind of Christ develops in us through the understanding of the Word of God, so there is an increase in our desire to be with him — "Christ in you the Hope of Glory" (Col. 1:27), and we

fervently pray: "even so come Lord Jesus" (Rev. 22:20). It is one of the privileges of an ecclesial environment to see the happiness developing between two people who find excitement and satisfaction in talking and being with each other.

In the preparation for the Kingdom, both Christ and his future Bride are involved in the great work of building. And in marriage, the labour, companionship and fellowship of the man and woman will permeate, strengthen and hold it together. This is not a haphazard development; there needs to be purpose and a clear understanding of what marriage is about.

Following the pattern of our Lord Jesus Christ, the future bridegroom must first prepare himself with the Word and give his understanding time to mature through practical experience. He will then be in a position to help cultivate the character of his espoused-spouse by:

- (a) education in the Word;
- (b) encouragement of her own personal Bible Study;
- (c) Spending time pondering and talking together to develop one unified mind, because in marriage the husband and the wife will both contribute to the unity of the mind and body;
- (d) learning to pray together.

Having started to cultivate this character in his bride-to-be, the brother will discover its beauty and its frailty. A developing relationship is fragile, and thoughtlessness will soon generate hurt and insecurity. A wise brother will "inclose" or "keep" his future partner like a garden so that the precious growth that has taken place will not be destroyed or lost. He will learn to care for her needs and to cultivate her beauty.

This mental and moral transformation must be accomplished by the

“renewing of the mind” through the washing effect of the Word of God as it penetrates the hidden recesses of the human heart revealing and changing the way a man thinks so that he may become a new man in Christ. If this process is progressing in the life of a believer, then the human relationship between a man and a woman will directly benefit. The desire to communicate on everything in life, to share in the joys and the sadnesses, to know the mind of the partner is all part of the process of “tilling and keeping the garden”. If this is done in preparation for marriage, then the requirement of 1 Peter 3:7 can be met — “husbands, dwell with them (inhabit as one abode) according to knowledge (mental affinity)”. It is this mental affinity that Christ expects in his bride.

Life Without a Partner

Some do not gain a partner but remain in a single state. This is sometimes a cause for concern, but it can be turned to good and the unmarried brother or sister is often a needed and valued member of an Ecclesia. Marriage is but a parable of the greater time to come. The ecclesia is the mother, or bearer, of the children of God, who will ultimately be manifested as the Sons of Deity. The devotion and love of brothers and sisters like Paul, Epaphras, Onesimus, Mary, Martha, Timothy, Luke, Tychicus, is an example to every one of us. Their expression of love for Christ embraced the whole Ecclesia without being concentrated on one mortal partner. Paul said: “I am jealous over you with Godly jealousy, for I have espoused you to one husband that I may present you a chaste virgin to Christ” (2 Cor.

11:2). Concerning Timothy he wrote, “I have no man like-minded who will naturally care for your state, for all seek their own, not the things which are Jesus Christ’s... as a son with a father he hath served with me in the Gospel” (Phil. 2:19-22). Of Epaphras: “always labouring (agonising) fervently that ye may stand perfect and complete in all the will of God” (Col. 4:12-13). Of Onesimus: “a faithful and beloved brother” (Col. 4:9). Of Tychicus: “a faithful minister and fellow servant in the Lord — that he might know your estate and comfort your hearts” (Col. 4:7-8). Of Luke: “the beloved physician” (Col. 4:14), who was the “only one” with Paul (2 Tim. 4:11). Of Mary Magdelene: “dedicated to her Lord” — “Tell me where thou hast laid him and I will take him away” (John 20:11-18).

There are other examples of unmarried brothers and sisters, widows and widowers, who laboured unceasingly in the work of the Truth — and so it is today. Their contribution to Ecclesial life is rich. It brings fulfilment and contentment now, and in the age to come they will be a part of that great Bride of Christ.

A Labour of Love

Preparation for the coming of our beloved Lord is a lifetime’s work, both individually and collectively. We will soon see our greatest desire fulfilled with his coming and the taking of his Bride to himself. All our labour is so full of satisfaction when we know that “I am my beloved’s and his desire is toward me”. Let our Lord come and enjoy the fruits of his garden that we have “laid up for him” (Song 7:11-13).

— B. O’Grady (N.Z.).

The Incredible City of Jerusalem

A Violent Past

Jerusalem signifies *city of peace*, but its history is filled with political intrigue, war and bloodshed.

The city is introduced in the Scriptures on the background of an invasion of the Middle East by a northern confederacy of nations. Jerusalem, known then as *Salem* (peaceful) was the centre of Divine worship in the area.

Following the complete overthrow of the northern confederacy by Abraham (Gen. 14:13-16) and his 318 "trained servants", several kings met him on his return. Amongst them was "Melchizedek king of Salem" who was also "Priest of the most high God" (v. 18). He praised Abraham on the victory saying, "Blessed be Abram of the most high God, possessor of heaven and earth and blessed be the most high God which hath delivered thine enemies into thine hand" (Gen. 14:19-20).

The apostle Paul comments on this incident to stress that "the less is blessed of the better" (Heb. 7:7). He says that Melchizedek was of a higher status than the great man Abraham! We are not informed as to who Melchizedek was, but notice that Jerusalem's earliest history was closely associated with the worship of God.

Salem becomes Jebus

Following centuries saw Jerusalem's fortunes fluctuate. When Joshua led Israel's armies into the land he found the city allied with

the surrounding immoral Canaanite cities. Its king was then known as Adonizedek (Josh. 10:1), a corruption of Melchizedek. Obviously the special relationship with the worship of God had ceased. Years later this relationship was restored. Although Joshua conquered Jerusalem's king, the city was taken by the Jebusites (Judges 19:10) who renamed it *Jebus* "trodden down". It was from the Jebusites that David took the city and made it the capital of his Kingdom and again the centre of worship (2 Sam. 5:6; 6:17).

The city has been attacked many times; sometimes destroyed but always rebuilt. However the prophets speak of a latter day when Jerusalem would be elevated as capital of the world. Though the city and the people were to suffer severe reverses in the latter days (Zech. 14:1), Yahweh's intervention would bring the city to its ultimate destiny as He has declared (Zech. 14:9,16; Isa. 2:1-3; Jer. 3:17).

Program for Restoration

Notice the detail and the consistency revealed in the following testimonies:

- * The Jews return to their land (Ezek. 36:24; 37:21-22);
- * They form a nation called Israel (Ezek. 38:8,16);
- * Jerusalem will be in Jewish hands (Joel 3:1; Luke 21:24);
- * The city will become an international issue (Zech. 12:2-3; 14:1);
- * Jerusalem shall ultimately become capital of the world with Yahweh as



ABOVE: The UNO partition plan in 1947. Notice that Jerusalem is to be an "international zone." RIGHT: Generals Dayan, Rabin and Brig.-General Narkiss enter the Old City shortly after its capture in 1967.

its King (Zech. 14:9,16; Jer. 3:17; Joel 3:16; Isa. 2:1-3; Zeph. 3:16-17).

An "International" City

International events have confirmed the voice of the prophets. In 1917 the British "pushed" the Ottoman Turks (Dan. 11:40) out of Jerusalem, and proclaimed the Balfour declaration offering Palestine as a homeland for the Jews! In 1947 the United Nations Organisation voted that Palestine become the recognised homeland of the Jews and was subsequently named Israel!

Jerusalem, however was denied them. The UNO determined that it should remain an international city, the capital of no country. Despite this UNO ruling, Jordanians annexed the city in 1948 and claimed it as their own. By this move, Jerusalem became "a cup of trembl-

ing" and "a burdensome stone" (Zech. 12:2-3) for the nations. The city remained in Jordanian hands until the Six Day War in 1967 when, on June 7th, the city fell to the victorious Israelis. Joy overwhelmed the nation. For the first time in nineteen hundred years Jerusalem was back in Jewish hands. Now *they* held the "burdensome stone" and have ever since.

In July, 1980, Israel made a bold step. Not content with having captured the city they proclaimed it as their eternal capital. This caused greater international reproach than taking the city in 1967! The UNO ordered Israel to abandon its intentions. The General Assembly gave it till November to rescind its decision. The Vatican issued a stern statement condemning Israel. The *Advertiser* reported: "In what Vatican sources

said was one of his strongest statements to date on the Middle East conflict, the Pope made a strong appeal for the Internationalisation of Jerusalem. Jerusalem can also become a city ... in which believers of the three great monotheistic religions, Christianity, Judaism and Islam, live in full *liberty and equality*".

Alongside the Vatican statement in the newspaper, appeared the Russian objection: "The eastern part of Jerusalem (the Old City) must be returned to the Arabs and become an inseparable part of the Palestinian State. *Free access* of believers to the Holy Shrines of the three religions must be ensured in the whole of Jerusalem".

However Israel determinedly upheld its action and today is held as being in breach of international law.

An Interesting Situation!

The three political powers mentioned, the UNO, the Vatican and Russia, each of which condemned Israel's move concerning Jerusalem, are destined to be allied in an invasion against the city!

Their imminent union is symbolically described in the book of Revelation as the beast, the dragon and the false prophet. From out of these three centres will proceed spirits like frogs, which Bro. Thomas described as "sanguinary and warlike *policies*" which will involve the world in the battle of Armageddon.

Today this French democracy is permeating the whole world, even affecting Russia itself as "democratasia" (democracy). It is the spirit of Human Rights (as opposed to Yahweh's Rights!) or Humanism.

Upon this basis fault will be found with the Jews and Jerusalem, since they are held as being in breach of international law concerning the city and other human rights issues (most probably revolving around the holy places) at the time the nations proclaim war. Joel declares that the nations will make a holy war against Jerusalem (see 3:9, "prepare war", cp mg) believing that they are morally right. But Yahweh condemns those who, with carnal minds, "call evil good, and good evil: that put darkness for light and light for darkness" (Isa. 5:20).

Jerusalem's Glorious Future

Although the allied multitude who come against Jerusalem will momentarily appear victorious, Zechariah declares: "then shall Yahweh go forth and fight against those nations" (Zech. 14:5). Jerusalem's ultimate destiny shall then be realised. Zephaniah proclaimed: "Sing, O daughter of Zion; Shout, O Israel; be glad and rejoice with all the heart O daughter of Jerusalem. Yahweh hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even Yahweh is in the midst of thee: thou shalt not see evil any more" (Zeph. 3:14-15). To this all the prophets agree. Current events portend the end is close. The Lord Jesus Christ declared "when ye see these things come to pass know that the kingdom of God is at hand". He also warned, "take heed to yourselves lest ... 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 21:24-35).

W.J. McAllister

This Happened in May

This dramatic month concluded Israel's Fortieth Year, and produced a spate of remarkable events which herald the coming of the Lord. Bro. P. Gilfillan lists the following incidents.

1st—Communists celebrate "May Day".

2nd—Pentagon releases details of the Soviet Naval build up in the Pacific. Israeli troops move into Southern Lebanon to end guerilla attacks on Israel.

3rd—Saudi Arabia reveals it has missiles capable of striking anywhere in the M.E. Gorbachev cements ties with the eastern church in a meeting between state and church heads in the Kremlin.

4th—Soviet delegation visits S.E. Asian centres of Singapore, Philippines, and Indonesia, in an effort to expand influence. 19 die in a Palestinian camp feud in Beirut.

5th—Soviet intellectuals debate whether the Soviet leader risks overthrow by conservatives opposed to his reforms.

6th—Claims in Beirut state France paid \$37 million to release 3 Frenchmen held hostage since 1985.

7th—177th Arab is shot dead in Israel.

8th—Church aid to the Philippines helps New Peoples Communist Army buy weapons; reports 60% is used for arms.

9th—Pope preaches in Uruguay that strikes are justified to defend social, economic, and political rights.

10th—Socialist President Francois Mitterrand re-elected in France; says his Policy priorities are peace, disarmament, and the union of Europe. Book is published claiming that the Reagans are swayed by astrological predictions.

11th—New links with Iran are strengthened by the French.

13th—Leftist radical group gain a large number of seats in the Iranian parliament in recent elections.

14th—Israel's 40th Anniversary according to the Gentile calendar. Soviet forces begin a massive exodus from Afghanistan; the first military withdrawal from an invaded country since world war 2.

15th—Soviet Jews arrive in Australia after receiving assistance from Aust. P.M.

16th—Iraqi warplanes bomb 5 supertankers including the world's biggest ship: the *Seawise Giant*.

17th—Soviet Peace delegation arrives in South Australia seeking support for a centre in Moscow where children from all countries can learn to understand each other, becoming "world children". Gorbachev recognises "mistakes

committed towards the church of believers."

18th—Diplomats favor the internationalising of Jerusalem.

19th—Gorbachev allows documentary of Soviet TV showing Stalin's Purges. More sea-men perish in the Persian Gulf as Iranians sink a Spanish supertanker and a Norwegian tug who tried to help it.

20th—Iran repeats it is "at war" with the U.S.A. Israeli's Foreign Minister Peres reveals the Soviet Bloc officials are willing to consider Israel's views.

21st—Reagan praises Gorbachev and his Soviet policies: "my friend, a real friend."

22nd—Washington denies that they are at war with Iran, but advises that USA will defend itself if attacked.

23rd—Mrs Thatcher quotes 1 Tim. 5:8 and 2 Thess. 3:10 to support her policies; is condemned by the Church, who call her policies "wicked".

24th—Palestine uprising in the West Bank and Gaza Strip enters 6th Month. Gorbachev praises Reagan as a "realist who is able to adapt". Political changes in Hungary after 32 years heralds sweeping reforms. Kremlin admits past foreign policy blunders heightened world tension.

25th—Christians welcomed in Soviet, says a senior official, calling for full acceptance of religious believers.

26th—Chief Rabbi of Rome condemns the Vatican for allowing the Catholic Press to stir up anti-semitic feeling.

27th—European Community signs agreement with: Eastern Bloc countries in "an historic moment" providing for a Comecon diplomatic mission in Brussels, and an E.C. embassy in Moscow.

28th—Soviet agrees to first Jewish religious training instituted in the Soviet Union for 70 years since the Russian Revolution.

29th Reagan arrives in Moscow for top level talks on arms limitation.

30th—Syrian troops in Beirut tighten grip on rebel factions. Ayatollah Khomeini urges Iranians to seek God's help and rely on faith and guns.

31st—President Zia of Pakistan dissolves Parliament, dismisses the P.M., and advises another election within three months.

COMMUNICATIONS

IN WHICH THE EDITOR HOLDS CONVERSATION WITH READERS NEAR AND FAR

The Olivet Prophecy Past or Present?

"Regarding your leaflet No. 14. Generally it is very well put together, especially on the inside. However, there are a number of points that should be considered in reprinting it ... As students of the words of the prophets, apostles and the Lord Jesus Christ, we know that scripture must be interpreted within context. The correct context of Luke 21:32,33 is relevant to the believers of 66-70 AD, who were suffering in Judah and Jerusalem under the socio-economic persecutions. They were the ones who were strengthened by the letter to the Hebrews, Peter, etc, and were awaiting a redemption as was Lot, etc, and the 'good figs' of Jeremiah's day. The relevant message for our day and hour is Revelation 16:15, for as Gentiles in Gentile times we do well to understand what scriptural prophecy was primarily given to our first century Jewish brethren, and stop double dealing, since it leads to confusion" — R.K. (Vic.).

When considering the Olivet Prophecy it is necessary to notice that three questions were asked of the Master: (1) When shall these things be? (2) What is the sign of the coming? and (3) What sign will bring the end of the age? (Matt.

24:3). The apostles were confused as they thought that the kingdom of God was about to immediately appear (Luke 19:11). Therefore the Master carefully explained the different periods that would see the fulfilment of the questions asked.

To the enquiry concerning the end of the age, the Lord gave certain signs that would occur prior to the destruction of Jerusalem — Matt. 24:4-14. He told of ecclesial strife, of persecution, of economic difficulty, and national distress. All those things occurred between AD 30 and AD 66.

Answering the question "When shall these things be?" he described the terrible strait in which Jerusalem and the Jewish State would be found at AD 66-70. Warning and exhortation was given to the followers living then, to prepare for the national calamity and avoid being involved: Vv. 15-28.

Then from vv. 29-42 Jesus outlined the final contest, and described the sign of his parousia (presence as a royal dignity). This section of the prophecy refers to the latter times, although, certainly, a prior typical fulfilment in the first century might be seen. In the parallel record of Luke 21:24-33, a significant time period is given, since Luke, unlike

Matthew, was writing for Gentile believers. Verse 24 specifically notes the conclusion of a down-treading for Jerusalem. "Until" was fulfilled in 1967, and certainly cannot be placed in first century history. Additionally, the budding fig tree can only refer to a revived Israel as a sign of the approaching Son of man. Verse 31 confirms this by saying that when such things occur, then "know ye that the kingdom of God is nigh at hand". This, again, must have reference to the time of the end, for the kingdom of God as a political reality was not experienced by the first century believers. To them it was a matter of hope; to us it is an imminent reality.

This setting provides the basis for the Lord's further words in Verse 32: "This generation shall not pass away, till all be fulfilled". This comment is therefore summarising the two epochs described in the Olivet Prophecy: the Fall of Jerusalem, and its Restoration again. Both epochs would be completed within a generation from the commencement of the signs.

Certainly, we watch current events with interest. Moves in the Roman Church to consolidate its power with the Greek Eastern Church are significant. Constant activity by the Russian Dictator in

developing his power strategy throughout the world continues. Thus the coming of the Lord will shortly occur and Rev. 16:15 will see its fulfilment. It is needful for the servants to observe accurately such events, and to prepare to meet their God. — Ed.

Ladder of Holiness!

"I would like to thank you for the magazine, and appreciate the time and effort that is put into it, including the free copies that I have been receiving for the past year. I would also like to share a few thoughts with you concerning a matter which I have entitled: The Ladder of Holiness & Separation. I have only been baptised for a year or so, but can see the effects of extremism within Christadelphia. I am absolutely convinced that our Lord will return very shortly. Our state is like that of Jewry before AD 70, the days of Lot and Noah, with too few voices of protest being raised" — Bro. B. Gallie (Sth. Africa).

Within the letter forwarded was an interesting chart depicting the state of enmity that exists between Truth and Error; Ecclesia and Church. That enmity was Divinely established at the foundation of society (Gen. 3:15), and was demonstrated individually in the lives of Cain and Abel (Gen. 4:5), and communally at the times of Noah (Gen. 6:1). Enmity is manifested intellectually at first, as the mind is trained by the Word to recognise sin. So Paul exhorts: "Let this mind be in you which was also in

Christ Jesus" (Phil. 2:6). Paul felt the pressure of enmity, when he endeavoured to practise the principles of truth he knew to be right. The "seed of the serpent" acted against him as it did against Abel in time past: "Sin, taking occasion by the commandment, deceived me, and by it slew me" (Rom. 7:11). He recognised a "law in his members" maintaining that same enmity (v. 23). Thus the enmity discovered in the mind, must have its outworking in practice. We do this by "crucifying the flesh with its affections and lusts" (Gal. 5:24).

This is a continuing process, not completed until we are perfected at the coming of the Lord. Meanwhile, we must maintain the enmity which God has established and recognise that which is essential for the development of faith: separation from the church-system about us. Ed.

A Herald to Answer Questions

"Our GES felt that it would be desirable to have a Herald produced to answer difficulties that strangers have in some teachings of the Truth. This would include such problems as (1) the change in man's relationship to God after the fall, and its effect on creation; (2) why God is taking out of the nations a people for His Name, and that God is not unjust because primitive tribes can't read and therefore have no hope; (3) that well-educated and religious people who do

good works, could possibly be rejected by God; (4) why the mentally disabled cannot accept the Truth; and (5) why children are not considered responsible, etc." — Bro. A. Snellman (Qld).

The suggestion is an interesting one, and we will give it further thought. Such a Herald could form the style of The Christadelphian Instructor with questions and answers dealing with common problems. Of necessity the answers would be brief, but reference to other Heralds could overcome this. Our Committee will give further consideration to the matter. Meanwhile, readers might care to forward interesting questions that are commonly presented by visitors to lectures, to form the basis for such a Herald. — Ed.

The Picture in Israel

"We received a sad letter today. It said: 'many brethren and sisters have watched the level of tension in Israel with the Arabs and question our support of people they find it difficult to see as being God's people.' What a terrible admission. Has God cast away His people? Was God pleased when Moses called 'His people' rebels? Was God pleased when Elijah made intercession against Israel, calling for a drought and complaining he was the only one left? Didn't God say that only if the ordinances of night and day failed would He cast away His people, for all they have done. How dare we, then, cast away His people?"

"We assure brethren and sisters that the TV news-films completely distort the picture. Golan, Judea/Samaria and the Gaza Strip belong to Israel because God gave them to Abraham and his seed as an everlasting possession. He made an everlasting covenant with them, and though they have broken the covenant, He has not done so. Like Hosea's Gomer, Israel has gone astray, but they will be restored, like Gomer was.

"Jesus was a Jew; the Jews are his brethren, and those who reject his brethren in trouble, reject him (Matt. 25:41-46), and will be rejected by him at his coming. He will return as King of the Jews; primarily, the mortal nucleus of the Kingdom of God will be a Jewish State; the 'new' covenant in Jer. 31:31-34 will be *torah* (the Law of Moses, given by God at Sinai, and perfect for converting the soul, Psa. 19:7-14) 'renewed' in their hearts instead of on tables of stone. The apostate Christian Church became antisemitic and claimed that God had cast away His people, and replaced them with the Christians. But God has not cast away His people. Esau is castigated by God for standing on the sidelines when Israel was in trouble (Obad. 10-15). Do we stand with Esau or with Jacob? The Lord Jesus wept over Jerusalem because she did not recognise him. He prayed that his Father would forgive them. Did God ignore His Son? How dare we say that He has cast away His people!" — Bro. L.

Johnson (Jerusalem).

There is no doubt that the Gospel is intimately connected with Israel. Paul embraced "the Hope of Israel" (Acts 28:20; 26:6). Their father Abraham was promised that Yahweh would "bless them that bless thee and curse them that curse thee" (Gen. 12:3). Jesus spake of the "fig tree" shooting forth its leaves as a sign that "summer is now nigh at hand" (Luke 21:30). He does not claim that the reviving fig tree would be spiritually responsive, for that awaits his manifestation and the establishment of the Kingdom. At present, the kingdom is "nigh at hand" (v. 31), and will shortly be revealed. The final regathering will occur (Ezek. 36:24), and at that time a "new heart" will be given them (Ezek. 36:26) when their eyes will be opened to the revelation of Truth in the Lord Jesus. Until that occurs "blindness in part" covers the people, and will continue until they see the "pierced hands and feet" of their Messiah (Zech. 12:10). Our desire must be for the restoration of Israel, and our sympathies should be with that people. "Logos" therefore supports the work of Youth Aliyah to financially assist in the development of the Jewish children, and donations from readers to this fund are annually conveyed to the authorities in Jerusalem. Nevertheless, we need to recognise that Israel has returned "in unbelief of the Messiahship of Jesus", and with a political desire to establish their commonwealth. Expediency may force the

nation to indulge in oppressive practices against the Palestinian in the occupied territory. Though the news-reports could dramatise such circumstances (as they certainly do with most news-coverage) we do not need to justify Jewish atrocities if they are occurring. We know that the whole area is Israel's, and it will certainly be so when Christ establishes Israel as "the first dominion". But, at the moment, Israel is being prepared for the time of Jacob's trouble, when all "her lovers" will forsake her, and world-support for the State will dissipate. Her troublous times are commencing, and will continue until relief comes through Christ's intervention. In these circumstances, the Christadelphian Brotherhood should maintain support for Abraham's seed, the remarkable latter-day sign, for in doing this, brethren and sisters will enjoy the blessing of God. — Ed.

Benefits of Bible Marking

"Many years ago I was at a Rathmines Bible School, at which Bro. H.P. Mansfield was one of the speakers, and I remember him saying that he did some Bible marking first thing every morning — and it was surprising how much he did. I was doing nothing of that sort at the time. So I thought I would try it, but never quite got around to doing so — but never forgot him telling me. Last year I went to Mildura Bible School, where Bro. Mansfield showed to us a family Bible project that could be

done. He went on to tell us how he was making note of all spoken prayers in the Bible, and why they were recorded. I went away determined to do this project for myself. I only started searching for the prayers, when they were printed in *Logos*. So I put into operation the example of Bro. H.P. Mansfield from the Rathmines School, and what a joy it has been. There is something useful to talk about at the breakfast table, with which to send the men off to work. I only do about 30 minutes, and have obstacles to overcome, like clouded eyesight first thing in the morning... but I have certainly learned many lessons from writing out these prayers.

"I think the most important lessons learned so far, was from people like Nehemiah, who had their prayers answered in the outworking of their lives. Sometimes we forget what we have prayed for: but God, who is all-wise knows best when to give us our needs... So I learnt to check my memory and be more earnest about what I pray for and strive to remember, not only what I have said, but what the Word has to say to me... I am thankful that I was at Rathmines and Mildura Schools to have these things placed before me, and now I am reaping the blessing of joy in the service of our Master.

"I was considering writing and telling you of the joy I was experiencing from this exercise, when I arrived at No. 90. When I finished placing it on the rice-paper insert, I read

the footnote in *Logos*, and that encouraged me further to let you know that I am finding this project helpful". — Sis. M. Pogson (NSW).

Bro. Mansfield commenced this project on Prayer just before his death, and we have been happy to continue the series. With our reader, we have found great benefit personally. Prayer is sometimes a difficult exercise, since it requires the human mind to rise to heavenly thoughts. To approach the great Eternal is a privilege exclusive to His children, and there are precious few of such a class on earth. We, therefore, need to strengthen our community in this privilege; to recognise the characteristics needed to make prayer powerful: humility before the Throne of Grace; knowledge of the Divine Will; determination to fulfil our vows thus expressed. Collating the prayers of the Bible is a great help to this end. Browsing through such a list from time to time, enables us to become familiar with the words of acceptable prayer, uttered by the faithful in times past and recorded by the inspired pen man.

In answering our correspondent's specific questions in her letter, we advise that the different spelling of some words is not significant, and there is no need to be over-concerned in this matter. Again, in setting out the prayers, sometimes we have used brackets; other-times, these have been left out. There is no need to include the brackets in

your notes, if you find it more convenient not to do so. Bible notes should aid the student, and each person must determine the best method for oneself. We hope other readers will take opportunity to correspond with us on the matter of prayer. — Ed.

Expectations Frustrated

"In view of the sorrow caused by the non-return of our Lord on the 15th May, perhaps we have given the wrong emphasis to Luke 21, Mark 13 and Matt. 24?" — Bro. B. Riley (N.Z.).

Our reader's letter contained many points of consideration which space prevents listing at the moment. We will comment on this in detail in the "World" article of our next issue. Indeed, the saints of all ages lament the apparent delay of the Master. Yet, as faithful and wise servants (Luke 12:42) they patiently labor until the time decreed according to Yahweh's wisdom. The phrase, "this generation shall not pass away till all be fulfilled" obviously has a commencement time, whether it be 1948, when Israel became a nation, or 1967, when Jerusalem fell into Jewish hands. But the term "generation" may not necessarily refer to a period of forty years but to a generation of people (cp. Eccl. 1:4). In that case, the generation born around 1948 would see the prophecy fulfilled. There are other features of interest that we could mention in view of the comments in your letter, which we will outline further, God willing, in future issues. — Ed.



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In This Issue

VOLUME 54 No. 9	JULY, 1988
Acting in Harmony with God	290
Defilement	291
Mar's Hill	293
A Letter of Love for a Slave in Need .	295
Redemption in Christ Jesus	300
"Thy Will be Done"	305
Preparation of Bride and Groom	306
The Incredible City of Jerusalem	311
This Happened in May	314
Communication	315
Final Word	319
Poem: The Jew	320

A Final Word...

The first essential for successful building is a clear blue-print or plan with adequate specifications. We have all that in the Word, but we must study it. The plan is a perfect one, neither requiring nor admitting of change. It is the plan of the Creator, a wise master-builder. The plan is the Gospel, "the power of God unto salvation". But few have the ability to correctly read the blue-prints, or study the specifications aright. It requires a child-like demeanour of faith to do so. In the mercy of God, the key to it has been discovered and revived by the tireless work of faithful brethren such as Brethren Thomas and Roberts, and guarded by others, who have laid down the foundations of ecclesias. Their labours have been epitomised in the *Birmingham Amended Statement of Faith*, which has withstood the assaults of those from within and from without. The most insidious challenges have come from within. This illustrates Paul's words: "Of your own selves shall men arise, speaking perverse things to draw away disciples after them".

If we are uncertain about this plan, let us again study the blue-prints. Take a work like *Elpis Israel* and read it carefully, prayerfully, thoroughly, considering the Bible references given. Meditate deeply upon the exposition thus presented.

Every building must have a solid foundation if it is to survive the storms that will assail it. May we so build now as to find an abiding place in that city in the Age to come.

— C. Wolfe

The Jews: Yahweh's Witness to Mankind

*Persecuted and outcast,
The people of our God,
Against all odds, the hated Jew,
Through history has trod,*

*Scattered wide, they were dispersed,
By God's Almighty Hand.
Where'er they went His Name profaned,
In every age and land.*

*They'll mourn their past, this nation who
Condemned the Son of God,
And hearts of flesh will turn and bless
The ever chastening rod.*

*For Jacob's trouble soon will end;
The dross be purged until
The gold come forth — a remnant save,
God's glorious word fulfil.*

*'Tis not for Israel's sake alone,
But for God's Holy Name
He'll gather them as promised
Messiah Prince to reign.*

*The Gentile times almost complete!
We lift our heads up high,
The Fig Tree shooting forth
Proclaims that "Our redemption's nigh".*
E. F. Pitt

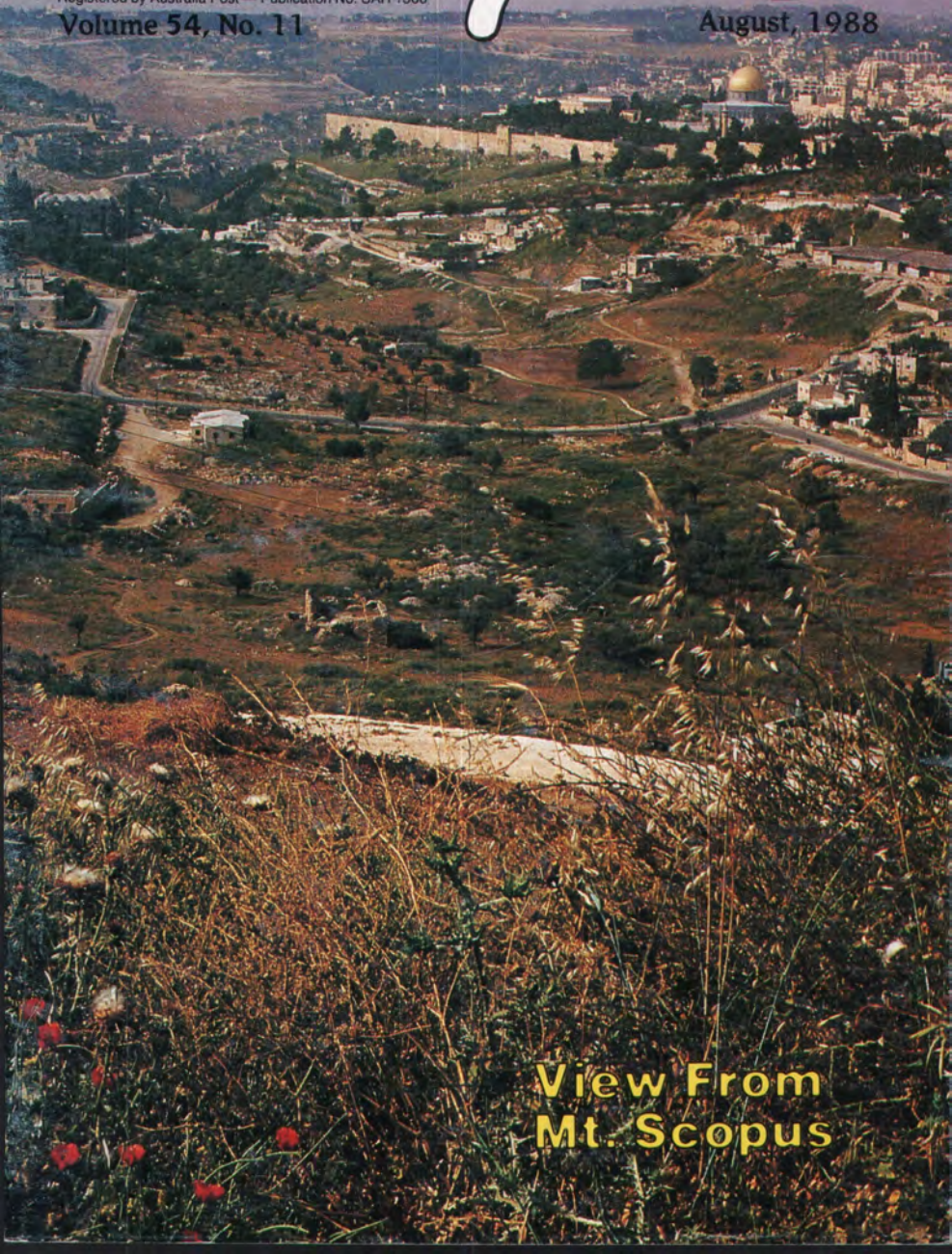


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View From
Mt. Scopus

PEN OF THE PIONEERS

An Appeal to All

Ponder well, we pray you, this question: if preparation were necessary to make ready a people prepared to receive the Messiah at his first coming, is not a preparation equally demanded by which to make ready a people prepared to receive him at his second appearing? This is our firm conviction, and, believing assuredly that "the day of Christ" is at hand, we address you all, without distinction of name, party or denomination, in the words of the sacred text:

"Come out of Babylon, my people,
That ye be not partakers of her sins,
And that ye receive not of her plagues.
For the sins have followed her into the heaven,
And God hath remembered her iniquities."

Say not to yourselves, we are Protestants and therefore not in Babylon. Babylon is a system of things made up of every departure from the positive institutions and practices of the New Testament. Original Christianity, which is as pure in the sacred writings as when first delivered to the Jewish nation by the Apostles, recognises only "one Lord, one Faith, one Baptism, one Body, one Spirit, one Hope, and one God and Father of all", but if you lift up your eyes and contemplate the aspect of the ecclesiastical world you will behold lords many, faiths, or gospels, without number; baptisms several; as many bodies as there are sects; spirits of all kinds but the "spirit of Christ"; and more fears than hopes. The present religious system of "Christendom", in whole or in part, can nowhere be found in the Scriptures, except as "the Apostacy", which they declare would arise, and cover the face of the nations as with a veil of "strong delusion". The morality of the social system is vicious, giving countenance to all unrighteousness, viciousness and malice; and judging from what comes out of their mouths, the hearts of all kinds of religionists are full of envy, deceit and malignity; being whisperers, backbiters, slanderers, haters of truly good men, spiteful, proud boasters, volatile, and so forth; being lovers of trifling more than lovers of God. Upon such, His law pronounces death.

This being the obvious condition of the world, is it prepared to receive Messiah? The Scripture says that "the unrighteous shall not inherit the kingdom of God". Now when he appears, it is to introduce that kingdom in all its glory; therefore, the "unwashed, unsanctified, and unjustified" will have no share in his dominion, for it is such only whose characters are defined in the Book of Life, who will partake in the honours of the Age to come.

J. Thomas

Laborers in Laodicea

The aged apostle, confined to Patmos, would have heard the Lord's words to the ecclesias in Asia with consternation. Only two generations had passed since the Master was on earth, when his words had burned into the hearts of so many (Luke 24:32). Disciples had been inspired to perform remarkable efforts for his name (Acts 4:13); they had been energised by the power of the Gospel believed to go forth and witness before friends and enemies (ch. 4:33); and some had died rather than capitulate to the world (ch. 7:54).

It was an era of service and sacrifice in which the Truth meant everything to them. In a few busy years, the world heard the saving message of Truth.

The beloved apostle rejoiced in such a grand work. He had "no greater joy than to hear that my children walk in truth" (3 John 4). Not for him the pleasure of luxurious surroundings; the satisfaction of a well-paid position in life; the honor of an esteemed role in society; the relaxation of lazy days in the sun! He had no use for the comforts of civilisation, the privilege of power amongst men, nor achievement in worldly spheres. John recognised that "the reproach of Christ was greater riches than the treasures in Egypt," and his whole life was given over to ministering for the saints. Those qualities had been recognised in him by the Master, who had, consequently, "loved him" (John 13:23).

John knew that the "world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever".

A Heritage Forgotten

Now, a few years later, in exile because he loved his Lord and was prepared to sacrifice everything for him, he listened sadly to the angel dictate a letter to Laodicea: "Thou art lukewarm, increased with goods, have need of nothing and knowest not. . ." (Rev. 3:14-22). How the apostle would have longed to be released from his captivity, that he could journey to Laodicea to turn that ecclesia back to the pioneers.

The "coming of Christ" was no longer the anxious desire for the brethren and sisters in that city. They had their hearts filled up, but it was not with the "burning" of thankful appreciation of precept and prophecy. The cares and pleasures of life had sapped their spiritual vigor. Life was all too comfortable, and the doctrine of sacrifice had become little talked about in Laodicea.

What terrible words of condemnation he heard: "I will spue thee out of my mouth." What would be the value of all their riches and goods and power and prestige in society then?

Better Purchasing

There was only one remedy. They had to purchase three commodities: the most valuable in all the world. And the merchant men and medicos of Laodicea would quickly recognise the material benefits of gold, raiment, and healing potions. But it was not the world's goods, of which the Master spake. The gold was of faith; the raiment of righteousness; the eye-salve for spiritual sight. These are the three qualities of Faith, Hope and Charity (1 Cor. 13:13) which must be the driving force in the lives of believers.

Faith was to be developed out of the fire of affliction, and the riches would come from trial and testing of believers who were prepared to stand against the trends of society, and to allow the purifying principles of dedication and devotion to the Truth to act in their lives. Enjoyment with the world can never produce this.

Hope of things yet to come invigorates faith and gives it purpose. We have a vision of glory alongside Christ. Only eyes which are anointed with the eye-salve of Truth can see this. Nicodemus had to look beyond the blackness of the night that surrounded him and "see the kingdom of God" (John 3:3). But the glory before us can be dimmed by over-anxiety about the daily cares, and blotted out of sight by looking too closely at the ways of this world. This age is passing away; we should not ignore the need for constant eye-salve: the luxury of reading the Word, and contemplating the future.

Charity is the sacrificial love that causes a person to forsake all and follow Christ. Such a love is seen in works, not merely words. It is seen in faithful works, which operate for the honor of Yahweh. It is the subjecting of the will of flesh to the ways of God, of which our Lord is the supreme example (Phil. 2:7-8). "White raiment" is an expression of sacrificial love. It is a symbol of the righteous actions of saints (Rev. 19:8) performed because of their love for their heavenly Bridegroom. Those works of righteousness will eschew working for the world. The laborers in Laodicea were working hard but it resulted only in them becoming richer and covetous and possessive. Their meetings were joyous assemblies of satisfied members; but there was no feeling of dedication and sacrifice to be found. They had need of nothing, and felt that Yahweh had provided all their wants. The luxury that surrounded them was evidence of His beneficence — they thought. In fact, it was a means of testing: and the challenge was to act immediately, because time was limited!

"Behold, I stand at the door and knock". The ecclesia was under trial and shortly the lampstand would be extinguished, unless they became "zealous

and repent". The meeting, however, ignored the warning. No ecclesia is found at Laodicea today. The Lord visited that meeting, and found none ready to receive him; no faith, hope nor love.

An Impending Challenge

This was the last ecclesia to whom the Lord wrote. Immediately following this letter, John's vision was turned to behold a door opening in heaven. He was taken to the return of Christ, and the glory of his throne, and the reward of the saints.

On the eve of that vision of glory being realised, ecclesias must carefully and closely examine their policies. Attitudes not consistent with the Lord's advice to Laodicea should be remedied. Self-sufficiency with positions in this temporary society should be rejected. There is no value in enjoying this world's goods, and perishing with the using. We do not have long to decide. Christ stands at the door and knocks — for the signs abound with evidence of angelic preparation. A door is to open in heaven, and the throne will be revealed. None of the Laodicean persuasion will find part therein. Their labor, essentially self-satisfying, will go unrewarded.

John's sadness at such a message to Laodicea, would have been turned to joy at the grand picture of glory that unfolded as the door in heaven revealed a better future. There were the faithful, clothed and seeing believers (ch. 4:4). They are those who have traded all this world's goods for true gold, white raiment, and a vision of the kingdom. That is the state we need in the brotherhood.

Graham Mansfield

Editor.

There is such a thing as being "established in the faith," as being "grounded and settled," and "holding fast the form of sound words, delivered at the beginning". There is such a thing as full assurance of faith, and standing fast and striving for the faith of the gospel; and such a thing as being steadfast and immovable, contending earnestly for the faith once delivered to the saints. These apostolic features, while compatible with growth in knowledge (which is not a change of foundation, but a development on an unchanging foundation) are not compatible with that restless and fickle state of mind that is ever on the alert for the sensation of novelty, and which consequently is "ever learning and never able to come to a knowledge of the Truth," because flying from position to position, instead of retaining position after position till the whole situation is covered. We moored to the stabilities forty years ago, and we cannot ship with those who prefer to be on the drift.

R.R.



Mt. of Olives. Part of the range of hills of which Mt. Scopus forms a part.

COVER

Looking down on the Habitation of Peace

Our cover this issue shows a view of the city of Jerusalem, looking down upon the city from Mount Scopus.

Of all cities which have existed since the dawn of human history, none has been revealed as a city of destiny comparable with Jerusalem.

Though constantly throughout the ages a focal point for major events in world history, the ultimate future and majestic destiny for Jerusalem in the Age to Come has remained hidden from the spiritual vision of all but few. And it has ever been so.

The city holds an emotional appeal for every Jew; an attraction for Christendom-at-large; and incites fervour in the hearts of Moslems. Yet, these facts indicate that Jerusalem has continued to be a symbol for a hopelessly divided world.

Surrounded on three sides by valleys, it is overshadowed by hills. Running parallel with the eastern elevation of Jerusalem, and separated from the city by the Kedron Valley, is the mile-long ridge of limestone hills known as the Mount of Olives, or Olivet — the “hill of corruption”. Scene of the final ignomy of the Lord’s mortal life, as he was taken from the slopes of Gethsemane to be ruthlessly put to

death, this was also the scene of the final triumph of his first advent, when he was taken up from the earth, in the glory of divine nature, to be ushered into the presence of his Father (Acts 1:9; Psa. 110:1).

North of the Mount of Olives, and sometimes regarded as a part of it, is Mount Scopus. Approaching Jerusalem from the north, the traveller is presented with a panoramic view of the city from Mount Scopus.

It was from this vantage point that the Roman general, Titus, is reputed to have had his first glimpse of Jerusalem, the city he had come to destroy.

Throughout the ages, Jerusalem was always most vulnerable from its northern quarter; and therefore the northern hills have been most significant in the countless campaigns and sieges which have been waged against the city.

It was to Mount Scopus that Sennacherib and his Assyrian hordes came to besiege the city, to ridicule

its king, its prophet (Isaiah) and its God. From that dominant vantage point the Gentile army could spread in array, and survey the city of David below them, which they were confident they would conquer. That great confrontation became a test between flesh and faith. It seemed evident that the flesh — in the form of the unvanquished Assyrians — would triumph. The evil Rabshakeh tried vigorously to incite fear and weakness in Hezekiah and his people. He claimed that none of “the gods of these lands” had been able to deliver the people out of the “hand” of Sennacherib. Yet, despite the pressure, faith prevailed. Though the people within the city were in a state of turmoil, the king remained firm and faithful and was accordingly blessed by Yahweh. Hezekiah “prayed and cried to heaven”.

Hezekiah said: “I will lift up mine eyes unto the hills! From whence cometh my help?” (Psa. 121:1). When he looked out upon the hills which surrounded the city — particularly the heights around Mount Scopus — all he saw were the hordes of Gentiles who had come to destroy him, his city and his people. For a man of faith, only one course of action was of worth. He lifted his eyes *above* the hills, to the heavens on high. Thereby he contemplated the majesty of Yahweh in the heavens, and called upon Him.

Yahweh hearkened, and announced: “I will defend this city to save it for mine own sake, and for my servant David’s sake . . .”

Miraculously, 185,000 Assyrian invaders died at the hands of Israel’s God. Their previous fleshly confidence, while beholding their intended victims from the heights of Mount Scopus, was no more.

The name Scopus, in the Hebrew form of *ha hatsofim*, signifies “to look over” or “look down upon”.

Thus the Assyrians were taught a profound lesson which should never be forgotten. Flesh should not “look down” upon, or “look over” Yahweh’s people or His land with the object of debasing them and subduing them.

Mount Scopus is divided from the Mount of Olives by a fault-line. Zechariah’s prophecy speaks of the time when the latter-day Avenger will come, to deliver his people and his city. As Christ was “taken up” from Olivet, so “his feet shall stand . . . upon the Mount of Olives” when, as an awesome sign of divine intervention in human affairs, “the Mount of Olives shall cleave in the *midst* thereof, toward the east and toward the west . . .” (Zech. 14:4).

Jerusalem was once known by the name Jebus, signifying “trodden down” — hence, a play-on-words in the sentence which Christ pronounced against the city: “Jerusalem shall be *trodden down* of the Gentiles . . .” In the context of Luke 21, this was tantamount to saying: “Jerusalem shall remain, *Jebus*, until it becomes the “habitation of peace” or the “foundation of peace” — which are the meanings of the name “Jerusalem”.

The power of flesh will be swept away and subdued, as with the army of Sennacherib. Christ will reign supreme, and will establish Jerusalem as a “habitation of peace” to the glory of Yahweh, and for the well-being of the immortalised saints, and those mortals who survive the judgments of Yahweh and acknowledge Christ as their Lord and King.

In that day, “Jerusalem shall be safely inhabited” (Zech. 14:11). This will be the dawn of a new era when mankind will learn to “give glory to God in the highest” so that there might be “peace on earth” to usher in the reign of Christ as king over all the earth (Luke 2:12; Zech. 14:9). J.U.

EXHORTATION

Standing Fast

"Be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord ... Watch ye, stand fast in the faith, quit you like men, be strong" (1 Cor. 15:38; 16:13).

The responsibilities of leadership have often been thrust upon men of God, through force of circumstances.

Such a man was Nehemiah. The first chapter of his book demonstrates that he was "an Israelite indeed". Not disadvantaged by personal ambition nor a desire for power, he was genuinely concerned to learn of the state of affairs at Jerusalem.

He "wept and mourned" and "fasted and prayed" These actions are indicative of a sincere spiritual disposition.

The outpouring of his prayer to Yahweh (1:5-11) reveals a man of great humility before God, who exhibited an outstanding reverence and love for his Creator. These verses show that Nehemiah had a sound knowledge and understanding of Scripture.

A man of such character would not have desired to project himself to the forefront of Yahweh's people. He was devoid of political aspiration. His idealism and motivation were higher than that. He was fired with a zeal and enthusiasm for the things of God. He recognised a desperate need. There was an obligation on the part of the people of Yahweh to act to remedy the appalling situation which faced them.

Leadership Needed

The question was: Who would commit themselves? Who would be prepared to lay aside personal self-interest to apply themselves to meeting the challenge of the times? Who would rise above despondency, and struggle courageously against the overpowering aura of ruin and defeat?

Who would stand firm, reflecting the spirit of Moses at a time of adversity: "Who is on Yahweh's side? Let him come unto me!" (Exod. 32:26).

Being made aware of the existing conditions in Jerusalem, Nehemiah determined to seek Yahweh's guidance and blessing in confronting the stigmatic condition which lay so heavily upon Yahweh's city and His people.

The Hand of Providence was with him. In due time Nehemiah found himself in Jerusalem. Although he journeyed with authority from Artaxerxes, he arrived quietly and unannounced. He did not seek honour or recognition — a further proof of his Godly motive.

In accordance with the principles of the Truth with which he was so obviously familiar, his first priority was to assess the situation, calmly and objectively. He considered the work that needed to be done. He thoughtfully reflected upon the spiritual and moral

state of his people.

Assured that his conclusions were soundly based, he summoned the rulers and the people. He accurately described to them their condition and the state of the city. His exhortation was encouraging and moving, and brought forth a spontaneous and vigorous response from the people: "Let us rise up and build!" (2:18).

From the very beginning of the enterprise, the enemies of the Truth initiated efforts to undermine the work. Sanballet, Tobiah and Geshem "laughed" the Israelites to scorn and "despised" Nehemiah and those associated with him.

Faithful servants of Yahweh, determined not to compromise the Truth, have always had to contend with the negative and persuasive tactics of those who would weaken the work of the Truth. Their strategy varies according to circumstances. Sometimes they raise issues designed to unnerve and disconcert those who are pressing forward with the work. On other occasions they impede the labour by erecting stumbling blocks or thrusting forward the burden of controversy.

Whatever the action, the intent is always the same: to obstruct the efforts of the faithful, and to make their work ineffective.

Nehemiah experienced all these forms of opposition, and more. But he remained unmoved. With the purpose and word of Yahweh clearly in his mind, he was not to be easily diverted from his objectives.

Refusal to Compromise

Because of his outstanding example of dedication and purposefulness, his courage and his ability to discern, his spiritual maturity and his resourcefulness, faithful men and women of Judea turned to him for leadership.

This placed an additional responsibility upon Nehemiah. Not only was he answerable to Yahweh as an individual; he had to consider the effect of his leadership upon those who depended upon him, and who would be guided by his attitude and decisions.

His enemies continued to oppose his efforts; and in so doing they put pressure upon Nehemiah's friends.

His adversaries tried everything; offering a closer "fellowship" — a dishonest claim and because Nehemiah had the perception to grasp the true intent of his opponents, he declined to become involved in their specious plans. He refused to compromise. Had he done so, what might have befallen those for whom he was, in large measure, responsible?

Evil Correspondence

The antagonists did not give up readily. Their next attempt to silence Nehemiah came in the form of an Open Letter. This mode of attack is almost a standard method of intimidation on the part of those who are adverse to the cause of the Truth. However, with an Open Letter there is usually a special twist. To be personally discredited is nothing new to those who stand firm for the Truth rather than agreeing to "mutual concessions" or an application of the "give and take" principle. Nehemiah was not prepared to "meet" the Truth's adversaries "half-way", or submit his case to "arbitration."

Perhaps feeling that Nehemiah would be persuaded, the Open Letter, whilst denigrating his character and his motives, concluded with a sinister threat: "Come now, therefore, and let us take counsel together.." The message was clear: "Meet with us to consider our point

of view sympathetically, or we will broaden our attack upon you.”

Nehemiah now realised that he was strongly under threat. But he refused to be intimidated.

A Vital Decision

At this time Nehemiah made a misjudgment, though he corrected his error before it was too late. Aware of the developing danger, he made his way to the house of one, Shemaiah. There have been many Shemaiahs throughout the ages. Claiming to be a friend to Nehemiah, he was a traitor to Nehemiah's cause. Such men often become involved in the issues of personalities, and lose sight of the fact that they are really fighting against Yahweh.

Shemaiah had planned carefully. “Let us meet together in the house of God,” “within the temple,” “and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee!” Whilst feigning tenderness and brotherly love, Shemaiah endeavoured to instil fear into the heart of Nehemiah.

The man of God had vital decisions to make. But first it was necessary to perceive the significance of the circumstances he faced; and not only so: it was essential that he thoughtfully consider the outcome of any ill-advised action on his part at this crucial moment.

What was he to do? The advice of Shemaiah appeared sound. What better place of safety than the inner precincts of the temple? And with a friend such as Shemaiah to comfort him and encourage him with warm fellowship, Shemaiah's recommendation seemed a desirable proposition. At first consideration, that is. Many men would have acted on the spur of the moment, listening with-

out thinking, acting without careful deliberation.

The easiest way out, or the popular way out of a dilemma, is always the smoothest path to follow. But rarely the wisest.

There was a fine balance at this moment of decision. A wrong assessment of the action needed would have proven calamitous.

Nehemiah's mind may have been directed to a Scripture which should never be far from the thoughts of every servant of Yahweh. Especially at times of crisis. “Thou shalt not follow a multitude to do evil” (Exod. 23:2). The pressure generated by circumstances, or by the strong voices of men who have carefully planned their intentions, can be difficult to resist. In a few brief words, Bro. Thomas summarised that which should be done under such circumstances: “Do what is right, be valiant for the Truth; teach it without compromise, and all lovers of the Truth will approve you. For all others you need not care a rush!”

Important Issues

Nehemiah was not deceived. He would not be led into a line of action that would prove humiliating for himself, detrimental to the people for whom he felt responsible, and debasing to the principles of God's word.

Despite the pressures mounted against him and the atmosphere of suspicion and alarm that had been generated around him, Nehemiah had the spiritual discernment to “perceive” that Shemaiah was a “hired” servant of men, and that he was *not* from God (6:12).

Knowing what was right and what the Truth demanded of him, Nehemiah realised the true purpose of Shemaiah. Hence his courageous question: “Should such a man as I

flee? And who is there, that, being as I am, would go into the temple to save his life? I will *not* go in!" (v. 11). Nehemiah was not a priest. He was not entitled to pass within the "doors" of the Temple, as Shemaiah suggested. Had he done so, what would have been the outcome? His enemies would have caused him to become a "reproach" (Lit. "to expose, as by stripping"). He would not only have "sinned" against Yahweh but would have left himself open to condemnation for defiling the temple. Further, he would have been ridiculed for "cowardice" and betrayal of his own cause.

But there were other issues to consider.

Had Nehemiah been led to "do evil" instead of standing firmly for what he knew was right, what of the people who looked to him for sound leadership? With Nehemiah thoroughly discredited, or dead, they would have been bereft of a voice of sound authority. They would have become demoralised.

What might then have resulted?

Probably, with the psychological advantage having swung heavily in their favour, the enemies of the Truth would have struck powerfully against Nehemiah's friends, pressing their own advantage whilst their opponents were in a state of bewilderment and disunity.

And that would not have been the end of the matter. With an absence of sound leadership, a state of uncertainty among the people, and the disrupters of the Truth in the ascendancy, the very foundations upon which Nehemiah had re-established the Truth in Judea would have been undermined and destroyed.

Steadfast, Unmoveable

The lesson from this trial in Nehemiah's life is clear: A decision, based upon compromise, and made at

a time of agitation and pressure, may well result in catastrophe.

The positive aspect of the lesson is seen in one short, triumphant sentence. The trial over, the next statement states simply: "So the wall was finished!"

Therein lies the answer to pressure and desperation, intimidation and threats: Do what is right, be valiant for the Truth. Paul stated the case: "Be ye steadfast, unmoveable ... Watch ye, stand fast in the faith, quit you like men, be strong ..."

In these present difficult times when pressures are mounting within the brotherhood, into which direction are we going to allow ourselves to be led?

Whilst there will always be Shemaiah's whose intent is knowingly contrary to the way of Truth, there have also been others whose purpose has not been intentionally evil. They are simply misguided. But being so disadvantaged, they still address the brotherhood with strong, authoritative voices. They see themselves as shepherds, calling the flock to follow them. They fail to realise that they speak "perverse things" and "draw away disciples" to follow them (Acts 20:28-30). This is where sound leadership will either be evident, or it will fail to materialise. Nehemiah had the perception. He not only saw the issues of the moment, he saw also the issues of the future. He looked down the road, as it were, and saw that if he heeded the wrong counsel at that time, it would spell disaster for himself and for those who looked to him for sound leadership.

This must be the disposition of all men and women of true faithfulness to the cause of Yahweh. But none should be more aware of their responsibilities in this regard than those who hold positions as shepherds and leaders among God's flock in this age of compromise.

John Ullman

BIBLE MARKING

All the Prayers of the Bible (Cont. from p. 305)

Soundly-based Prayers

Prayer is not an exercise which may be taken up by everyone. For prayer to be acceptable to Yahweh certain specific requirements are demanded by the God of Heaven. These are numerous. But in the context of the prayers being considered in this series, one aspect of prayer in particular should be acknowledged: Without a right disposition, including the qualities of humility, reverence for God, and a willingness to hearken diligently to His word, attempts at communication with Yahweh become ineffective. Therefore, Yahweh will not receive prayers which do not acknowledge Him correctly, or which do not reflect an earnest desire to perform His Will. For example, in the days of Jeremiah, Israel were told: "Therefore, thus saith Yahweh, Behold I will bring evil upon them, which they shall not be able to escape; and though they shall cry unto me, I will not hearken unto them.." In view of this situation, Jeremiah was specifically instructed by Yahweh: "Therefore, pray not for this people, neither lift up a cry or prayer for them; for I will not hear them..." (Jer. 11:11, 14). Yahweh hearkens to the voice of His children who trust in Him, who acknowledge Him in all His ways, and who strive to respond, in all humility, to those things He requires of them. The Psalms provide a wonderful example of the qualities of character which result in the prayers of the faithful ascending acceptably to the throne of Grace.

155. David pleads for mercy at the hands of Yahweh, on the grounds of his trust in the Creator and David's willingness to enter into an intimate relationship with his God, as a source of refuge and comfort in difficult and trying times — 33 words (Psa. 57:1).

156. In the midst of his trials, David remembers to praise and exalt Yahweh, and maintains in his mind an awareness of the awesome glory of the God whom he worships — 16 words (57:5).

157. David expresses to Yahweh that his heart (to the Hebrew, the mental processes, and therefore the intellect), would be established according to God's Truth, in preparation for serving Him with true understanding. Praise to Yahweh would result from such an attitude — 16 words (57:7).

158. David commits himself to praising

Yahweh among the people and the nations. He would testify before all concerning Yahweh's great mercy and the power of His Truth — 31 words (57:9-10).

159. David beseeches Yahweh that He will reveal His Power, to exalt His own majesty and glory above all others — 16 words (57:11).

160. David prays that Yahweh will avenge Himself against His enemies, thus vindicating Himself before all — 19 words (Psa. 58:6).

161. David calls upon Yahweh to deliver him from assassins who had been sent to take his life. David being guiltless in this matter, he asks Yahweh to protect him, since he (David) was "on Yahweh's side" — 94 words (Psa. 59:1-5).

162. David acknowledges that Yahweh holds in derision the power of flesh, and that He will gain the victory over the forces of Gentilism — 16 words (59:8).

Rejoicing with our Children

"A wise son maketh a glad father; but a foolish son is the heaviness of his mother" (Prov. 10:1).

"Children are an heritage of Yahweh," said the Psalmist (Psa. 127:3).

"Heritage" signifies an inheritance or possession. It speaks of that which may be passed on to another for a possession and an inheritance. We should therefore value the children whom Yahweh has given. Moreover, since they have been given for the purpose of continuing "a Godly seed" (Mal. 2:15; cp. Ezra 9:2; Deut. 7:6; Psa. 106:34-37), parents acquainted with the teaching of God's word must continually contemplate the enormous responsibilities which Yahweh has placed upon them.

In this thoughtful and perceptive article, the late Brother H.P. Mansfield offers words of wisdom, culled from the word of God and his own experiences of life.

Both parents and children in the Truth have responsibilities and duties one towards the other, and the Scriptures are very specific in pointing this out. True sonship implies that the attributes of the father are reflected in his offspring. Thus it was that because the qualities of Abraham were lacking in the Jews of his day, Christ repudiated the claim that they were his sons, and declared that they were "of their father the devil" (John 8:39, 44). In this sense, then, and in the light of the proverb quoted above, it is true that the father makes the son, and the mother is responsible for the child.

That being the case, when a son is wise or foolish, we are entitled to look into his antecedents, to see whether his father and mother are the cause of this. Were this truth more profoundly recognised, and

more earnestly applied in life, endless misery and many heart-breaks might be avoided. Neither wisdom nor virtue are hereditary possessions, so that diligence and guidance in the education of the mind and formation of the character is required on the part of parents to develop them. In spite of this, however, so unpredictable is human nature, that some of the noblest parents have been burdened with children who have been unwise, unfaithful, and unworthy in all moral respects. Moses' grandson was one of the most abominable of persons recorded in Israel's history; the sons of Samuel did not respond to the example of their father; David's children were a source of sorrow and embarrassment to him.

Sometimes we are given an insight into the cause of this. Consider the case of Absalom. He was so lacking

in filial love that he led an army against his father intent upon destroying him. But Absalom's vanity in his personal beauty was his undoing; this long-haired youth was caught by the hair in the boughs of a tree, and ruthlessly slain by Joab, to the intense sorrow of David.

What was the cause of such tragedy? Why did a son of such a father, enjoying such spiritual and material privileges as he did, end up in such a disgraceful manner? Obviously through over-indulgence. Absalom was known throughout Israel for his handsome appearance (1 Sam. 14:25-26). His long-hair was particularly a cause for admiration among a certain class, and it is obvious from the narrative that David indulged his son, or at least, did not rebuke him sufficiently enough, feeding the youth's vanity by so doing, and sowing the seeds of inevitable tragedy. It was out of personal conceit that Absalom grasped at his father's throne; and yet David is not altogether exempt from some of the blame.

Parents cannot escape the consequences arising from the conduct of their children if they have lacked the strength of will to discipline them. They must remember that it is useless to complain and repine and indulge in reproach if they have let the opportunity of infancy and youth pass by without improvement. He is only a fool who neglects the seed-time and then laments that there is no harvest. Parents begin the work of discipline too late, and then mourn that they can do nothing for their children. They should watch over the opening mind, feed it with what is right, guide it towards a well-defined end. "He that spareth the rod hateth his son", declares the wise man. There is a kindness that is cruelty, and a sternness that is really

the expression of benevolence.

It is not harshness, but firmness that is required; not licence but controlled liberty; not the expression of a tyrannical will but the love of paternal spirit; not arbitrary and unfair demand but the insistence of obedience that has the dignity of justice about it. Love should be tempered with wisdom, and affection with the demands of the truth.

Above all else, parents need to become companions to their children, exhibiting a keen interest in their development, encouraging them particularly in their Scriptural studies: "teaching them diligently, talking of the things of God when sitting in the home, and when walking by the way" (Deut. 6:7). Through the demands of modern civilisation, those children, our heritage from Yahweh (Psa. 127:3), will be taken from the environment of the home to be pressurised by the world: in the schoolyard, by education, at their employ. A counter to this influence must be set up, and the influence of the home is the place from whence it should stem. Let parents encourage children to seek Christ early, to see the folly of the Gentile way of life into which they must enter, and erect standards of behaviour from which they will not deviate.

The foundation of this must be firstly laid in the home and then endorsed by the Ecclesia. If an Ecclesia is prepared to tolerate conditions that Godly parents deplore, the influence of the home will be weakened thereby. The Ecclesia should be an extension of the home where youth and experience freely mix together. Gatherings designed exclusively for youth are an heritage from the world, not from the Word, and have in them elements that are dangerous. "Let no man despise thy youth", was the instruction of Paul

to Timothy, as he encouraged him in the work of the Truth. When young and old associate and co-operate together in the service of the King, they will come to better appreciate the standpoint of each other. This will be to mutual advantage. Age needs the enthusiasm of youth; youth needs the experience of age. Where both are co-operating together, the advantage is to all.

The problems of this modern, permissive, evil age are going to increase as the Word warns us (2 Tim. 3:1-5; Luke 17:26-30). To be forewarned is to be forearmed. If we desire to enjoy our children as they emerge from babyhood to childhood, to become young men and women, and onwards to parents themselves, the Proverbs teach that we will only do so by applying Scriptural methods to their upbringing. Elevate the Word in the home; guide the young minds in their development and occupation; take an interest in their schooling and challenge that which is opposed to the Word; carefully supervise the companionships they make. Remember

the divine proverb: "one sinner destroyeth much good" (Ecc. 9:18). The moral is to keep them away from bad company, for "evil communications corrupt good manners" (1 Cor. 15:33) The advice of Scripture to young people is, "Cease, my son, to hear the instruction that causeth to err from the words of knowledge" (Prov. 19:27). The philosophies and the maxims of the world reverse all this; and because of the pressures of modern education, some of its teaching tends to rub off on our children.

Our children are indoctrinated by the world five days a week, with long hours of homework added; and we must counter much of the influence that stems from that source. The daily reading of the Bible in the home is one valuable means to that end; the sincerity and consistency of parents towards the work of the Ecclesia is another. Let us encourage one another in this, and set standards of understanding and morality capable of standing against the pressures of this evil age. By so doing, we shall be equipped to enjoy our children much more. HPM

All the work of the Truth in the diversified forms in which it is found, should be devoted to one end: acceptable worship unto Yahweh. But what constitutes "acceptable worship?" The word "worship" comes from an Anglo-Saxon origin which could be translated "worthship" — that which is "full of worth". It has been described as "any experience in which we ascribe value to the thing we *do* value". In the scope of religious worship, it is that service we render the Father which honours Him, reveals our trust in Him, expresses our appreciation of His loving kindness to us, or sets forth the reality in which we view Him and His purpose. HPM

ATONEMENT

Dispelling Confusion

From a number of sources it has been evident that brethren in some states of Australia are concerned at the danger of "Andrewism" emerging within the Central Fellowship.

We find such forebodings to be somewhat puzzling.

Though the doctrinal position which was espoused by the late J.J. Andrew is still maintained in certain quarters outside the Central Fellowship, we find it difficult to ascertain how current warnings against "Andrewism" can be associated within the Central Fellowship. We have yet to knowingly meet any member of the Central Fellowship who has promoted the doctrinal position which has become known as "Andrewism" — particularly in relation to the question of Christ being accountable to God, legally and/or morally, because of his human nature.

There may be brethren who have become genuinely concerned over this matter. However, in the absence of any evidence to warrant anxiety, we find it difficult to understand why concern should be expressed at the possibility of such teaching affecting the Central Fellowship in Australia.

Some of these fears may result from unclear statements. When cloudy language or ill-defined terminology are circulated, an element of confusion may arise in the minds of some.

For example, we have heard the claim: "Christ had nothing to be for-

given for..." Granted. But why pose such a pointless question when no brother of our acquaintance promotes an erroneous view in this regard?

It has been said: "For our need Christ came into the world..." Again, there is surely no dispute over this. But *how* did he provide for "our need"? What was required of him to fulfil the Father's purpose for the salvation of the human race? When this aspect of the question is omitted, or not adequately defined, the mere statement that "for our need Christ came into the world" explains nothing.

Again, to say that "our Lord was involved in all that he did for us" is not an incorrect statement. It is, however, totally inadequate to define the truth of the matter.

A view has been expressed that if Christ had to "offer" for himself as well as for us, *two separate sacrifices* would have been necessary — as though, according to our nature, Christ had a separate need quite apart from our own. How such a line of reasoning could be devised is difficult to understand, in view of the fact that Paul sets forth the truth of the matter with direct clarity: "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: *for this he did once*

when he offered up *himself...*" (Heb. 7:26-27).

Not being a convicted sinner, Christ required no sacrifice for sins committed by him, as we have stressed again and again in the columns of this Magazine. However, so far as his *nature* was concerned, his "need" was no different from our own.

Christ's character was perfect. His nature was not. Why not clearly state this, and accept the consequences of such a truth, in the inevitable doctrinal conclusions which arise therefrom?

There is every possibility that confusion may result when doubtful terms are used. For example, a Christadelphian publication contained this statement: "Although the word 'flesh' is often used in Scripture pejoratively, because in all mankind with the exception of Christ it has resulted in sin, *flesh is not of itself condemned...*" (Our italics). This statement is not only incorrect, it presents a view which would meet with the full approval of Nazarenes and other upholders of the "Clean Flesh" philosophy. The Scriptures do not teach this; neither did the Pioneers. The subject of the Atonement should not be treated with such disturbingly inaccurate terminology, which can only breed confusion rather than establish the truth in clarity. Such views are finding sympathy in some areas in Australia, and it is not difficult to understand the reason for this.

What is required is a return to the clear and adequate definitions used uncompromisingly by brethren of earlier generations, particularly the Pioneers.

Claims are being made concerning the teaching of the Pioneer brethren. However, is it not preferable to let the Pioneers speak for themselves, in their *own* words?

For instance, observe the clear and unclouded language of Bro. Roberts:

But the sacrificial blood was applied to everything as well — Aaron and his sons included (see Lev. 8:14-15; 23-24). An atonement had to be made by the shedding and the sprinkling of blood for and upon them all (Lev. 16:33). As Paul remarks, "almost all things by the law are purged with blood" (Heb. 9:22). Now all these things were declared to be "patterns of things in the heavens", which it is admitted on all hands converged upon and have their substance in Christ. There must, therefore, be a sense in which Christ (the antitypical Aaron, the antitypical altar, the antitypical mercy-seat, the antitypical everything), must not only have been sanctified by the action of the antitypical oil of the Holy Spirit, but purged by the antitypical blood of his own sacrifice.

This conclusion is supposed to be weakened by the statement of Lev. 16:16, that the atonement for the holy place, altar, etc., was to be made "because of the uncleanness of the children of Israel, and because of their transgressions in all their sins". That is, it is argued from this, that the holy things would have had no uncleanness in themselves apart from the uncleanness of the children of Israel. This must be granted, but it must also be recognized that because the children of Israel were sinful and polluted, the holy things were reckoned as having contracted defilement in having been fabricated by them and through remaining in their midst. This cannot be denied on a full survey of the testimony. They were ceremonially unclean, because of the uncleanness of the children of Israel, and had to be cleansed by the holy oil and the sacrificial blood before they were acceptable in the Mosaic service.

Now, this is part of the Mosaic figure. There must be an antitype to it. What was it? The holy things, we know, in brief, are Christ. He must, therefore, have been the subject of a personal cleansing in the process by which he opened the way of sanctification for his people. If the typical holy things contracted defilement from connection with a sinful congregation, were not the antitypical (Christ) holy things in a similar state, through derivation on his mother's side from a sinful race? If not, how came they to need purging with his own "better sacrifice"? (Heb. 9:23).

Great difficulty is experienced by various classes of thinkers in receiving this view.

Needlessly so, it should seem. There is first the express declaration that the matter stands so: "it was therefore necessary that the patterns of things in the heavens should be purified with these (Mosaic sacrifices); but the heavenly things themselves with better sacrifices than these" (Heb. 9:23). "It was of necessity that this man have somewhat also to offer" (8:3). "By reason hereof he ought, as for the people, so also for himself, to offer for sins" (5:3). "By his own blood, he entered in once into the holy place, having obtained eternal redemption" (*for us*, is an addition inconsistent with the middle voice of the verb employed, which imports a thing done by one to one's own self) (9:12).

There was next the necessity that it should be so. The word "necessity", it will be perceived, occurs frequently in the course of Paul's argument. The necessity arises from the position in which men stood as regards the law of sin and death, and the position in which the Lord stood as their redeemer from this position. The position of men was that they were under condemnation to die because of sin, and that not their own sin, in the first instance, but ancestral sin at the beginning. The forgiveness of personal offences is the prominent feature of the apostolic proclamation, because personal offences are the greater barrier. Nevertheless, men are mortal because of sin, quite independently of their own transgressions. Their redemption from this position is a work of mercy and forgiveness, yet a work to be effected in harmony with the righteousness of God, that He might be just while justifying those believing in the Redeemer. It is so declared (Rom. 3:26). It was not to be done by setting aside the law of sin and death, but by righteously nullifying it in one who should obtain this redemption in his own right, and who should be authorized to offer to other men a partnership in his right, subject to required conditions (of their conformity to which, he should be appointed sole judge) . . .

We see Jesus born of a woman, and therefore a partaker of the identical nature condemned to death in Eden. We see him a member of imperfect human society, subject to toil and weakness, dishonour and sorrow, poverty and hatred, and all the other evils that have resulted from the advent of sin upon the earth. We see him *down in the evil* which he was sent to cure: not outside of it, not untouched by it, but in

it, to put it away. "He was made perfect through suffering" (Heb. 2:10), but he was not perfect till he was through it. He was saved from death (5:7), but not until he died. He obtained redemption (Heb. 9:12), but not until his own blood was shed.

That 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, in merging our individualities in him by taking part in his death, and putting on his name and sharing his life afterwards. He is, as it were, a new centre of healthy life, in which we must become incorporate before we can be saved.

The antitype of the cleansing of the holy things with blood is manifest when we look at Christ as he now is, and contrast him with what he was . . . What lies between the one state and the other? His own death and resurrection. Therefore, by these, he has been purified, and *no one else* has been so purified as yet. Any one else delivered will be delivered by him, as the result of what he did in himself.

If there was one injunction of the law more strenuous than another, it was that contact with death in any form, however remote or indirect, was defiling. Even to touch a bone made a man unclean: or to be touched by a man unclean from such a cause had the same effect. We have the perfect antitype in the Lord born of a death-bound woman, and therefore made subject to death: it was "that he, by the grace of God, might taste death for every man"; but he was the first to taste, in the process of redemption from it. He was a "body prepared" for the work: prepared as to its power to evolve sinlessness of character, but prepared also as to subjection to that death which it was designed to abolish (2 Tim. 1:10). In him were combined the antitypical "holy things" requiring atonement, "because of the uncleanness of the children of Israel and because of their transgressions in all their sins". . . The statement remains in its undiminished force that "God sent his own son in the likeness of sinful flesh, and for (as an offering for) sin condemned sin in the flesh". It is, in fact, a complete and coherent statement of what was accomplished in the death of Christ, and a perfect explanation of the reason why he first came in the flesh, and of the reason why

John the apostle insisted so strenuously on the maintenance of the doctrine that he had so come in the flesh. Possessing sinful flesh was no sin to him, who kept it under perfect control, and "did always those things that pleased the Father". At the same time, being the sinful flesh derived from the condemned transgressors of Eden, it admitted of sin being publicly condemned in him, without any collision with the claims of his personal righteousness, which were to be met by an immediate and glorious resurrection. . . . Jesus did not come into the world as an individual, but as a representative, though an individual. In this sense, he came "not for himself", but for others, though he was included in the coming. And it was to carry out Divine objects towards all. As he said, "I came not to do mine own will, but the will of him that sent me". He speaks of the work which the Father had given him to do. This work was to establish salvation by forgiveness, but forgiveness on conditions, and these conditions involved the declaration of the Father's righteousness in the public condemnation of sin in its own flesh in the person of a guiltless possessor of that flesh. Paul declares it was so, and controversy really ends with his words.

We may appear to have wandered far away from the sacrificial blood sprinkled on the sanctuary and the altar, and the laver, and on Aaron "to make an atonement for them". Not really have we done so. The operation was a type of God's work in Christ, and it helps us to understand that work rightly, and especially in that one aspect of it which the doctrine of human immortality has made it so difficult for moderns to receive, viz., that Christ himself was included in the sacrificial work which he did "for us". "For himself that it might be for us", for how otherwise could we have obtained redemption if it had not first come into his possession, for us to become joint heirs of? . . . Christ partook of this nature to deliver it from death, as Paul teaches in Heb. 2:14, and other places: "Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil". Understanding by the devil, the hereditary death-power that has reigned among men by Adam through sin, we may understand how Christ, who took part in the death-inheriting nature, destroy-

ed the power of death by dying and rising. We then understand how "He put away sin by the sacrifice of himself". We may also understand how "our old man is crucified with him, that the body of sin might be destroyed" (Rom. 6:6), and how he "died unto sin once", but now liveth unto God, to die no more (verses 9-10).

All of which enables us to understand why the typical holy things were purified with sacrificial blood, and why the high priest, in his typical and official capacity had to be touched with blood as well as anointed with the holy oil before entering upon his work. When we say, as some in their reverence for Christ prefer to say, that the death of Christ was not for himself but only for us, they destroy all these typical analogies, and in truth, if their view could prevail, they would make it impossible that it could be for us at all: for it only operates "for us" when we unite ourselves with him in whom, as the firstborn, it had its first effect. *Law of Moses pp. 170-179.*

We feel it opportune and appropriate to conclude this series of articles by clearly stating, in summary, those things we believe and those things we do not believe.

We Do Not Believe

- * Andrewism.
- * That Jesus Christ was a sinner, guilty of moral transgression.
- * That Christ required Atonement, in the sense of "forgiveness" or "reconciliation" for his nature.
- * That the word "Atonement" means "at-one-ment" or "forgiveness" or "reconciliation".
- * That Christ bore the moral and/or legal guilt of Adam's sin.
- * That Christ was alienated from his Father because of his nature, or for any reason.
- * That "Jesus never offered any sacrifice for his own human nature" (J. Bell. See *The Christadelphian*, Sept. 1931, p. 415).

We Do Believe

- * The eleven-point summary concerning the Atonement, as set forth in

the words of Bro. Roberts (*The Christadelphian*, Sept. 1896, pp. 339-41), under the heading:

The Nature of Man and the Sacrifice of Christ

1.—That death entered the World of mankind by Adam's disobedience. —

"By one man sin entered into the world, and death by sin" (Rom. 5:12). "In (by or through) Adam all die" (1 Cor. 15:22). "Through the offence of one many are dead" (Rom. 5:15).

2.—That death came by decree extraneously to the nature bestowed upon Adam in Eden, and was not inherent in him before sentence. —

"God made man in his own image ... a living soul (a body of life) ... very good" (Gen. 1:27; 2:7; 1:31). "Because thou hast hearkened unto the voice of thy wife... unto dust shalt thou return" (Gen. 3:17,19).

3.—Since that time, death has been a

bodily law — "The body is dead because of sin" (Rom. 8:10). "The law of sin in my members ... the body of this death" (Rom. 7:23,24). "This mortal ... we that are in this tabernacle do groan, being burdened" (1 Cor. 15:53; 2 Cor. 5:4). "Having the sentence of death in ourselves, that we should not trust in ourselves, but in God who raiseth the dead" (2 Cor. 1:9).

4.—The human body is therefore a body of death requiring redemption

— "Waiting for the adoption, to wit the redemption of our body" (Rom. 8:23). "He shall change our vile body that it may be fashioned like unto His own glorious body" (Phil. 3:21). "Who shall deliver me from the body of this death?" (Rom. 7:24). "This mortal (body) must put on immortality" (1 Cor. 15:53).

5.—That the flesh resulting from the condemnation of human nature to death because of sin, has no good in itself, but requires to be illuminated from the outside —

"In me (that is in my flesh) dwelleth no good thing" (Rom. 7:18). "Sin dwelleth in me" (Rom. 7:20). "The law of sin which is in my members" (Rom. 7:23). "Every good and perfect gift is from above, and cometh down from the Father of Lights" (Jas. 1:17). "Out of the heart proceed evil thoughts" (Matt. 15:19). "He that soweth to the flesh shall of the flesh reap corruption"

(Gal. 6:8). "Put off the old man which is corrupt, according to the deceitful lusts" (Eph. 4:22).

6.—That God's method for the return of sinful man to favour required and appointed the putting to death of man's condemned and evil nature in a representative man of spotless character, whom he should provide, to declare and uphold the righteousness of God, as the first condition of restoration, that he might be just while justifying the unjust, who should believably approach through him in humility, confession, and reformation. —

"God sent His Son in the likeness of sinful flesh, and for sin condemned sin in the flesh" (Rom. 8:3). "Forasmuch as the children are partakers of flesh and blood, he also himself took part of the same, that through death he might destroy that having the power of death, that is, the devil" (Heb. 2:14). "Who his own self bare our sins in his own body to the tree" (1 Pet. 2:24). "Our old man is crucified with him, that the body of sin might be destroyed" (Rom. 6:6). "He was tempted in all points like as we are, yet without sin" (Heb. 4:15). "Be of good cheer, I have overcome the World" (Jhn. 16:33). "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 that believeth in Jesus" (Rom. 3:26).

7.—That the death of Christ was by God's own appointment, and not by human accident, though brought about by human instrumentality. —

"He that spared not His own Son, but delivered him up for us all" (Rom. 8:32). "Him being delivered by the determinate council and foreknowledge of God, ye have taken and by wicked hands have crucified and slain" (Acts 2:23). "Herod and Pontius Pilate, with the Gentiles and the people of Israel were gathered together for to do whatsoever thy hand and thy counsel determined before to be done" (Acts 4:27). "No man taketh it — my life — from me, but I lay it down of myself; I have power to lay it down, and I have power to take it again. This commandment have I received of my Father" (John 10:18).

8.—That the death of Christ was not a mere martyrdom, but an element in the process of reconciliation —

“You that sometimes were alienated in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death” (Col. 1:21). “When we were enemies, we were reconciled to God by the death of His Son” (Rom. 5:10). “He was wounded for our transgressions: He was bruised for our iniquity: the chastisement of our peace was upon him, and with his stripes we are healed” (Isaiah 53:5). “I lay down my life for my sheep” (John 10:15). “Having therefore boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the veil, that is to say his flesh, let us draw near” (Heb. 10:20).

9.—That the shedding of his blood was essential for our salvation. —

“Being justified by his blood, we shall be saved from wrath through him” (Rom. 5:9). “In whom we have redemption through his blood, even for the forgiveness of sins” (Col. 1:14). “Without shedding of blood there is no remission” (Heb. 9:22). “This is the new covenant in my blood, shed for the remission of sins” (Matt. 26:28). “The Lamb of God that taketh away the sin of the world” (Jhn. 1:29). “Unto him that loved us and washed us from our sins in his own blood” (Rev. 1:5). “Have washed their robes and made them white in the blood of the Lamb” (Rev. 7:14).

10.—That Christ was himself saved in the Redemption he wrought out for us. —

“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. And being made perfect, he became that author of eternal salvation unto all them that obey him” (Heb. 5:7-9). “Joint heirs with Christ” (Rom. 8:17). “By his own blood he entered once unto the holy place, having obtained eternal redemption” (Heb. 9:12). “Now the God of peace that brought again from the dead our Lord Jesus Christ, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect” (Heb. 13:20).

11.—That as the anti-typical High

Priest, it was necessary that he should offer for himself as well as for those whom he represented —

“And by reason hereof, he ought as for the people, so also for himself, to offer for sins. And no man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made a high priest, but he that saith unto him,” (Heb. 5:3). “Wherefore it is of necessity that this man have somewhat also to offer” (Heb. 8:3). “Through the Eternal Spirit, he offered himself without spot unto God” (Heb. 9:14). “Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins and then for the people’s: for *THIS* he did once when he offered up himself” (Heb. 7:27). “It was therefore necessary that the patterns of things in the heavens (that is, the symbols employed under the law), should be purified with these (Mosaic sacrifices), but the heavenly things themselves (that is, Christ who is the substance prefigured in the law), with better sacrifices than these” (that is, the sacrifice of Christ — Heb. 9:23).

To the above eleven points we would make but two additions; and these are added only for the purpose of endeavouring to counter confusion which presently appears to exist in regard to two matters in particular:

* Our nature is a misfortune, not a crime. God does not hold any man accountable, legally or morally, because of the nature he bears.

* The word “Atonement” means “covering”. It is used in Scripture to represent “covering” for sins and transgressions, and also “covering” for sin’s flesh, or human nature, as shown by Bro. Roberts in the above extract from “The Law of Moses”.

May we make a final appeal for brethren to carefully consider the Pioneer writings upon the subject of the Atonement; and, in particular, the way in which brethren Thomas and Roberts used the Scriptures of Truth so carefully and plainly to demonstrate that their beliefs upon the subject were in harmony with the teaching of the Word of God. J.U.

FAMILY

Heirs Together of the Grace of Life — Ch. 3

Benefits of Submission

We are constantly being reminded that we are living, in this latter part of the twentieth century, in a world of excessive materialism. That such warnings are true, cannot be disputed. That materialism is taking its toll of Ecclesial and family life also cannot be denied. However, one of the most dangerous aspects of a materialistic society which is not often sufficiently understood, is the effect it has upon human relationships.

Whilst understanding that pursuit of "materialism" is a form of covetousness (Col. 3:5, lit., "a desire to have more") the folly of becoming immersed in such a corrupt way of life is not adequately appreciated until there is a recognition of the appalling affects such a society has upon the inter-dependence of people, one with the other. The fact is, that materialistic objectives lead to selfishness, and a way of life which is quite contrary to the self-sacrificing disposition which the Word of God encourages in Yahweh's servants. Self-denial is particularly essential in the relationship between husbands and wives. When a marriage is soundly founded and developed upon the wise principles set forth in the word of God, the atmosphere and environment within the home circle, including the relationship between parents and children, will provide a basis upon which a "Godly seed" may be developed, to the glory of God.

In our previous article, the necessity for self-sacrifice in marriage was stressed. Husbands and wives, bound together by their mutual covenant relationship with Yahweh, should always remember that the Lord Jesus Christ is the perfect example, in this regard.

In the midst of trials and problems which often bring pressure to bear upon the marriage, both husband and wife should, together, consider their Lord and Master. "The good shepherd giveth his life for the sheep ... Greater love hath no man than this, that a man lay down his life for

his friends..." (John 10:11; 15:13). Later, in coming to a deeper understanding of these words from the lips of the Lord, John wrote: "We ought to lay down our lives for the brethren..." (1 John 3:16). The word "ought" indicates a moral obligation, a debt for which we are responsible and which we should honour.

Awareness Necessary

An awareness of such a sense of duty should be clear in the minds of all husbands and wives who are mutually related to Yahweh through His Son. Marriage is the most intimate of

all human relationships. Mutual acceptance of the divine principles involved also requires mutual submission thereto.

Amongst disciples of Christ, marriage must be founded upon unity of mind in relation to ideals which should be mutually appreciated and acknowledged. The union should be understood in harmonious terms which are spiritual, mental, moral and physical.

Only a mutual understanding and acceptance of the responsibilities involved in the marriage bond will lead to that which Paul has described as "submitting yourselves *one to another*, in the fear of God" (Eph. 5:21).

Such submission must be manifested by both partners. This in no way eliminates the special roles of husbands and wives in the purpose of Yahweh, but rather emphasises that *both* roles are established upon the basis of mutual submission, each considering the best interests of the other.

Christ, as the Head of the Body, is the only member of Adam's race to provide a perfect example of submission to the Father's Will; and he therefore remains the great example for all to follow.

"As the Ecclesia is subject unto Christ, so let the wives be to their own husbands in everything..." (Eph. 5:24). The submission of the wife to her husband is based upon their *mutual* submission to Christ. Through her own loving respect and self-denial, for the welfare of her husband, the wife is thereby providing an encouragement and incentive whereby her husband is moved to strengthen and lead his wife in the pathway of Truth.

Assisting One Another

When correctly grasped, it is evi-

dent that these ideals will promote a desire in both partners to assist one another in their walk towards the Kingdom.

The greater the depth of understanding of the Divine will, the closer will be the marriage bond. Likewise, when both partners permit their minds to seek out and submit to the requirements of the Word, the better will be the direction followed in the marriage.

With the fulfilment of these objectives always in mind, the husband will show care for his family, not only in the everyday affairs of life, but especially in the spiritual unification and direction of his wife and children. An earnest student of God's Word himself, he will lead his family in their growth and development in the Truth.

If these obligations are met, by both husband and wife, their united family will provide a strengthening influence within the environment of the Ecclesia with which they are associated.

It should ever be borne in mind that every Ecclesia is largely made up of individual families; and therefore the Ecclesia will only become as strong in the Truth as those families which go to make up the Ecclesia.

The family bond will be strengthened through mutual communication. Husbands and wives must endeavour to understand each other's needs, and to be considerate for each other in this regard. Both must also look to their offspring from the same point of view. In this way, individuals will be strengthened and encouraged, marriages will be stabilised, families will become more united, and a greater degree of steadfastness will be established within Ecclesias.

B. O'Grady (NZ).

Superpower Summit



"If we understand 'the word of the kingdom' we shall 'shine as lights in the world', and be enabled to rejoice in the approach of 'the day of Christ'. By the 'shining light of prophecy' we shall be able to interpret the signs which God has revealed as appearing in the political heavens and earth. Events among the nations of the Roman habitable, and not atmospheric phenomena, are the signs of the coming of the Lord as a thief; whose nature, whether signs or not, can only be determined by 'the testimony of God'". (Elpis Israel, p. 387).

In a mere 70 years the Russians have risen from international obscurity to become a leading world superpower. Now they are endeavouring to convince everyone they are not an "evil empire" (to quote President Reagan's words).

The Adelaide *Advertiser* of June 3 stated: "A new era of stable superpower relations appears to have been cemented in place at this week's summit meeting between Ronald Reagan and Mikhail Gorbachev."

The leaders acknowledged continuing tensions over unresolved differences on important arms control and human rights issues. But in a remarkably warm and comprehensive final communique, both specifically disavowed "any intention" to achieve military superiority. Their declaration unambiguously signalled their mutual intention to expand their "political dialogue" as "an increasingly effective means of resolving issues of mutual interest and concern."

However, despite the amicable diplomacy between the two world leaders, newspapers have suggested that a "battle" was being fought, with Mr. Gorbachev emerging as the winner.

The major gain for the victor was

the media's presentation of him to the world as being morally acceptable.

Mr. Gorbachev, manifesting the shrewdness of a Soviet chess-player was seen as a "man firmly in command and comfortable issuing orders" and who has "a forceful political personality." He was also described as being "quick, impatient; in conversation he gets to the point and hammers it home. He is alert without seeming to be tense, and knows how to address the West without sounding like a mechanical Soviet apparatchik."

Also, in what was obviously a deliberately orchestrated Western style political marketing ploy, Mr. Gorbachev was portrayed as a caring family man. In contrast to previous Soviet Leaders, the West was given a glimpse into the personal life of Mr. Gorbachev. Both his daughter and wife were presented as typical human beings, rather than the burly Russian amazons often depicted in the Western press. Hence the West is being lulled into a false sense of security. Cunningly, the Soviets are achieving a psychological advantage. Forgotten are the words of Winston Churchill, who once said: "They that fail to learn the lessons of history are doomed to

repeat all of its mistakes.”

Incidents of international deceit have been common throughout history. In Jeremiah's day false prophets cried “peace, peace”, when “there was no peace” (Jer. 6:14); and Babylon carried the Jews into captivity.

Daniel prophesied concerning the way in which the latter-day Babylonian power would deceive its enemies. Daniel declared that “through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many...” (Dan. 8:25). But, declared the prophet, though the latter-day Babylonian power would initially appear successful “he shall also stand up against the Prince of princes; but he shall be broken without hand.” This is a reference to the intervention of the Lord Jesus Christ and the Saints, who will destroy the power of the nations.

A further newspaper article is of interest in regard to the prophecy quoted above. The writer noted the fact that both Mr. Gorbachev and Mr. Reagan frequently bantered proverbs between them. For example, “Mr. Gorbachev opened with ‘It is better to see once than to hear a hundred times’ and the President countered with the brilliantly Delphic: ‘He was born, he didn't hurry.’” The journalist then developed a humorous article on the effects of the many proverbs used by the leaders. Concluding on a jocular note, he wrote: “One word of warning to President Reagan and Mr. Gorbachev and to anyone else who wants to try his hand: ‘He who persists in uttering proverbs will shortly be knocked down by a very large rolling stone.’”

Although the journalist would be unaware of it, his conclusion is, in fact, the prophetic destiny of Russia and her allies. The intervention of the Lord Jesus Christ into the interna-

tional political arena is symbolically described in Scripture as a *stone smashing an image* which represents the latter-day enemies of Yahweh (Dan. 2:35, 44). Current events indicate that this day of destiny is near at hand.

Mr. Reagan had hardly left Moscow when the Pope wrote to Mr. Gorbachev, praising his attempts at reforms. The news media called the historic letter “an unprecedented gesture.” The Pope praised the Soviet Union's *perestroika* (open-mindedness) policies which, he said, were not only beneficial for the Soviet Union, but a contribution towards co-operation between nations and the objectives of world peace. A press article stated: “The Pope insists that, because of its common roots, Europe should end its division into two blocs.” This indicates that the Vatican-Soviet alliance foretold in the Scriptures is continuing to develop.

An evil thought of world conquest will dominate the mind of Gog (Ezek. 38:10, cp. marg.). This will place him in direct opposition to Yahweh's plan for the subjugation of all nations under the wise and just rule of His Son. The destruction of the Gogian confederacy will thus become inevitable (Ezek. 38:18-23).

Though the nations will “rage” and “imagine a vain thing” (Ps. 2) their rebellious ambitions will prove to be like a “dream of a night vision” (Isa. 29:7) which will come to nought.

Current events indicate that the prophetic destiny of the nations is proceeding as revealed in the Word of God. In these present evil times, Christ's brethren should take heart and be encouraged by the personal exhortation of the Lord Jesus Christ: “When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh...” (Luke 21:28). WJM

This Happened in June

Christadelphians observe the development of world events, and watch their unfolding, leading inevitably to the return of Christ. Bro. P. Gilfillan lists the following incidents:

1st—Prime Minister of Greece on State visit to Moscow at the same time as President Reagan. Soviets propose plan to eliminate all offensive weapons from Europe, and cut troop numbers by 500,000.

2nd—Gorbachev announces: "The age of nuclear disarmament has begun, and the first lines have already been written into the book of a world without war". 7 agreements signed in Moscow between the superpowers.

3rd—World leaders hail Reagan's visit to Russia as "truly epoch making". Mr. Gorbachev says he would re-establish relations with Israel as soon as an international conference on the M.E. opens.

4th—Reagan again praises Soviet changes including Soviet withdrawal from Afghanistan, describing them as "momentous events".

5th—Mr. Shultz tells NATO allies that superpower relations are on a "stable and solid basis".

6th—New concessions to Russian Orthodox Church announced, as worshippers flock to Moscow's main Cathedral.

7th—Mr. Shultz fails to secure M.E. peace solution; his proposals rejected by the Arab states and Israel.

8th—Pope John Paul II praises reforms in Russia, in an historic letter to Mr. Gorbachev, insisting that Europe should end its division of east and west. Letter delivered to Soviets by Vatican Sec. of State, Cardinal Casaroli.

9th—Head of the Arab League, President Benjedid of Algeria lays down terms for M.E. peace; one being, that peace be negotiated at an international peace conference with full decision-making powers and full authority to reach a comprehensive solution.

10th—Italian Court rules Vatican bank executives cannot be tried on fraud

charges relating to collapse of Vatican bank.

11th—22 Arab leaders pledge support for the Palestinian uprising in the West Bank and Gaza.

12th—Gorbachev's opponents describe his policies as "Byzantine".

14th—Foundation stone laid for new Cathedral to be built in Moscow marking 1000th year of "Christianity" in Russia.

16th—Italian Communist Party Chief quits, heralding a coming Roman perestroika.

17th—Church of England details its plans to ordain women priests.

18th—Mr. Abba Eban, the "voice of Israel" for 40 yrs., out of Israeli politics.

19th—UN Sec. Gen. tells UN may cease operations Nov. due to lack of funds.

20th—Turkish P.M. survives assassination attempt, returning from historic meeting in Athens with Greek Prime Minister.

22nd—Violence continues on the West Bank; Israeli farmer murdered. Premier Shamir says, "we will respond appropriately". A summit of major industrial nations issues statements of accord on relieving world debt, solidarity on East-West ties.

23—Continuing unrest in Soviet Armenia. 12 killed.

24th—Latvia and Estonia demand right to run their own affairs. Pope John Paul II arrives in Vienna. Visit described as a bridge of joy between east and west.

25th—Iran suffers its third major battle defeat in 3 months.

28th—The pope uses Eastern block T.V. airwaves, giving impetus to Vatican Ostpolitik, raising possibility of visits to Hungary and Yugoslavia.

29th—Mr. Gorbachev addresses party conference calling for development of full democracy; his speech concerning the reforms needed lasts 3½ hours.

COMMUNICATIONS

IN WHICH THE EDITOR HOLDS CONVERSATION WITH READERS NEAR AND FAR

Reply From Women's Weekly

"Thank you for your letter about our recent "Cults" article. I'm sorry you found the inclusion of Christadelphians, in one of the lists provided, upsetting.

"I have received dozens of letters and phone calls about this article, some violently opposed to it for one reason or another, some warmly thanking us for providing it. Many Christadelphians wrote, most praising the article in general but raising objections similar to your own. I have selected one of these letters for publication on our letters page, *Open Line*, in the July issue of the Weekly. It succinctly puts the point of view informing most of the letters I have received from Christadelphian correspondents on this issue.

The Cults article has aroused a great deal of interest, and that interest has encouraged me to plan a more general article on religion in Australia for later this year. We will be seeking statistics and information from the leadership and administration of the major religious groups in Australia, and some of the important but smaller groups like the Seventh-Day Adventists, the Salvation Army, and the Christadelphians. This will provide an opportunity for the groups them-

selves to give a brief account of their beliefs. Yours sincerely, Jennifer Rowe, Editor. (*The Australian Women's Weekly*).

(Readers will recall that the Editor of Logos wrote to the Editor of The Australian Women's Weekly raising a voice of protest on behalf of the Truth against an article which was published in the Weekly. The article warned against "cults", including Christadelphians (see June Ecclesial Calendar). Our Readers will be disappointed at such a non-committal and unapologetic reply. We are aware of a number of Christadelphians who, like the Editor of Logos, wrote to the "Weekly" voicing their objections. It appears that this letter was set up on a computer and sent out as a "standard" reply to all Christadelphians. Of the letters the "Weekly" received from Christadelphians, it would be interesting to know how many wrote "praising the article in general"! What is important in regard to this case of unfortunate misrepresentation is that brethren have written to the Magazine concerned, in defence of the Truth. It is not our policy to raise our voices in self-justification; but we are prepared to uphold Yahweh's Truth against either error or attack. Bro. Roberts once

put it this way: "You have chosen to attack Christ: this is to attack us in the tenderest spot. You might have attacked us personally without evoking a response; but when you lay your hand on the hope of God's children, you touch the ark, and must expect flame. We should be unworthy of the name of Christ if we were not ready to be hot in his defence. To call it 'theological bigotry' is merely to utter a sound; it does not define facts". To which we merely add: Amen — J. U.).

Request From State Library

"The Battye Library has recently become aware of *Today in the Light of Bible Prophecy*, a magazine produced by your company. We are very interested in adding this magazine to the stock of the Battye Library and I would be grateful if you would forward us any issues which may still be available. Would you also place us on a mailing list? For the purpose of binding and preservation we would be grateful if two copies of each issue could be forwarded to us, this is at your discretion. I would also appreciate your advice on when the first issue of *Today* was published. Please contact me should you have any queries.

Yours faithfully, David

Whiteford. Librarian — Serials. Battye Library.”

(The Battye Library is the State Library Service of Western Australia. It is rewarding to learn that our News Sheet on current events has been drawn to the attention of one of the State Libraries. No doubt this has come about due to the efforts of a brother or sister, who may not be aware that, through their service to Christ in this way, the State Library of W.A. has requested regular copies. The number of readers using the services of State Libraries is quite considerable, and therefore we could not hope to measure the possible results which could accrue, in regard to the preaching of the Truth, from this unusual but gratifying request. A letter such as the above should give brethren and sisters everywhere encouragement to continue their efforts to disseminate the Truth. Needless to say, we have replied to the Battye Library, thanking them for their enquiry, and assuring them of our ready co-operation in meeting their request. — J.U.).

Example of Noah

“Please find a donation from my wife and myself to assist in the proclamation of the Truth, through Project Australia. We believe this to be a most valuable work in these last days; perhaps second only to face-to-face contact, and at least it is an introduction to that end. With corruption, immorality and godlessness on every hand, it must be very satisfying to receive some response, however small.

It makes one appreciate the patience and fortitude, yea, the faith, of Noah — who preached righteousness to the people for so long in his own day...” — W. & E. M., (NSW).

(Your donation, together with others received from brethren and sisters, is deeply appreciated. It is a humbling exhortation to us to receive such encouragement to continue in the work. We are constantly aware that there are many brethren and sisters who are prepared to sacrifice their time and effort, and make financial sacrifices also, to support the work of the Truth. So far as “Logos” is concerned, our regular Readers will be aware that we are concerned not only with endeavouring to serve the best interests of the Brotherhood, but also to forthrightly and vigorously continue the labour of proclaiming the Truth to a perishing world.

The way in which the apostle Peter, in his two relatively short epistles, directs our attention to the life and times of Noah, is intriguing. The background to the two epistles surely provides us with the reason for what appears on the surface to be, perhaps, a rather obsessive concentration on the days of Noah, on the part of Peter. The first epistle stresses the great pressures which were to come upon the Ecclesias from the evil environment of an ungodly world; whereas the second epistle warns against pressures that would mount against the Ecclesias from within the Body. It is noteworthy that Noah was faced with both

forms of pressure, yet resisted both, and remained faithful to the cause of Yahweh. As a man of faith, and having been “divinely warned” of that which was in store, Noah “reverently gave heed” in remaining faithful to his commitment to the cause of Yahweh (Heb. 11:7, Wey.). No doubt Peter (under divine inspiration) recognised Noah as a great example of faithfulness in his own difficult times. We would be true to recognise Noah in the same light, remaining true to his example. — J.U.).

The Expositor

“My husband and I noted with joy that the next “Daniel Expositor” is available for purchase... We are looking forward to adding this to the first four issues we now have. Currently, we are sharing the Truth with an extremely interested friend, and my husband and I need all the support material we can lay our hands on! We are new in the Truth ourselves, and in isolation, which makes for a challenging combination... Thank you for keeping the Brotherhood informed through your wonderful work.” — R. & J. Dunkin, Gillett. Wy. USA.

We well recall the keen anticipation we shared with brother H. P. Mansfield when he was preparing the first issue of the “Christadelphian Expositor”, which appeared towards the end of 1972. In the 15 years which elapsed from that time until his death, he continued to labour enthusiastically (although often under difficult and trying cir-

circumstances) to produce each issue. In addition to the normal Magazine format, numerous verse-by-verse expositions of various books of the Bible were produced in bound hard-cover form. Since the death of the late Editor, two further issues have been produced, and it will be the endeavour of the present Editor and Committee to continue producing the "Expositor", God Willing.

If we can assist you with any further material which will help you in preaching the Truth to your "extremely interested friend", or in strengthening yourselves whilst living in isolation, we would be pleased to do so. To those new in the Truth, we recommend a careful reading of "Christendom Astray" to consolidate basic doctrinal understanding, and also "Elpis Israel" for a broad comprehension of the foundations of the One True Faith. — J.U.).

Series On Prayer

"I have followed with interest your Bible Marking series on prayers. Several prayers, I notice, are also vows, taking the form: 'If God will...then I will...' (Gen. 28:20-21; 1 Sam. 1:11, etc.). You appear to have overlooked a prayer in this form, which occurs in Num. 21:2; or perhaps there was some reason for its omission.

I would like to ask how such prayers fit in with the idea of the prayer of faith (Mat. 21:22)? Am I right in supposing that such vows have been made in the full knowledge of God's will and purpose

in regard to the particular matter?" — I. Giles, (Norfolk, U.K.)

(We have been pleased at the response from Readers to the series on the subject of Prayer, in which prayers of the Bible are noted so that we may learn more intimately the nature and purpose of prayer, together with the acceptable disposition with which prayer must be offered.

In giving consideration to this subject it is of worth to note that whilst a prayer may take the form of a vow, a vow is not necessarily uttered as a prayer. The instance from Gen. 28:20-21 cited above, is a case in point. Two small but important words should be corrected in the A.V., which substantially alter the significance of Jacob's vow. The word "if" should be rendered "when" (v. 20); and the word "then" should read "and" (v. 21). Thus the passage reads: "And Jacob vowed a vow, saying, when God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; and Yahweh shall be my God..." Jacob was not setting conditions whereby he would worship God — thus being willing to fulfil his vow only upon such terms as he himself stipulated. This was certainly a vow made by Jacob, but the Word does not indicate that it was uttered as a direct prayer to Yahweh. The case quoted from 1 Sam. 1:11 is different. In this latter passage a vow was made by Hannah, and expressed in the form of a prayer to Yahweh. This is

emphasised in the following verse, which reads: "And it came to pass, as she continued praying before Yahweh..."

A vow is a commitment to some form of service to Yahweh, and must be honoured. However, though such an undertaking be given in true dedication, it may not necessarily be given as a personal prayer; for men and women of faith understand that "all things are naked and opened unto the eyes of him with whom we have to do" (Heb. 4:13), and therefore He is aware of our intent and our motive in all the affairs of life.

Our Reader has a valid point in regard to Num. 21:2. In this passage it is recorded: "And Israel vowed a vow unto Yahweh, and said, if thou wilt indeed deliver this people into my hand..." This brought forth a divine response: "And Yahweh hearkened to the voice of Israel..." Here, indeed, is an example of a vow which ascended before the throne of Grace in the form of a prayer.

Whilst we are to pray "Thy will be done", we do not always know what God's "will" might be in a particular situation. Thus, whilst a vow may be uttered or a prayer offered "according to knowledge" (Rom. 10:2) — that is, a true knowledge concerning Yahweh and His purpose — such must also be offered in faith, because "without faith it is impossible to please" God (Heb. 11:6).

Our Reader's reference to Matt. 21:22 is relevant. At times we seek something from Yahweh in prayer, and do not, apparently,

receive an answer. *The truth of the matter is that we do not always receive the answer we want, or in accordance with our requirements. This does not necessarily mean that God has ignored our prayer. In His infinite wisdom, Yahweh will answer prayer in the way He sees fit. Similarly, if our prayer is clearly not granted by Yahweh, we should understand such a negation not as a rejection, but rather as an answer. The answer: that Yahweh does not grant our particular request because He knows it would be unwise, or contrary to His purpose. Such a verdict from the throne of Grace should be accepted by us, not in the spirit of a child who is unhappy with the decision of a parent because such a decision is not in accord with the wishes of the child, but rather with an attitude of humble thanksgiving, in recognition of the superior wisdom of Yahweh. — J.U.).*

Keeping the Light Shining

"Thank you very much for sending me the 50 copies of 'Today.' The paper is a good source of information to readers desiring to know the cause of our present disorders. It is well received by interested friends, and most of them have requested to keep their names on my list for further copies. This newspaper has helped in making known the name 'Christadelphian' and given me the chance to start preaching the Truth to recipients. Again, thank you for your labour of love and effort to help me keep the

light shining in this part of His vineyard." — D. B. Pablo (Philippines)

(We deeply appreciate your comments and we are delighted to co-operate with you in this valuable work of the Truth. Whilst we appreciate your remarks regarding the efforts which go into producing this publication regularly — and there are many involved in such a labour — we are also grateful for the dedicated efforts of brethren and sisters who sacrifice their time and energies to see that copies of "Today" are distributed as widely as possible. The work of preaching the Truth to a perishing world requires a commitment from individuals, and is also a vital activity in which we labour together as a Community. May Yahweh bless, as He sees fit, such labours which are put forth for the honour and glory of His Name. — J.U.).

Unity upon Sound Foundation

"I have read with interest articles in the Calendar regarding Unity. I agree that it is extremely unfortunate that there should be division in the Ecclesias of God... We know that the ways of man are opposed to the ways of God; we have only to look at the diversity of 'christian' churches to see this... We must never permit error from the basic doctrines of Scripture as outlined in the B.A.S.F. The B.A.S.F. may be a humanly compiled document, but only the compilation is human; the truths it contains are wholly divine, having been taken from infallible

Scripture. "The wisdom that is from above is first pure, then peaceable." Sound, pure doctrine is the soundest foundation, and peace and love the strongest bonds with which to hold together the house that is built upon it; the house of our Lord, built of many Ecclesias... The principles of Truth must stand inviolate. Let us continually strengthen our foundations and our framework..." — R. Evans, (Kerikeri, NZ)

(We share your concern that at times divisive elements arise within the Body of Christ, which would weaken our uncompromising stand in defence of the purity of the Truth. Since its inception, it has been the unchanging policy of "Logos" to encourage brethren and sisters to possess a clear understanding of the purity of the Truth, to proclaim it to all — both within and without the Body — and to defend it against the attacks of errorists or those who would weaken the point of sound doctrine. Because of this policy, "Logos" has not enjoyed popularity within certain spheres of Ecclesial influence; but our policy does not change because of that. In these final trying times, prior to the Lord's return, we call upon brethren and sisters of goodwill everywhere to take heart, to be comforted in the precious hope which we have espoused, and to remain strongly dedicated to upholding the Hope of Israel, that we might be accounted "faithful" by the Lord at his appearing and accepted into his Kingdom. — J.U.).



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In This Issue

VOLUME 54 No. 11 AUGUST, 1988

An Appeal to All	322
Laborers in Laodicea	323
Looking down on the Habitation of Peace	326
Standing Fast	328
Soundly-based Prayers	332
Rejoicing with our Children	333
Dispelling Confusion	336
Benefits of Submission	342
Superpower Summit	344
Diary (June)	346
Communications	347
Final Word	351
Poem: The Alpha & The Omega	352

A Final Word...

We recognise the need to draw closely together the bonds of fellowship and truth in all countries, that we might stand more unitedly together against the challenges of the world. And that challenge is greater today than ever before. These are "evil days" as Paul predicted (2 Tim. 3:1). There are forces that are sweeping the world that can crush the Truth out of existence. In some parts of the world those forces are so belligerent and demanding that already the Truth is on the defensive, and even in retreat. It is an age of extreme nationalism, when mighty "isms" are using all the power of the flesh to impose their will; when from radio, press and television, there pours forth an evil stream of propaganda designed to mass-influence the minds of men, and bend them to its will.

The Truth must stand aside from all this, must not become involved in the strong currents of feeling that are generated on all sides by unscrupulous propaganda, but rather stand up defiant of it all, setting before men the way of life in Christ Jesus. And it has the strength to do this. It matters not that the number of its adherents are comparatively few; they have access to a Power that the world knows not, for God's strength is made perfect in weakness. The still, small voice of Truth is efficacious in drawing some to the way of righteousness, in spite of the turmoil and shouting of flesh which is so much in evidence these days.

— H. P. Mansfield



The Alpha & The Omega

**Thou wast in the beginning, Lord,
With Wisdom, and Thy holy Word.
Thou spakest, and the world was made;
Thus through Thy Word was Life displayed.**

**In Life is Hope, the Light of Man;
No darkness overcome it can.
That Light was sent through priest and seer:
Men sought the dark, and none would hear.**

**How few received that Light in faith,
Were born of God, and died to Death!
How few! Then God commenced afresh,
Begot the Life, the Word made Flesh.**

**"I am the Light!" They turned about;
"The Bread of Life!" They threw Him out.
God's Word made Flesh was born to us:
They slew the Son upon the Cross.**

**And yet He rose from death and lives!
Out God is Love, our God forgives.
Lord, send Thy Word, Thy Life, Thy Light,
Fulfil Thy purpose in our sight!**



**Bethany
to
Jerusalem**

Λόγος

Εκδόσεις Οικουμενική Επιτροπή των Εκκλησιών των Βαλκανίων, 1988

Volume 54 / No. 12

September, 1988

PEN OF THE PIONEERS

Keeping the Commandments

It is a sad and discouraging fact that men zealous of "doctrine" may be heedless of the commandments. Must we draw a veil over the commandments to please men? Let those do so who are not the servants of Christ. It is saying the truth to say that they look in vain for salvation, who, with the profoundest understanding of the mysteries of God, combine an habitual violation of the commandments that Christ has given for our obedience during his absence.

Those commands are opposed to the maxims of human wisdom because their object is altogether different from what men propose to themselves in the adoption of any rules of conduct. Men usually act in defence of self-interest. The object of Christ's commandments is to educate us for the kingdom of God, the first law of which is the obedience of God, and the ultimate object of which is glory to Him and blessing to all mankind. Therefore, his commandments teach us to disregard self-interest as a motive of action, and to have God and our neighbour distinctly before us.

Men would not be in harmony with His great purpose unless they were themselves taught and disciplined in those principles upon which that purpose hinges; and they cannot be taught in these otherwise than in the way God has appointed in the obedience of commandments which are contrary to the flesh and which we perform for the sake of him who hath given them to us for our exercise and proof towards him. In view of this, it is a mistake to discuss the human consequences of anything he has commanded. He requires us in case of need to sacrifice our very lives in his obedience; and no other consequence need be considered by the side of this. The consequence to be considered is the consequence in the presence of Christ at his coming. By setting aside his commandments, we may save ourselves from inconvenience and harm now, but it will be at the expense of his approbation then; and what shall it profit a man if he gain the whole world and lose his soul? On the other hand, what if we are impoverished and brought to low estate and afflicted now; yea, trampled in the dust and chased out of the land of the living? A glorious revolution is in store, and is now even at the door, when the poor and the afflicted and the out-cast and down-trodden and the slain of those who are obedient to Christ will be exalted in wealth and honour and renown in the day when it will be said to the purple and fine linen despisers of Christ: "Thou in thy lifetime receivest thy good things and likewise Lazarus evil things; but now he is comforted, and thou art tormented".

R. Roberts

EDITORIAL

A Time for Reflection

We record these words as the final Editorial to the 54th volume of *Logos*.

Our next issue (God Willing) will thus bring us to the first number of volume 55, and the commencement of 55 years of service to the Brotherhood through the pages of this Magazine.

In contemplating an applicable theme upon which to write at this time, our thoughts were forthwith transported back to the events surrounding the publication of the first issue of this present volume.

The October issue had been completed and distributed. The November number was in course of preparation when, on Friday, October 16th., Bro. H.P. Mansfield, Editor of the Magazine for more than 53 years, fell asleep in Christ Jesus. He was aged 75 years.

For many of us, it was an event which we had never dared to contemplate. It had been our earnest prayer that Yahweh would sustain him in his office until the coming of our Lord. But a greater wisdom than ours prevailed. Yahweh saw fit to give His workman sleep. Bro. Mansfield's many years of tireless, wholehearted labour in the service of his God was caused to cease — at least, for a time, until the Master returns.

A few days prior to his death, Bro. Mansfield had completed his last Editorial, which duly appeared in the November issue. Titled "Peace Without Honour" it was, for many Readers, one of the most powerful and compelling Editorials one could ever wish to read in any Christadelphian publication. We do not hesitate to urge our Readers to delve into their bookshelves, and to re-read our late Editor's final Editorial. It is worthy of re-reading. More, it is deserving of being absorbed into the intellect and acted upon, with the wholehearted dedication we should manifest towards the cause of Christ, our King.

The Editorial drew upon the unhealthy relationship which developed between Jehoshaphat and Ahab. Bro. Mansfield pointed out that although re-union between the northern and southern kingdoms was something to be sought, "Jehoshaphat travelled the wrong road towards unity. He got mixed up in his objectives. This has happened frequently, and is being repeated today."

The best of intentions may produce disastrous results, unless the motive is right and true, and is based upon a sound conception of that which Yahweh requires from His people.

The evil and bloodshed which resulted from Jehoshaphat's misguided zeal stemmed from his "compromising policy" rather than "the elevation of

Yahweh's ways in doctrine and fellowship."

What of the future?

There have been those, over the course of many years, who believed that with the death of Bro. H.P. Mansfield the work of *Logos* would diminish or even fall into disarray and fragmentation.

It is not our intention to abandon the cause faithfully maintained by the late Editor for so many years. With "the good hand" of our God upon us (Neh. 2:8) we shall "continue the work begun" and strive to uphold the cause of Christ until he comes and sees fit to relieve us of the burdens and trials associated with this present mortal existence.

During the course of this volume Bro. Graeham Mansfield has taken up the role of Editor. We believe him to be committed to the cause of Christ, and to perpetuating the work undertaken so diligently by his late father. Many brethren and sisters who, in the past, have been unstinting in their loyalty to the cause of the Truth have continued to maintain the same disposition, and have shown determination to continue doing so, lending their support to the present Editor, if it be God's will.

And so we anticipate the commencement of yet another volume of *Logos* — unless, hopefully, the Lord's coming should interrupt our labours.

We are aware that "except Yahweh build the house, they labour in vain that build it" (Psa. 127:1). We therefore beseech Yahweh that He might, in His boundless goodness and mercy, look upon us to be our "guide", so that we may say with the Psalmist: "Yahweh is my rock, and my fortress, and my deliverer; my God, my strength in whom I will trust; my buckler, and the horn of my salvation, and my high tower..." (Psa. 48:14; 18:2). — J.U.

The Work Continues

These are days of difficulty in spiritual things. So many examples of the past, recorded in the Spirit Word, come to mind to emphasise the pressures which now face the Brotherhood. The generations of Noah and Lot (Luke 17), the lamentations of Jeremiah at the end of the Kingdom, the warnings of the Master in the Apocalypse — are all very applicable to our times. There is a dire need for brethren of goodwill to strengthen the things that remain. Both the world at large, and the Brotherhood within have changed since Bro. Mansfield first put pen to paper. Modern technology, easy living, decline of standards, materialism — are all elements that have dramatically increased since *Logos* found the light of day in 1934. But our responsibilities to the Truth remain unchanged in a changing world. The issues of modernism that face us in both doctrine and practice must be boldly and courageously challenged. Our duty is clear: to maintain the faith in purity for the honour of the God we serve. God has laid aside a loyal servant while still in the vigour of his strength and knowledge. Yahweh's ways are sometimes unfathomable, but His wisdom is undoubted. We will not have long to wait before the Lord returns with the power of resurrection and the kingdom. But, whatever time God may give us, will be devoted to continuing the warning and guiding voice to which Bro. Mansfield had set his heart. We ask readers to remember this work in their prayers; to extend the same supporting hand in the days ahead, as in the past; to take into their own lives the devotion and dedication that the late editor had for the glory of Yahweh, our Father.

— G. E. Mansfield.



The road from Bethany to Jerusalem,
from the Mt. of Olives

COVER

Bethany to Jerusalem

“The house of the poor or afflicted one” (Bethany) will become the “habitation of peace” (Jerusalem).

On a sunny, cloudless spring day, the walk from Bethany to the Mount of Olives and Jerusalem is a sheer delight.

It provides opportunity during the two mile walk to reflect upon incidents in Scripture which find their centre or beginning in the village of Bethany.

The two most outstanding incidents connected with Bethany concern the raising of Lazarus, and the Lord's last journey into the city four days before his death.

Ironically, these two incidents were not unrelated. The first provided the impetus for the high priest to call for Christ's death, which led to the Lord's departure from Bethany to go to Jerusalem.

Fully aware that he had only a matter of days remaining of his mortal existence, the Lord experienced the anger of the Jews who had become enraged at misunderstanding his words, accusing him of claiming equality with God. They would have disposed of him there and then, but it was not to be. The Lord

“escaped out of their hand”, crossing the Jordan at Bethabara where he remained until he received word that Lazarus was dead.

Bethany signifies “the house of the poor or afflicted one.” Lazarus typified all Christ's faithful brethren and sisters who, though rich in faith, are “poor and afflicted” through the weakness and corruptibility of the nature they bear. They are therefore totally dependent upon the grace and mercy of Yahweh who, through His Son, will raise them from the dead.

Coming to the house of Mary and Martha, the Lord, after a warm and emotional meeting with the sisters of his dead friend, was taken to the tomb. To the amazement of those present, the Lord demanded: “Take ye away the stone!” They demurred. Lazarus had been dead four days. To them, the idea was unthinkable. But the Lord remained adamant, so they complied with his bidding.

The stone barring entry to the tomb was rolled aside.

The Lord prayed to his Father: "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me..."

Aware of his Father's power, which he would now draw upon, he cried with a loud voice: "Lazarus! Come forth!" (Jhn. 11:39-43).

The bystanders gaped in astonishment, hardly able to accept the evidence of their own eyes. Bound in grave clothes, Lazarus emerged from the tomb.

A Lonely Walk

Not all who witnessed this miracle were numbered among the Lord's friends. Some "went their ways to the Pharisees and told them what things Jesus had done..."

A council was summoned. It was agreed that Jesus of Nazareth could no longer be permitted to continue his activities. He must be stopped. Permanently.

Unaware of the significance of his words, the high priest, Caiaphas, gave the verdict: "It is expedient for us that one man should die for the people, and that the whole nation perish not..."

Thus, he "prophesied that Jesus should die..."

The Lord had arrived at Bethany from Jericho "six days before the pass-over". Perhaps he arrived late in the afternoon, for the narrative states that "they made him a supper..." (Jhn 12.1-2). At Bethany that evening, Mary anointed the Lord with spikenard, an anointing which prefigured his coming burial (v.7).

The following day the Lord set out upon a lonely walk to Jerusalem.

Lonely? Surely his closest friends accompanied him. True. But did they possess sufficient understanding to share the deep emotional feelings

which would have borne heavily upon the Master at that time? There were so many things they did not comprehend. Rather than sharing the emotional burden of the Lord at that time, the disciples experienced a sense of exhilaration. After all, "they *thought* that the Kingdom of God should *immediately* appear" (Lk. 19:11). They became increasingly animated with anticipation. Shortly, they thought, the Lord's earlier promise that they would "sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28) was to become a triumphant reality.

Lonely? Indeed it was a lonely journey for the Son of Man, aware only of the close companionship and oneness he shared with his Father, as the final hour of trial approached with every step of the way.

From Bethany – on the eastern slope of the Mount of Olives – they made their way around the shoulder of the hill to Bethphage. It is generally regarded that the original site of Bethphage was near the summit of the Mount of Olives.

The little group came to the peak, from whence a first glimpse of the city may be seen. His face set resolutely towards his objective, the Lord came to the top of the Mount, his vision taking in the sight of Jerusalem.

What feelings filled the Lord's mind at that moment? Two days later he was to reflect, with tremendous depth of sensitivity, upon the judgments which were to come upon the faithless people of this 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 gathereth 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. 23:37-39).

Entering the City

The Ass and the colt had now been provided. Astride the colt, the Lord made his way purposefully down the western side of the Mount of Olives, ready to enter the city with Kingly dignity.

"A very great multitude" were waiting for him, rejoicing with great excitement. In their jubilation, they cried out: "Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest!" (Matt. 21:8-9).

These words from the masses, although based more upon fleshly arousal than reasoned appreciation of Christ's true identity and purpose, nevertheless indicate that they were not without responsibility before God: They acknowledged the Lord as the "son" promised to David; they quoted from a Psalm which was clearly associated with the Messianic promises (Psa. 118:26); and they understood that the Messiah would be the One who "saved" — ("Hosanna" means "save now!").

Despite the fervour of the people, the demeanour of the Lord would have differed markedly. He did not rejoice with them. He knew what was to happen a few days hence. He knew of the "days of vengeance" which were to fall frighteningly upon a "rebellious people" who were "disobedient and gainsaying" in their rejection of Yahweh and His Son. (Lk. 21:22; Isa. 65:1; Rom. 10:21).

The following day the Lord went into the temple. There, he typically cleansed it, casting out those who polluted it by their ungodly ways. "My house shall be called the house of prayer," he pronounced, declaring the true purpose of the temple, "but ye have made it a den of thieves..." (Matt. 21:13, cited from Isa. 56:7 & Jer. 7:11).

Back to Bethany

The next day he left the city and returned to Bethany. There were many

places to which he could have withdrawn. Why Bethany? Because, there, in the house of Lazarus, Mary and Martha, he knew he would leave behind, for a brief period, the tumult and the mounting tension within the city, and find that which he needed: warmth, love, affection, and the close companionship of those who *believed in the coming resurrection* (Jhn. 11:24).

The Lord delighted to share the kindness, fondness, and the caring attitude, which was in evidence within that home.

There, the Lord found a brief respite from the gathering storm; a sweet sanctuary, set apart from the stress and agitation into which he was soon to be drawn.

For a few precious hours he found warm fellowship and serenity with those whom he loved.

But events continued to unfold, bringing the Lord, hour by hour, nearer to his death.

He bade farewell to those of the household, leaving the atmosphere of the house in Bethany for the last time.

Setting his face steadfastly, he returned to Jerusalem.

Joy Cometh

The time of the great resurrection at the Lord's return will witness many joyful reunions. At the judgment seat, surely one such reunion which will afford immeasurable joy will be when the Lord receives into his loving care the members of that Godly household at Bethany: Lazarus, Mary and Martha.

Their rejoicing — and the Lord's — will be boundless. For, in every spiritual sense of the term, they will have become fully and totally "one" (Jhn. 17:21).

And the Lord shall "wipe away all tears from their eyes" as, together, they not only contemplate a glorious future to be shared through all eternity — but fondly recall the warmth and love shared together in the humble home of so long ago. At Bethany. J.U.

Value of the Pioneer Writings

“Remember them that have the rule over you, which spake unto you the word of God; and considering the issue of their manner of life, imitate their faith...” (Heb. 13:7, R. V. marg.).

Aids To Better Understanding

Experience has shown us that the writings of our pioneers are outstanding in regard to giving us help and guidance in unravelling the secrets of the Word; therefore we delight to honour them in the pages of *Logos*. Not that we give slavish deference to the writings of the pioneers, or place them on a higher pedestal than God's word, or allow them to usurp that form of respect which should be reserved exclusively for the latter. We use them as aids to the better understanding of the Word, and find that by so doing our understanding of the grand purpose of Yahweh is immeasurably increased.

We do not get the same amount of help from other sources. Nor have we found that recourse to the pioneer works adversely affects our independent study of the Bible. On the contrary, many an interesting and profitable subject has been built up from a thought, or an idea, hinted at in *Eureka* or *Elpis Israel*.

We refuse to accept the idea that the revival of the Truth in these last days was a matter of “luck” or

“chance”. We believe it was divinely guided by the one who introduces himself as “He who walketh in the midst of the ecclesias” (Rev. 2:1), and to whom all power has been committed “both in heaven and in earth” (Matt. 28:18). We believe, therefore, that Brother Thomas was raised up to perform the work he accomplished. He was not inspired or infallible. That was not required. The work of Inspiration was before him in the Scriptures. What was needed was a man of faith, ability and determination to sift the wheat of truth from the chaff of clerical theology, and proclaim again the apostolic faith in its purity. No one who has read with understanding the expositions which came from the pen of Brother Thomas, will doubt the skill and thoroughness with which this work was performed.

These writings will take us back to the Bible. The Doctor leads the Student to the Word, and emphasises features that might be overlooked by those of lesser ability. The Bible must be close at hand when the study of these writings is engaged upon. As

the preface to *Elpis Israel* states:

"*Elpis Israel*" is designed to show men how they may attain to eternal life in the kingdom of God, and obtain a crown which shall never fade away. To accomplish this, the reader must, in justice to himself and the truth, study it with the Bible at his right hand, for he will find but few pages in which frequent reference is not made to its authority, and without which nothing can or ought to be determined".

Definite Benefit To Be Gained

Logos esteems Bro. Thomas for his work's sake. In this it is encouraged by Scriptural precept and Apostolic example. Paul exhorted Timothy: "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine" (1 Tim. 5:17). The Doctor has been second to none in labouring for the "word and doctrine" in these closing days of the Gentiles. We can honour him, not by wordy praise that avails nothing, but by using his writings as he would like them used. To the ecclesia at Philippi, Paul wrote in similar terms. Speaking of Epaphroditus who had laboured so diligently in the work, caring not for his own convenience or welfare, he exhorted the brethren to "hold such in reputation" (Phil. 2:29). This, *Logos* endeavours to do in regard to Bro. Thomas whom we respect for his work's sake in the Truth, and who, in the days of his pilgrimage, neglected his own convenience and

welfare that the brethren might benefit.

But *Logos* does not esteem the writings of Bro. Thomas merely because he laboured diligently during his lifetime. Many have done similarly since. We esteem these writings because we have witnessed the definite benefit gained by the study of them. We have seen this too often not to be impressed by the fact. Brethren have been transformed in their attitude towards the Truth by the invigorating power of the Truth clearly and forthrightly expressed in *Elpis Israel* and *Eureka*. Early apathy has given place to a keen appreciation of the deeper aspects of the Word, and this has changed brethren from mere "hearers only" into virile workers for the Truth, and skilful exponents of the Faith.

Many of the problems existing in the Brotherhood are due, in large measure, to the fact that brethren have strayed from the standard set down in *Elpis Israel* and *Eureka*. We need to retrace our steps. If the reader wishes to assist, let him familiarise himself with the truths found in these works, and endorsed by Scripture, and let him become a cell of strength in his particular ecclesia in support of these things. Let him vigorously "contend for the faith", because this is what we need to uphold and extend.

We believe that the writings of our pioneers can help us, if we approach them in the right spirit. And in saying this we speak from personal experience.

H. P. Mansfield

The workman who preaches the word is to divide it rightly. No workman is approved of God who doeth not this. He is to "study" to divide the word of truth rightly. It requires study, and much study, too, or its right division cannot be discerned. If this be neglected, the preaching or writing will be mere confusion, and the word quoted unintelligible. The hearer or reader must study as well as the speaker or writer, or the subject will be obscure to him, no matter how lucidly presented. J. Thomas

DISTORTION

Our Faithful Friend: The Daily Bible Readings Chart

Our attention has been drawn to a publication issued by a group calling themselves "The Gospel Faith Messenger Ministry". Based upon the Christadelphian "Reader's Companion" prepared by Brother Roberts, it makes some significant changes to the introduction and comments originally published in the booklet, and with which we are familiar. This article considers the value of the booklet, and the irresponsible action of the "Gospel Faith Messenger Ministry".

At the age of about sixteen years, Bro. Roberts felt the need for a synchronous reading of the Word. He commented in *My Days and My Ways*:

"I adopted a system of my own. I divided the Old Testament into four parts, and the New Testament into three parts. During my breakfast hour, I read a chapter from each of the New Testament parts, and during my dinner hours a chapter from each of the Old Testament parts — seven in all. I continued this for eight months, gradually finding it too much for continuance. I then reduced the whole to four parts, taking two and two, breakfast and dinner. This I persevered with for some time, which I have continued ever since. At the commencement of my Bible readings I trusted to memory for the next chapters to be read. But after several years experience found it convenient to have a written guide. So I made a calendar of the entire readings for the year in a penny pass-book, which greatly facilitated the process.

"Friends got to know of this, and first one and then another asked me to provide them with a copy. I did this with much pleasure, until I had written eighteen copies. Then I came across a printed little work of the same character, which suggested the idea of having my guide printed. This was done under the name of THE BIBLE COMPANION, which, with some modification has continued in use ever since. Many, many thousands have been printed and circulated, and to this day there is no pamphlet in connection with the Truth in such steady demand. The result is gratifying, as it means that the enlightened reading of the Scriptures is a growing custom, which cannot fail to bless all those who practise it".

Thus Bro. Roberts illustrates the introduction and "modification" of his system which was designed to benefit those who have a keen desire to develop their knowledge, and renew the "inner man". For over 130 years, the *Bible Reader's Companion* has been a valuable assistance in keeping minds in tune with Divine principles, and memories refreshed daily in all aspects of the Truth. It has been a faithful friend, directing us to the "three portions" that become the daily meals of spiritual food — a balanced intake that is most necessary for development. We neglect the daily reading of Scripture at our peril. Spiritual malnutrition will set in if we do not regularly provide for the "spiritual mind". It is helpful to utilise Bro. Roberts' *tables*, so as to give a varied spiritual meal that will greatly enhance our Biblical knowledge.

But Bro. Roberts would have been absolutely horrified to see a copy in which his own introduction has been grossly "modified" by a religious organisation, to support and propagate their ignorance of God's Inspired Word.

In paragraph 2 of his introduction to *The Bible Companion* Bro. Roberts describes the simple message of the Scriptures: "...how sin entered it (the world), and how sin will be removed." We can imagine his mind dwelling on the glorious expression of Paul as he visualised the fulfilment of God's purpose with this earth: "the last enemy that shall be destroyed is death ... O death! where is thy sting? O grave! where is thy victory? The sting of death is sin ... but thanks be to God who giveth us the victory through our Lord Jesus Christ". There, is the final accomplishment of Christ as he wipes from the face of this earth the last remnants of sin and death before handing a perfected world to the Father.

But those who twist Bro. Roberts' words — and more importantly, the message of God — distort this sentence and make it state: "**... how sin entered into it (the world), and how sin can be removed through faith in Jesus Christ and HIS FINISHED WORK ON CALVARY**".

What a shameful perversion of Truth! Sin is certainly not removed through "faith" merely, but through the means Jesus Christ appointed, which begins with baptism into his name. Peter states that there is a need to "repent and be baptised every one of you in the name of Jesus Christ for the remission of your sins" — more than just "faith" is required. A change of direction, a repentance of former works, and a public declaration of one's course in life through baptism is essential.

The latter portion of the statement by "Gospel Faith Ministry" maintains that Christ "finished his work on Calvary". This is a totally misconstrued notion of the work of Christ. His work was not completed 2,000 years ago, for it will be continued with greater impetus in the Age to come. Paul states: "So Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:28).

Literally, the last phrase of that quotation is "Christ will appear the second time not to deal with sin, but to bring salvation". Christ will return, not to be burdened down again with griefs, sorrows and temptations that emphasise man's helpless state, but to bestow life eternal. For this coming day, the whole creation groans, and he will introduce a peace and fellowship with God, that has been long awaited.

A few paragraphs later, there is an **addition** to Bro. Roberts' words. He writes: "It tells of the troublous times that are now with us", and the "Ministry" production adds: "**and of the victories Christians can enjoy right now through walking with the risen Christ**". To which "victories" are they referring? Did Paul enjoy victories when he was in "prison, receiving stripes, beaten with rods, being stoned, suffering shipwreck, in weariness and painfulness, in watchings often, in hunger and thirst" (2 Cor. 11:24-33). Rather, he faced the "*sufferings of the present*" because he knew they were not worthy to be compared with the victory and glory that would be experienced in his body at Christ's return. There is no victory in this present dispensation, for ultimately we all succumb to the momentary triumph of sin and death. Our victory will be enjoyed when this corruptible, frail, weak body will put on incorruption, then (and only then) shall be brought to pass the saying, "Death shall be swallowed up in victory".

Bearing this in mind, Bro. Roberts continues to describe the "glories of a kingdom to be set up on this earth, and of the great King-elect who will reign from Jerusalem — the Lord Jesus Christ". Compare his wonderful fundamental grasp of Scripture, with those who have diluted the promises and have no conception of the Kingdom:

"It tells of the future and of the glories of SPENDING ETERNITY IN GOD'S PRESENCE with those who love Him". There seems to be, in that phrase, an allusion to the immortal soul wafting to heaven to play on harps in the presence of God! They add an extra sentence: "**It warns of the utter doom of those who reject God's plan of salvation...**" An allusion of hell-fire?

They eliminate Bro. Roberts' next few words: "It tells of a saviour who alone can save us from the power of the grave and give us a place in his glorious Kingdom". The

phrase is eliminated because if one is in heaven or hell, how can a place in God's Kingdom on earth be realised!!

Bro. Roberts concludes his article with words **which are excluded** by those who shamefully attempted to imitate his work: "Step out of the procession of humanity which is daily walking to the grave, and accept the glorious offer of life forever". But his words go unheeded by this organisation that sends more on their way to the grave.

We need to preserve this wonderful little work: *The Bible Reading Companion*. Ours is the original genuine production, theirs is a distorted imitation. We need to use ours daily to gain the benefits. Every day we should re-enforce the Divine principles in our mind, by opening our Bible with brethren and sisters worldwide, and reading together from the living Word. Our heritage is valuable. Let us guard it, treasure it, and use it!

S.J.M.

IT is with joy that we can share this Bible Reading Chart with you, for we have experienced the wonderful benefits of a disciplined, daily reading of the Word of God.

Our desire is that you shall use this chart continually; that you will reap the rewards of a systematic reading of the whole Bible, and that you shall "grow in the grace, and in the knowledge of our Lord and Saviour, Jesus Christ" (2 Peter 3:18). May God richly bless His Word to YOUR heart.

— Rodney W. Francis.
(Founder/Director: "The Gospel Faith Messenger" Ministry).

ABOUT THE CHART

The following tables are arranged on this plan, giving the reader three portions in a day [which will take only a quarter of an hour or twenty minutes to read] and will enable him in the course of a year to get through the whole Bible — traversing the New Testament twice, and the Old Testament once. By a strict adherence to this plan from year to year, the reader will reap much profit and find himself [or herself] gradually losing the lack of interest of the natural mind, and taking on the warm and exalted tone of the teaching of the Holy Spirit.

NOTE: It is always to be understood that the chapters intervening any two figures are included in the reading. Thus: January 23rd, Psalm "41, 43" means 41, 42 and 43: so in all cases.

— R. Roberts.

"THE GOSPEL FAITH MESSENGER" MINISTRY

THE Gospel Faith Messenger" Ministry was founded in 1964 by Rodney W. Francis in an endeavour to reach people with God's Word.

Since that time the Ministry has progressed until today it is ministering through seven offices to multiplied thousands in over 80 countries by means of a magazine, Gospel tracts, 3 Bible Correspondence Courses, Cassettes, the re-distribution of used literature into needy places [any you can send us will be greatly appreciated], supplying Bibles and giving spiritual counsel (mainly by mail) to those who request it.

The Ministry is operated by voluntary helpers and is an entirely faith ministry in that it is supported only by those who desire to contribute towards it. We covet the continued prayers of all who receive from this Ministry, knowing that God does answer and fulfil the promises of His Word (Philippians 4:19).

If you would like an extra copy of this Bible Reading Chart and/or a sample of our literature available, please write, telephone or call:—

"The Gospel Faith Messenger" Ministry,
P.O. Box 1920, New Zealand.
Palmerston North,
Our Head Office is located at
216 Ferguson Street, Palmerston North
Telephone: (063) 87118 or (063) 6132
"G.F.M." offices are also located at:
Nelson, Whakatane, Morrinsville, Wang
nui and Kumeu, New Zealand, and
Arusha, Tanzania, East Africa.

WHY WE SHOULD READ THE BIBLE

WE SHOULD READ the Bible daily because it is God's Message to man, telling him how he came into being, the reason for his existence, and the love of God for His creatures.

It tells of the creation of the world and its wonders; how sin entered into it, and how sin can be removed through faith in Jesus Christ and His finished work on Calvary.

It tells of the past history of nations and warns us by their experiences.

It tells of the present and explains the meaning of the troublous times that are with us, and of the victories Christians can enjoy right now through walking with the risen Christ.

It tells of the future and of the glories of spending eternity in God's presence with those who love Him.

It warns of the utter doom of those who reject God's plan of salvation found only in Jesus Christ.

It tells of One who is ever with us and never forsakes those who put their trust in Him.

Without the Bible and its wondrous Message we would know nothing of God and His purpose.

The Psalmist says: "Thy Word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

Let God's Word lighten your way and give purpose to each day.

There is no greater satisfaction than walking in harmony with Him.

BIBLE MARKING

All the Prayers of the Bible (Cont. from p. 332)

Praise & Purpose in Prayer

Prayer is not only a form of divine worship, it is an exercise in communication. When we open the Scriptures of Truth, Yahweh speaks to us. When we reverently and humbly concentrate our minds upon the One Eternal Spirit, and address our thoughts and supplications to Him, we are relating to Yahweh, by striving to express ourselves in a form of communication which is in harmony with His righteousness and His purpose. Thus, the first principle in prayer must be an acknowledgement of Yahweh: "Praise ye Yahweh. O give thanks unto Yahweh; for He is good: for His mercy endureth for ever..." (Psa. 106:1). Such a disposition must be accompanied by an earnest desire to see the fulfilment of all God's purpose. Bro. Roberts once declared: "Every saint approaching God, like Daniel three times a day, and oftener, prays for the return of favour to Jerusalem, and gives thanks for the strengthening streaks of the dawn that are lighting up the horizon of this dark Gentile aion. God grant the speedy fulfilment of all their desires..." An attitude of such warm integrity will not go unrewarded.

163. In these particular circumstances David does not pray for the destruction of his enemies, for people are quick to forget such a lesson. He pleads, rather, that his enemies might be brought to abject humility by the Hand of Yahweh — 20 words (Psa. 59:11).

164. David expresses to Yahweh that he recognises God as a merciful deliverer, One who will provide refuge and defence for His faithful servants; for Yahweh had both the power and the willingness to care for His people — 51 words (59:16-17).

165. Acknowledging that Yahweh has justly punished His people because of their sins, David pleaded fervently that Yahweh would remember those who feared Him; that his prayer would be heard, and that David would be delivered, together with those who were like-minded with himself — 90 words (60:1-5).

166. Repudiating the help of man, David prayed that Yahweh might give him, and those who upheld God's cause, victory over the forces of sin — as

politically manifested — knowing that his enemies were Yahweh's enemies also — 34 words (60:10-11).

167. Expressing his own feebleness and his utter dependence upon God, David confessed his total trust in Yahweh, declaring his intention to continually praise Yahweh and fulfil his commitments to his God — 133 words (61:1-8).

168. At a time of great need, David acknowledged that true mercy is a divine characteristic; and that Yahweh is absolutely just in rewarding men according to their works — 17 words (62:12).

169. Aware of Yahweh's power and glory, David sought God as he sought no other, rejoicing in His lovingkindness, remembering His greatness day and night — 137 words (63:1-8).

170. David entreats Yahweh to hear his voice, and to preserve him against the attacks of the wicked, including things done both secretly and openly, against him — 33 words (64:1-2).

ATONEMENT

What has the Power of Death?

"I will ransom them from the power of the grave; I will redeem them from death" (Hosea 13:14).

The Spirit clothed himself with weakness and corruption — in other words, "Sin's flesh's identity" — that he might destroy the Diabolos. It is manifest from this the *diabolos* must be of the same nature as that which the Spirit assumed; for the supposition that he assumed human nature to destroy a being of angelic nature, or of some other more powerful, is palpably absurd. The Diabolos is something, then, pertaining to flesh and blood; and the Spirit or Logos became flesh and blood to destroy it.

Now, whatever flesh-and-blood thing it may be, Paul says that "it hath *the power* of death" — that is, it is the power which causes mankind to die. If, then, we can ascertain from Paul what is the power or cause of death, we discover what the thing is he terms the Diabolos; for he tells us that the Diabolos has the power of death.

Well, then, referring to Hos. 13:14, where the Spirit saith, "I will ransom them from *the power* of the grave," Paul exclaims, in view of this deliverance as the result of a price paid, "O Death, where is thy *sting*? O Hades, (sheol, or grave,) where is thy victory?" The power of a venomous serpent to produce death lies in its "*sting*;" therefore Paul uses

"sting" as equivalent to "power": hence his inquiry is, "O Death, where is thy power?" This question he answers by saying, "The sting (or power) of death is SIN, and the strength of sin is the law". That the power of death is sin, he illustrates in his argument contained in his letter to the saints in Rome. In Rom. 5:12, he says, "*Death by sin*". He does not say, "By the Devil sin entered into the world"; if he had, this would have given "the Devil" existence before Sin: but he says, "By one man, or Adam, sin entered into the world". This agrees with Moses, who tells us that there was a time after the creation was finished when there was nothing in the world but what was "very good" — "and Elohim saw *all* that He (the Spirit) had made, and behold, it was very good" — Gen. 1:31. Man is, therefore, older than Sin, and, consequently, older than the Diabolos. Man introduced it into the world; and not an immortal devil, nor God. Neither God, then, nor such a devil, was the author of sin; but the authorship was constituted of the sophistry of the serpent believed and experimented by the Man, male and female.

Man, then, having introduced Sin, "death entered into the world by Sin; and so death passed upon all men to

condemnation; for by one man's disobedience the many were constituted sinners; and the wages of sin is death to those who obey it" (Rom. 5:12,18,19; 6:23,16). But though constituted sinners in Adam, if no law had been given after his transgression, his posterity would not have known when they did right or wrong; for Paul says, "I had not known sin, but by the law". The law is, therefore, "the strength of Sin". Sin reigns by "the holy, just and good law", through the weakness of the flesh" (Rom. 7:7,12; 8:3). Where there is no law there is no sin; for "sin is the transgression of law": so that "without the law sin is dead" (ch. 7:8; 1 John 3:4). This shows how inherently bad flesh is in its thoughts and actions, that a good thing should stir it up to wickedness. Its lusts and affections are impatient of control. Paul therefore said, "in me, that is, in my flesh, dwells no good thing". When this, which is utterly destitute of any good thing, is placed under a good law, scope is afforded it to display itself in all its natural deformity; and to prove that "the law of its nature" is not the law of God, but "the law of sin and death". Thus, the introduction of a good law, demanding obedience of that which has nothing good in it, is the occasion of sin abounding in the world (ch. 5:20), and thereby evinces its enormity, and shows that "SIN is an exceedingly great sinner" — *kath, hyperbolon amartolos* — ch. 7:13. In this expression Paul personifies Sin; and says that it deceived him, slew him, and worked death in him.

"SIN" is a word in Paul's argument, which stands for "human nature", with its affections and desires. Hence, to become sin, or for one to be "*made sin*" for others (2 Cor. 5:21), is to become flesh and blood. This is called "*sin*", or "*Sin's*

flesh", because it is *what it is* in consequence of sin, or transgression. When the dust of the ground was formed into a body of life, or living soul, or, as Paul terms it, a *physical or natural body*, it was a very good animal creation. It was not a pneumatic, or spirit-body, indeed, for it would then have been immortal and incorruptible, and could neither have sinned nor have become subject to death; but for an animal or natural body, it was "very good," and capable of an existence free from evil, as long as its probationary *aion*, or period might continue. If that period had been fixed for a thousand years, and man had continued obedient to law all that time, his flesh and blood nature would have experienced no evil; and at the end of that long day, he might have been permitted to eat of the Tree of the Lives, by which eating he would have been changed in the twinkling of an eye into a spirit-body, which is incorruptible, glorious, and powerful; and he would have been living at this day. But man transgressed. He listened to the *sophistry of flesh, reasoning under the inspiration of its own instincts*. He gave heed to this, "the thinking of the flesh", or carnal mind, which "is enmity against God, is not subject to his law, neither indeed can be." The desire of the flesh, the desire of the eyes, and the pride of life, which pertain essentially to all living human, or ground, souls, were stirred up by what he saw and heard; and "he was drawn away of his lust, and enticed". His lust having conceived, it brought forth sin in intention; and this being perfected in action, caused death to ensue (James 1:13). Every man, says the apostle, is tempted in this way. It is not God, nor the clerical devil that tempts man, but "his own lust," excited by what from without ad-

dresses itself to his five senses, which always respond approvingly to what is agreeable to them.

Seeing that man had become a transgressor of the divine law, there was no need of a miracle for the infliction of death. All that was necessary was to prevent him from eating of the Tree of Lives, and to leave his flesh and blood nature to the operation of the laws peculiar to it. It was not a nature formed for interminable existence. It was "very good" so long as in healthy being, but immortality and incorruptibility were no part of its goodness. These are attributes of a higher and different kind of body. The animal, or natural body, may be transformed into a deathless and incorruptible body, but without that transformation, it must of necessity perish.

This perishing body is "sin", and left to perish because of "sin". *Sin*, in its application to the body, stands for all its constituents and laws. The power of death is in its very constitu-

tion, so that the law of its nature is styled "the law of Sin and Death". In the combination of the elements of the law, the power of death resides, so that "to destroy that having the power of death," is to abolish this physical law of sin and death, and instead thereof, to substitute the physical "law of the spirit of life," by which the same body would be changed in its constitution, and live for ever.

By this time, I apprehend, the intelligent reader will be able to answer scripturally the question, "What is that which has the power of death?" And he will, doubtless, agree, that it is "the exceedingly great sinner SIN," in the sense of "the Law of Sin and Death" within all the posterity of Adam, without exception. This, then, is Paul's *Diabolos*, which he says "has the power of death"; which "power" he also saith is "sin, the sting of death".

J. Thomas (*Eureka*, 1:246-249).

Today, the expositions and standards of conduct as laid down by the pioneers are challenged, or removed. As, one by one, the "ancient and honourable" fall asleep in Christ, opportunity is taken to "remove the landmarks" (Prov. 23:10). The Apostasy originally developed out of minor divergences from the strict bounds of the Truth, but the further these went, the wider became the issues. The landmarks were removed and the Ecclesia became the Church. Today we need not merely the expositions of the pioneers, but their attitude, their fighting spirit against the teaching and trends of the world, and their firm resistance to the torpedoing of standards from within. Books like *Elpis Israel*, *Eureka*, *Nazareth Revisited*, *Christendom Astray*. Let us beware of those who ignore or remove the landmarks, to make the way more palatable to the world without or the worldly-minded within. The separateness between Christadelphians and Christendom that once was so pronounced is disappearing. The writings of the pioneers no longer hold in the affections of many the place they once did. Brethren mouth their names, but ignore their lead. Criticisms of their teaching are multiplying. The past generation is said to have been too strait-laced and exclusive. The clamour is increasing for a new literature. The "old school" is recommended to leave public work and the dissemination of the Truth to "young blood", and new, up-to-date methods. If the Truth is to survive, brethren will have to rouse themselves. A great responsibility rests upon all. Let us pray to God to multiply faithful shepherds, not ambitious aspirants for power and notoriety, but zealous, courageous, self-sacrificing brethren who, by ability and consistency, can command confidence and whose landmarks are respected.

— H.P.M., Nov. 1987.

“I Believe It Is Peace For Our Time”

(British Prime Minister, Neville Chamberlain, September 24, 1938).

*They cry: “Peace! Peace! — when there is **no** peace...” (Jer. 6:14).*

From the Department of Foreign Affairs and Trade we have received a publication entitled “Peace and Disarmament News” dated May, 1988.

The cover depicts a man-figure astride the globe, his raised hands breaking a rifle in two.

Inside the cover we are informed that “‘Peace and Disarmament News’ is published by the Department of Foreign Affairs and Trade to bring news on peace and disarmament issues from an Australian perspective”.

Having perused the 26 large pages of this document, we have not been able to discover any real “news” which favourably anticipates “peace and disarmament”. This does not surprise us at all.

On the contrary, we find such statements as: “Our responsibility is to force international co-operation on arms control and disarmament — because such co-operation is not merely desirable, it is essential to our collective survival...”

The final point made, on the last page, is indicative of the overall content: “The Department of Foreign Affairs and Trade has produced a 17 minute video which provides background information on chemical



weapons and explains the Australian Government's efforts to achieve a global ban on them. The video is available for public use, and is suitable for schools and peace groups..."

Exercise in Futility

As students of Bible prophecy, we are all too well aware that countless words may be spoken and volumes written concerning the questions of "peace" and "disarmament" — but they will avail nothing of worth.

God will bring the nations into judgment — because "the wickedness of the nations is great" and because "there is *no* peace, saith Yahweh, unto the wicked..." (Joel 3:13; Isa. 48:22; cp. 57:21).

With leaders in the Western world becoming more euphoric over Mr. Gorbachev's "reforms" which appear to give a hint of greater things to come, we may anticipate increasing pressure from the "peace" movements, and from Socialist governments in the West. But it will all be to no profit. God has foretold the future. "When they shall say, 'Peace and safety!' — sudden destruction cometh upon them..." (1 Thess. 5:3). "For as a snare shall it come on all them that dwell on the face of the whole earth" (Lk. 21:35).

The Brotherhood of Christ must be on guard against becoming influenced by the complacency and self-deception which is disseminated by "peace movements" and propaganda.

Brother Thomas wrote: "Peace-criers are the enemies of God; for with all their profession, they are at peace with the world, and in high esteem with it; and 'whosoever', says the Scripture, '*is a friend of the world is the enemy of God.*'" Brother Thomas has reminded us that it is the Lord Jesus who is "the Prince of peace", and no other. "It is he alone

who can establish 'peace on earth and goodwill among men'; for he only is morally fit and potentially competent to do it..." (*Elpis Israel*, p. 112). With this conclusion, the Scriptures entirely agree. "In his days shall the righteous flourish; and abundance of peace so long as the moon endureth... His enemies shall lick the dust ... all nations shall serve him..." (Psa. 72:7,9,11).

Vision of the Kingdom

Of vital importance in these present difficult times is that Christ's brethren have their minds firmly concentrated upon the "vision" of the Kingdom, and their full trust and confidence in Israel's God to fulfil all His purpose, as He has promised.

If our faith is a living faith, "the God of all comfort" (2 Cor. 1:3) will sustain us in His care until that day dawn. The darkness of the present age will lift, to reveal a fresh dawn, bringing light and joy to a new age.

It was this hope which fired David's zeal and undivided loyalty to Yahweh: "There shall be a ruler over mankind, a Just One, ruling in the righteous precepts of Elohim. And as brightness of morning he shall rise, the sun of an unclouded dawn, shining forth after rain upon tender grass out of the earth..." (2 Sam. 23:3-4 Brother Thomas' translation).

The time is at hand. The day is near. Ignoring the foolish philosophies of the world about us, let us "press toward the mark for the prize of the high calling of God in Christ Jesus..." (Phil. 3:14). For we know that, if we remain faithful to Christ's cause, we shall be made "like him" in that day, to share with him the gladness and glory of the new Messianic Age, to the acclaim and praise of Yahweh our God.

J.U.

MEDITATION

The Greatness of God

The person of the glorious Father in heaven (the glowing nucleus of the universal spirit in which all things subsist) is the archetype of all intelligence, the primeval and eternal form of all rational beings, the root of all existence, the rock on which Creation in its utmost immensity is built, the beginning of all things — from everlasting to everlasting. Whatever idea we can conceive, or sensation experience, or beauty admire, has and had its perfect potentiality in Him from everlasting, so, also, with any power or wisdom we may or can see in any of Nature's phenomena.

To what a glorious exercise, then, we are called, by the command to "Love the Lord our God with all our heart, and all our soul, and all our strength, and all our mind". Rubbing the dimness from our poor eyes, we see a vision that compels our compliance and conquers the utmost of our praise — a vision none the weaker, perhaps, that it is visible, as yet, only to the eye of faith and reason. We see a glorious Majesty in the heavens who centres in Himself the power of all creation, and exhibiting in His character the attributes of perfect excellence — not only powerful, but merciful; not only glorious, but kind; not only consummately wise, but condescending and forbearing with the creatures He has made; not only just and jealous and all-sufficient in His own power and all-assertive of His own sublime prerogative as the first and the last, and the Maker of all things, but merciful and gracious, and slow to anger, and of great kindness; who will not always chide, nor keep His anger for ever.

Who can come near to Him in the greatness of His excellence? To whom can He be compared? The angels are glorious; but they are but as gorgeous flowers to the sun, reflecting, in much beauty, but a part of the excellence of their source. The Lord Jesus is much higher than the angels in the glory of his name; but even he has to say, "The works that I do are not mine, but His that sent me". At the finishing of his work, "shall the Son himself be subject to Him that put all things under Him — that God may be all in all" (1 Cor. 15:28). In Him dwelleth all the fulness of the godhead bodily, but it is the fulness of another, the fulness from a fountain which cannot be emptied — the fulness of the Father, who is greater than the Son (John 14:28), the owner of the Son (1 Cor. 3:23), the head of the Son (1 Cor. 11:3).

Creation is stupendous in its magnitude, and glorious in its inwrought and (in God) self-working powers and attributes; but it is only the incorporation of the Father's eternal energy, and the expression of His perfect wisdom. "To whom, then, will ye liken God? or with what likeness will ye compare Him?" (Isa. 40:18-36).

R.R.

SIGNS



Vatican Moscow Design

“The prophecy concerning ‘the King’ in the eighth chapter is evidently descriptive of the Latino-Greek power in its pagan constitution, known in history as the destroyer of Jerusalem, and Judah ‘the people of the holy ones;’ but with a hint also of its future ecclesiastical peculiarity, as appears from the testimony that ‘through his policy he shall cause falsehood to prosper by his power’. These few words are descriptive of the character or nature of the power since Constantine the Great set up its throne in Constantinople to the present hour; and will be so pre-eminently, when its administration shall pass from the Sultan to the Autocrat of all the Russias. As the head of a confederacy of the adherents of the Greek and Latin churches, it will be his policy to cause their priesthoods to be respected as useful co-operators in the subjection of Europe to his will”. Exposition of Daniel, p. 57.

History testifies to the enormous advances made by the Soviets as a result of the second world war. Australian historian, Chester Wil-mott, made the point that the only major goal denied Stalin by the end of the war was a direct warm-water port to the Mediterranean.

Since those days, the “think-tank” men in the Kremlin have found themselves facing other problems. Among them: How to control the

whole of Europe without the complicity and co-operation of the Vatican.

The above extract from *Exposition of Daniel* shows that Bro. Thomas foresaw that the development of a stand-off situation between Moscow and the Vatican would have to be resolved before Europe could become unified under a Russian/Catholic axis.

In the days of Bro. Thomas, the

antipathy between the Czar of all the Russias and the papacy was deep-rooted. Such a situation is no longer in evidence beneath the surface of international intrigue. The Kremlin has had to come to grips with the necessity of courting the favour of both the Roman Catholic and Orthodox churches, to achieve their ultimate objectives.

Rapid Advances

Bible prophecy indicates the development of another "Holy Roman Empire" at the time of the end. Such would require an ecclesiastical centre in Rome, and a powerful political and military force in Istanbul (Constantinople).

Plans are well advanced for transferring the headquarters of the E.E.C. to Vienna. The foundations have therefore well and truly been laid for momentous developments in Europe. The three unclean spirits like frogs will be croaking their message of "liberty, equality, and fraternity" from Rome (the false prophet), Istanbul (the dragon; the Roman Empire in the East) and Vienna (the beast; the holy Roman Empire, Austro/Germanic).

Current events indicate a rapid advance towards these objectives.

In February, the world stood aghast at the spectacle of the Red Army "singing for the Pope" at the Vatican! The Soviet military choir, on a tour of Italy sang for the Pope, no doubt in dulcet tones, *Ave Maria!* (Hail Mary).

Mr. Gorbachev has visited Yugoslavia. There he declared that Eastern and Western Europeans were now faced with an "historic chance to reunite their continent".

During the month of May, Mr. Gorbachev made moves to "cement ties" with the Russian Orthodox church, making an unprecedented

admission that "tragic events" and "mistakes" had occurred against the church during the Stalin era. Later the same month *The Australian* reported that "a senior Soviet Official — admitting that millions of christians were sent to labour camps and killed and repressed during the Stalin era — has called for the full acceptance of religious believers and urged bureaucrats to stop putting obstacles in the way of freedom of worship.. He compared the ideals of the Bolsheviks in 1917 with the values of christianity, and insisted the revolution had not been aimed at the suppression of the church... And in discussing the Stalinist repression of the church he echoed Mr. Gorbachev's admission last month that the Soviet State had made a tragic mistake in its treatment of christians."

Mr. Gorbachev's show of tenderness towards the church did not pass without response. In an article entitled "*Pope Warms To Moscow*" (*The Australian*, 15.6.88), it was stated that the pope called for "formal contacts" between the Soviet Union and the Vatican, in a letter handed personally to Mr. Gorbachev by Cardinal Agostino Casaroli, Vatican Secretary of State. The Cardinal was in Moscow to attend the 1000th anniversary of the introduction of "christianity" into Russia.

Papal "Advance Force"

Time Magazine reported on the visit of the Cardinal to Moscow. They commented: "Stalin once mocked the influence of the Vatican by asking, 'The Pope! How many divisions does he have?' How times have changed. Last week an advance force from Rome cracked the Kremlin walls." The choice of wording is ominous, indicating that *Time* regarded the incident ("an advance force") as the forerunner of greater

things to come. This was spelled out more clearly in the concluding words of the report. On the Cardinal's flight back to Rome, said *Time*, "Casaroli happily sipped wine and strapped Walkman earphones over his balding pate. He played Schubert — maybe the *Unfinished Symphony*..."

Undoubtedly, the unholy alliance is developing as envisaged by our pioneer brethren.

120 years ago, Bro. Thomas provided a vivid description of the amalgamation of power in Europe, the solid foundations for which are now being laid:

"Impious and cruel as Antiochus Epiphanes, and superstitious and fanatical as Justinian, with the arrogance, ambition, and profanity of the Latin Prophet in his palmiest days, this Sin-power administered by a Russian *regime*, will be wanting in none of the arrogance that has been predicated of Paul's '*Man of Sin and Son of perdition*', whose spiritual element opposeth and exalteth himself above every one called a god, or an object of regard; so that in the temple of the god he sits as a god exhibiting himself because he is a god. The apostle then informs us of his destruction by Michael the great commander, saying, 'That Lawless One shall the Lord consume with the Spirit of his mouth (represented in the Apocalypse by a sword going out of his mouth) and bring to an end with the manifestation of his presence: the coming of whom is according to the working of the adversary in all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish' (2 Thess. 2:3,4,8,9). This is not exclusively applicable to the Latin False Prophet; but to the power comprehensive of the civil, military, and spiritual elements as described by Daniel, and designated

by Isaiah as 'The King for whom Tophet is ordained of old' (Isa. 30:27-33; 31:8-9). When the sceptre falls from the feeble hands of the Sultan, the world will behold in his Muscovite successor a potentate not surpassed in presumption and impiety by any of his predecessors, not excepting Pharaoh of the olden time" (*Exposition of Daniel*, p. 61).

Remarkable Discernment

That Bro. Thomas was able to see the development of these events with an astonishing degree of clarity, is borne out by the following words:

"When the Latins and Greeks come to form a confederacy under Russia as the fragile medium of combination, the Latino-Greek Babylonian power will be in full 'blossom', when the sour grape is ripening for the vintage (Isa. 18:5; Rev. 14:18). If these things be apprehended, the reader will be prepared to read the destiny of Russia and the nations in the solution of the Eastern Question; for, the working of it out is the manifestation of the Gogian Image, or Latino-Greek Babylonian power in consummation for its signal and final overthrow by the hand of Deity" (*Exposition of Daniel*, p. 25-26).

Indisputably, we are witnessing the laying of the solid foundations upon which Nebuchadnezzar's image will stand. The time is near at hand when, with one foot planted firmly in Rome and the other in Istanbul, the great Image-Empire will trundle forth to meet its doom at the hands of the all-powerful multitudinous Christ-Body.

World events since the first century have never been more significant. Let the Brotherhood of Christ throughout the world stand ready, in all humility and subservience, to be received into the presence of their Lord and King. W. J. McAllister

This Happened in July

Significant events occurred during the month of July, which may be understood in the light of fulfilling Bible prophecy. Bro. P. Gilfillan has provided the following list:

1st—Conservatives and reformers spar openly at the special Communist party conference in Moscow — some newspapers describe the conference as "Communism in Crisis". Scientists from 46 nations claim that greenhouse effect from burning of fossil fuel will cause staggering losses in food production; increasing drought and famine appear inevitable.

2nd—Mr. Gorbachev says his reforms will "save" socialism and that "socialism will die unless we reform the system". Catholic Rebel Archbishop Lefebvre attacks the Vatican for its gesture to leaders of "non-Christian" religions, and its rapprochement with Protestants, calling such an attitude a "wind of heresy blowing since Vatican II reforms".

3rd—Tensions rise in Persian Gulf as US warship shoots down an Iranian passenger aircraft killing all 290 on board. Described as the worst air assault on civilians in military history. Superpower missile sites undergo an unprecedented inspection by US and Soviet specialists, as part of a treaty signed in December at Washington summit.

4th—Reported that Libyan leader, Colonel Gaddafi, is trying to buy missiles from China which are capable of striking Israel; the name of the missile is "East Wind".

10th—It was announced that the World Baptist convention is to be held in Communist Hungary.

11th—Israel and US, for different reasons, condemn defence contract between UK and Saudi Arabia, which will see UK supply Saudi Arabia with weapons to the value of \$A21,340 million. Soviet troops deployed in Yerevan, as 200,000 Armenians demonstrate.

12th—Greek inter-island ferry attacked by terrorists killing 9, injuring 80. Soviet leader arrives in Poland for a 6 day visit to cement Russian-Polish friendship.

13th—Mr. Gorbachev on his first full day in Poland offers to withdraw Soviet air force units stationed in Eastern Europe, and proposes sweeping elimination of the inequalities in conventional arms between Nato and Warsaw Pact forces in Europe. Mrs. Thatcher speaks long-distance on radio phone with Soviet citizens in a 55 minute phone-in program broadcast live to the Soviet Union — She was lavish in her praise for Mr. Gorbachev, calling his reforms not only significant, but historic.

14th—Mr. Gorbachev on Polish tour visits a functioning church, a first for a Soviet leader; he chatted with priests and greeted believers. Bishop Jan Szkoden says, "This is a new attitude toward the church. I think this visit has a symbolic meaning".

19th—Iran agrees to a Gulf ceasefire, by accepting United Nations resolution 598.

20th—Israel concern at prospect of peace in Persian Gulf; Military planners saying dark clouds gathering around Israel. Archbishop of Canterbury, asks 525 bishops at an Anglican conference to consider unity with Roman Catholic Church, under the leadership of the Pope.

23rd—Iraq launches major offensive against Iran along entire Gulf War front, stating its objective to regain territory and capture prisoners. They take 8000 Iranian prisoners; heavy casualties.

27th—E.E.C. agrees to seek discussions with Soviets on disarmament and the Middle East, at a meeting in Brussels of EC Foreign Ministers.

29th—For the first time since Israeli-Soviet relations were severed after the 1967 Six Day War, Israeli diplomats arrive in Moscow to resume activities in the USSR. Soviet consular mission has been in Israel since last year. Jordan cancels \$1.6 billion development plan for West Bank. Jordan again expresses support for concept of separate Palestinian State.

COMMUNICATIONS

IN WHICH THE EDITOR HOLDS CONVERSATION WITH READERS NEAR AND FAR

Care in Responding to Appeals

"I am very happy to get your address from a Christian Friend who had some of your Gospel teaching cassettes and he brought it to our Bible Class to study your teachings.

We became very much interested in your teachings. I am teaching 120 Bible students to know more about the Gospel so that they can be able to help in speaking the good news in future. In view of this I am asking you to send some quantity of your Gospel teaching cassettes in different series and One Tape Recorder Machine to help me in my teachings.

Receiving this my request it will be a great pleasure and blessing to me as well as for my school too.

May the Lord be with you all and bless you all for your Service to bring the lost souls to his kingdom — J.K. (Ghana).

(From time to time we hear from brethren in various parts of the world who receive appeals from individuals or groups they are unable to identify. For this reason, and because care needs to be exercised, we publish the above which has come from Ghana. The appeal has been sent out as a roneod circular. It is not addressed to us, other than on the envelope

in which the circular was posted. The vagueness of the letter is readily apparent. It is claimed that our address was supplied by "a Christian Friend", but he or she is not named. We are requested to send "some quantity" of "cassettes" plus "One Tape Recorder Machine..." If this circular has been widely distributed, not only to Christadelphians but possibly to other religious communities, this appeal, if responded to, could prove quite rewarding.

We do suggest that brethren and Ecclesias should not respond to appeals of this nature, unless they can satisfactorily identify those who make such appeals, and establish their bona fides. We will endeavour to follow-up the source of this particular appeal — J.U.).

Comforting Comments

"Please use cheque for payment for what I receive periodically, and the rest for whatever area you feel it is needed most. I miss our Brother Perce, and pray that you, along with all the other workers in the Truth, will continue in your labour of love, until Christ returns. May it be soon. God bless you and keep you all in good health. W. & S.S., (USA).

(Thank you for your encouraging note. We appreciate that you "miss our Brother Perce". We

miss him, too. And so do many others. However, it is our earnest conviction that the time remaining is short; and we shall be reunited with loved ones at the resurrection and the gathering together of the saints, before the presence of Christ. In the meantime, we believe that we can best serve the cause which Bro. Mansfield so tirelessly pursued — and taught us to similarly labour — by continuing with the work as he would have wished. We appreciate your words of encouragement and comfort. We well recall enjoying the company of you both at Shippensburg last year, and on earlier occasions. Though great distances separate many of us from one another, we are united in our earnest anticipation of the near return of our Lord — J.U.).

Day of the Lord's Return

"I have believed for many years that our Lord will return on the first day of Tisri, in fulfilment of the anti-type of the Feast of Trumpets. Since it is now a generation (40 years) since the budding of the fig tree, I am now expecting the return of our Lord on 12th September. We know we have not to wait much longer, so we must all do our best to make our 'calling and election sure'. With best wishes, L.M., (W.A.).

(In view of the clear evi-

dence of the signs of the times, showing that we "have not much longer to wait" it is of vital importance that the Brotherhood throughout the world so apply themselves in all diligence to their responsibilities to God, that they might endeavour to make their "calling and election sure". This is the commendable state of mind which has motivated the worthies throughout the ages. However, it is a hazardous enterprise to try to pin-point the date of the Lord's return. This exercise has been indulged in many times by numerous brethren. Always, their anticipations have not been realised. There is no wonder in this; for we are strictly told that "ye know neither the day nor the hour wherein the Son of man cometh..." (Matt. 25:13; Mark 13:32). In view of the fact that neither Christ nor the angels are aware of that "day" it is surely exceeding our hopes to think that mere mortals might be enabled to discover that which the Lord has stated must remain hidden, until the time for such a revelation to be made known, firstly to Christ and the angels of heaven. Let us remain content to be blessed with an awareness of the significance of the times, and to take full advantage of the opportunities given to us to make ourselves ready for the Lord's coming — J.U.).

Immunity from Trial?

"In a recent discussion with a brother, it was alleged that some brethren believe that they will escape all troubles and trials just prior to the se-

cond coming of the Lord. It was also claimed that Jerusalem would be the place where the Judgment Seat of Christ would be established. Would you please comment upon these two matters?" — R. Witton (NSW).

(We do not know of any brethren who consider themselves to occupy such a highly privileged, exclusive position in the eyes of Yahweh, that they might anticipate special immunity from trial. The testing of faith is a process through which all must pass, if they are to enter the Kingdom. There are no exceptions. Paul exhorted "that we must through much tribulation enter into the kingdom of God." (Acts 14:22; the word "tribulation" being rendered from the Gk., "thlipsis", meaning "pressure"). Paul also taught that if we are prepared to share Christ's sufferings, in denying the flesh and manifesting Godliness, we shall be "glorified together" with him.. (Rom. 8:17). Peter taught: "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ..." (1 Pet. 1:7). Thus, the purpose of trial or "pressure" is the perfecting of faith. Verses such as those cited above indicate that this means of developing faith and faithfulness in Believers is one which none can avoid. The apostles wrote in this vein concerning "all" Christ's true disciples. If we claim to have faith, is not Yahweh en-

titled to put such a claim to the test? This is the means whereby He discovers whether our claim is valid or not. In all the trying circumstances of life we should learn to "rejoice", because we know that the purpose of trial is that we might be redeemed in the day of Christ's appearing. Paul's words to Timothy are vibrant with warmth and encouragement: "If we be dead with him (Christ), we shall also live with him. If we suffer, we shall also reign with him..." (1 Pet. 1:6; 2 Tim. 2:11-12).

We do not believe that the Scriptures suggest Jerusalem as being the site of the Judgment Seat. Rather, the Word indicates that Mount Sinai will be the place to which all who are amenable to Christ's judgment will be gathered, at his return. We will provide a more detailed answer to this question in our next issue, God willing, space permitting — J.U.).

"The Story of The Bible"

"I recently purchased a book at the Bible School, one of your publications. Later, on closer inspection, I discovered it was Volume 2 of "The Story of the Bible". I was hoping to be able to order the remainder of this set from you. Please let me know the price and I will send it right away" — C. Shelton, Ky. (USA).

(Volume One of "The Story" is still available, and we are arranging for a copy to be sent to you. So far as the republishing of Volume 3 is concerned, approximately one third of the material has been typeset; but we have been faced

with delays in proceeding with this project due to pressure of other work. However, it is hoped to continue with production of "The Story", and Readers will be kept informed of developments in due course — J.U.).

Renewed in Mind

"I came to a knowledge of the Truth long after the early issues of "Expositor" were published, and now long for the knowledge these books impart. For it is only through such knowledge that one can enter into close relationship with the Father and His Son, to become like unto them. Paul tells us: 'be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God'. May we have the joy of hearing from you. — M. Egan, Roslindale, (USA).

(We are delighted to learn of your appreciation of the Truth and your awareness of the need for sound knowledge. Whilst it is true that "knowledge isn't everything", it is also true that without sound knowledge of the Truth we are bereft of right guidance into the only way which leads to eternal salvation. The kingdom of Israel was "destroyed for lack of knowledge" (Hos. 4:6) "Grace and peace" can only be "multiplied" to us "through the knowledge of God, and of Jesus our Lord..." Understandably, Peter exhorts that we should continue to "grow in grace, and in the knowledge of our Lord and saviour, Jesus Christ.."

(2 Pet. 1:2; 3:18). We can reject the idea of becoming "conformed to the world" only by repudiating it, and all its wickedness and ungodliness. We can only become "renewed" in our "mind" through the influence and power of God's word, as we continue to study its pages, absorbing divine ideas into our mind and becoming activated towards Godliness thereby. May Yahweh richly bless you in your endeavours to grow in the Truth through a deeper understanding and appreciation of His Word — J.U.).

Difficult Requests?

"I understand that in your part of the vineyard the work is plenty, and for my part I am thankful I am able to receive some of your publications on a regular basis. If possible, could I be on the regular mailing list for "The Christadelphian Expositor"? May I also purchase "The Expositor" in volumes of Genesis to Deuteronomy, Joshua, Ruth, Revelation, James to Jude, and Daniel? I am sorry to make difficult requests. May Yahweh bless your labours" — P. Ventresca, Ont., Canada.

(You are certainly not making "difficult requests". We are more than pleased to be able to help you in whatever ways we can. We take pleasure in adding your name to the list of subscribers to "The Expositor", and feel sure you will be gratified at the assistance you will receive therefrom. Bound volumes of "Expositor" on Joshua, and James to Jude are currently available. Arrangements have been made to

forward them to you. Ruth and Revelation are being reprinted, and we hope to have them to hand shortly. The exposition of Daniel has not yet been completed, but in due course we hope to make it available in a bound volume. Genesis to Deuteronomy presents certain difficulties at present, due to heavy publishing commitments. It is hoped, however, that eventually (God willing) arrangements can be made to make these books available. Readers will be advised of progress in regard to these matters. As to your opening comment, we are very much aware that "work is plenty" in all corners of the vineyard; and it behoves us all to put our hand to the work, in whatever way we are individually best suited to serve the cause of our Master. Despite our limitations, each one can manifest faithfulness and allegiance to the cause of our King. "Blessed is that servant, whom his Lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath..." (Luke 12:43-44). Thank you for your letter. May we encourage you to continue in the way, increasing your understanding in accordance with the will of Yahweh; and cheerfully hearten your brethren and sisters to do likewise — J.U.).

Stay with those Early Pioneer Teachings

"Since breaking from Christendom nearly 20 years ago, Logos has been one of my trusted nurturers in the truths of God's word. Bro. H. P. Mans-

field upheld the tenor of the strictness of our faith, and you are continuing in this format: encouraging our youngest (newly baptised members) to seek out and stay with those early pioneer teachings. God's word changeth not, and (with humility) may we say that that Christadelphian foundation anchors the lightstand of truth in the world's overpowering darkness.

The only thing that has changed in the last year or so in *Logos* is its front cover and the quality of paper. Those front covers in full color, many of Biblical settings, are a constant joy as each month we unwrap our latest mailings from Australia" — D. Fisher, Cal. USA.

(We are gratified to learn that you enjoy the coloured covers which we have featured for the past two volumes. A great deal of work is required to produce these, but they give us great satisfaction, and we hope that they are not only appealing to Readers but help them to relate more readily to what we call our "Cover Article".

To "break" with the darkness of apostate Christendom after discovering the great light of divine Truth is a most joyous experience. We are encouraged to learn that you believe "Logos" policy continues, unaltered, since the change of Editorship. Indeed God's word "changeth not". Men may change in their beliefs or their attitudes; but Yahweh does not. Brethren must be careful how they handle the Word of God. Bro. Thomas warned: "Man may corrupt the Way of the

Lord; but he cannot improve it: and as surely as he attempts to adapt it to circumstances, he converts it into 'the Way which leadeth to destruction' which is both broad and easy to walk in, being in perfect harmony with the lusts and thinking of the flesh..." (*"Elpis Israel"*, p. 156).

We are heartened by your enthusiasm. May we continue to enjoy your company as a reader of "Logos" (God willing), until we are enabled to rejoice together at the coming of the Lord. — J.U.).

The Seed Cast Abroad

"I have translated into Cebuano (our dialect) some of your articles which are relevant to our studies on First principles Bible study classes. These have helped our students understand and learn more of the Truth. Such articles on God-manifestation, devil, mortality of man, etc., have been given priority in my translation work. There are false teachers in this part of His vineyard who wrest the Scriptures, and the effort of translation is made in defence of the Truth.

We have great appreciation of the workers, writers, and all concerned in the publication of *Logos*. I send my heartfelt thanks and my prayer for continued blessings from Yahweh that the Truth will be heard and accepted by all" — P.B.D., Cebu (Philippines).

(We are greatly encouraged to hear of your devoted labours in the service of Christ. Not being bilingual, we are inexperienced at the work of translating,

but we appreciate that it is most demanding, requiring time and concentration. In this, you are spreading the Word to those who would otherwise, through language difficulties, find absorbing the Truth far more difficult. We strongly recommend that you teach your students most thoroughly in regard to the First Principles of the one true Faith, that they might be "rooted and grounded" in a true love for the Truth (Eph. 3:17; cp. Colos. 1:23). It is our experience that insufficient importance is placed upon this vital area of education in many parts of the world, in these present times. The future spiritual stability of Candidates for baptism depends in large measure upon their depth of understanding and conviction concerning First Principles. We sympathise with you that there are "false teachers" in your part of the world. Be cheered, dear Brother, that your brethren throughout the world who are struggling to proclaim the Truth in its purity are facing similar adversaries. In wielding "the sword of the spirit, which is the word of God" (Eph. 6:17) let us rejoice together that the time is near at hand when the full power of Yahweh will be revealed at the coming of the Master, to "sweep away the refuge of lies" (Isa. 28:17), causing the light of the Truth to spread abroad throughout the earth. Let us all maintain our diligence and our dedication to the greatest Cause in the world, until that great day dawn. — J.U.).

INDEX TO VOLUME 54

October 1987 to September 1988

Cover Illustrations

Sea of Galilee	1
A Landmark	33
Tribute to the work of Bro. H. P. Mansfield	65
Gethsemane's Ancient Olive Trees	97
River Banias	129
Philippi	161
En Gedi	193
The Menorah	225
Mikveh Israel	257
Mars' Hill	289
View from Mt. Scopus	321
Bethany to Jerusalem	353

Cover

The Sea of Galilee	6
A Landmark in the Land of Promise	41
Tribute: In appreciation of the life & works of Bro. H. P. Mansfield	68
Olive Trees of Gethsemane	102
Banias: Life from the Earth	136
Philippi: In servitude for Christ ..	166
En Gedi: David's Spring in the Desert	199
Can these bones live?	230
Mikveh Israel: Establishing the hope of Israel	262
Mars' Hill and the Unknown God	293
Looking Down on the Habitation of Peace	326
Bethany to Jerusalem	357

The Pen of the Pioneers

Purifying the Heart	2
---------------------------	---

How to Revive Enthusiasm	34
A Fertile Faith	66
The Word Made Flesh	98
A Cry for Peace	130
Regularity in Reading	162
True Heirs of the Kingdom	194
Forewarned is Forearmed	226
Character Formed by the Truth .	258
Acting in Harmony with God	290
An Appeal to All	322
Keeping the Commandments	354

Editorial

Introduction to Volume	
Fifty Four	3
Peace without Honour	35
The Work Continues	67
Knowledge Prepares Us for our Destiny	99
The Most Important Congregation	131
Hold Fast: He is Coming!	163
Healthy Habits	195
The Path of Probation	227
Overcoming Obstacles	259
Defilement	291
Laborers in Laodicea	323
A Time for Reflection	355

Atonement

The Meaning of Atonement	9
The Redemption in Christ Jesus .	51
Relationship between Sin and Death	86
Humble Submission to God's will	120
The Arm of Yahweh Revealed ..	148
The Great and First Commandment	179

The Flesh Rightly Related to Death	206	Eureka Study: The Hero of the Ephesian Ecclesia	108
"It is Finished!"	239	Fear of Failure	119
The Pioneers on the Nature & Sacrifice of Christ	269	Labour not to be Rich	125
Redemption in Christ Jesus	300	Consistent & Thorough	135
Dispelling Confusion	336	Our Struggle	139
What Has the Power of Death? ..	366	The New Covenant	145
Exhortation		The Valley of Jehoshaphat	152
Visit the Ecclesias in Asia	22	The Holy City	165
The King's Intense Desire	73	Needed: A Firm Foundation	170
Let us Remember	105	The Anguish of a Vow	171
His Day is at Hand	140	Permissive Inspiration	172
Christ Desires True Friends	176	The Sweetest Thing on Earth	178
Beware of Hypocrisy	202	Foundation for Fellowship	211
A Letter of Hope for a Slave in Need	295	A Name Only	215
Standing Fast	328	The Truth	229
Prayers of the Bible		Forty Years of Destiny	234
Prayer Made Powerful	28	The "Old" Man and the "New" Man	247
The Voice of Prayer	44	The Laodiceans: "Neither Cold nor Hot"	261
The Voice of Prayer	146	The Foundations of Marriage	265
Prayers for Victory	183	Family Harmony	268
The Voice of Devotion	205	Words & Words	271
The Voice of Devotion	244	The Simple Believeh Every Word	272
The Music of Prayer	280	Vessels of Vengeance	273
"Thy Will Be Done"	305	The Neglected Book	278
Soundly Based Prayers	332	Guilty Silence	299
Praise & Purpose in Prayer	365	Preparation of the Bride & Groom.	306
Voice From the Past		Benefits of Submission	342
Putting our House in Order	173	Our Faithful Friend: The Daily Bible Reading Chart	362
Peace in the Storms of Life	212	The Greatness of God	371
Facing Latter-day Perils	236	Current Events	
Rejoicing with Our Children	333	Signs of the Times	26
Value of the Pioneer Writings	360	Corinth the Corrupt	55
General Articles		The Proposed Papal Visit to Russia	60
God in Christ	14	America in Decline	124
Islam: The Pen & The Sword	19	Peace in our Times?	153
The Glorious Living	30	Israel & Her Lovers	185
The Murder of Trees	46	Preparations for the End	216
Our Duty	58	The Pre-Adventual Colonisation of the Holy Land	248
Who is Supreme?	62	Gentile Obligations to the Jews ..	249
Comfort: At the Graveside	71	Three Significant Events	250
		Time Running Out	279

This Happened in April	282
The Incredible City of Jerusalem	311
This Happened in May	314
Superpower Summit	344
This Happened in June	346
"I Believe It Is Peace For Our Time"	369
Vatican-Moscow Design	372
This Happened in July	375

Poems

Perfect Trust	32
Thou Crownest The Year with Thy Goodness	48,49
Awake: He Cometh!	64
The Record is Closed	96
Timely Words	128
The Tongue	160
Yahweh's Omnipresence	192
Yahweh's Glorious Covenants ...	224
Good Shepherds	256
A Burden Bearer	288
The Jews	320
The Alpha & Omega	352
Wisdom	384

Final Word

Pages 31, 63, 95, 127, 159, 191, 223,
255, 287, 319, 351, 383

Communications

By accident to India? — To Whom it may concern — Independent schools — Christ's Return — The Truth in Alaska — Intimidated? — Mutual Pleasure — Growing up with "Logos" Challenging Times — Growing up with "Logos"	15
From Guyana — A Problem with the "Expositor" — Baptismal Formula — Accounting — Is Segregation Wise?	47
Messages of sympathy and encourage- ment	91
Policy Maintained — Support in a time of need — Death of Brother Mansfield — Your Letters Invited.	126
Drift — The Late Editor — A Note of Joy — Education, a Choice? — En- thusiasm must be Balanced with	

Wisdom — Will Babylon rise again? — A hope to be realized	155
Genetics and the Lord — What will the wise understand? — Can chil- dren pray? — Alienation — Mat- thew 18 — Witnessing to the Truth — A Thought for Others — Back is- sues of "Expositor" — Letters to the Elect of God — Understanding the Present Through The Past — Cannot Put it Down	187
"Expositors" Required — A Signifi- cant Year — For Youth Aliyah — Keeness in the Philippines — A Voice Continues — A Long Service — Awaiting the "Expositor" — Encouragement in our Work — Be Careful What you say — A Proper Diet Essential for Growth — The Story of Names	219
More about Jephthah's daughter — Wise Guidance — No Change of Style in the "Expositor" — Fellow- ship in Australia — Queer Reli- gious People? — Heralds Needed in Ghana — Good Company Recom- mended to a Friend — Why the Variation of Twelve Names?	251
Solomon & The Circulation — A Separate Community — The Wit- ness of Israel — Jephthah's Daugh- ter — Peace at any Price — Dona- tion for Youth Aliyah — Witness- ing with the Word	283
The Olivet Prophecy, Past or Pre- sent — Ladder of Holiness! — A Herald to Answer Questions — The Picture in Israel — Benefits of Bible marking — Expectations Frustrated	315
Reply from "Women's Weekly" — Request from State Library — Example of Noah — The "Exposi- tor" — Series on Prayer — Keeping the Light Shining — Unity Upon Sound Foundation	347
Care in Responding to Appeals — Comforting Comments — Day of the Lord's Return — Immunity from Trial? — "The Story of the Bible" — Renewed in Mind — Difficult Requests? — Stay with those Early Pioneer Teachings — The Seed Cast Abroad	376



A Final Word...

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In This Issue

VOLUME 54 No. 12 SEPTEMBER, 1988

Keeping The Commandments	354
A Time for Reflection	355
Bethany to Jerusalem	357
Value of Pioneer Writings	360
Our Faithful Friend: The Daily Bible Readings Chart	362
Praise & Purpose in Prayer	365
What has the Power of Death?	366
"I Believe it is Peace for Our Time"	369
The Greatness of God	371
Vatican-Moscow Design	372
This Happened in July	375
Communications	376
Index	380
Final Word	383
Poem: Wisdom	384

A tried faith comes forth of tribu-
lation, not of worldly prosperity,
which is only calculated to pervert,
weaken, and corrupt. The spirit
therefore counselled to buy a tried
faith, which could only be purchased
in those days at the cost of "much
tribulation" (Rev. 3:14-17).

To become subject to the tribula-
tion they had only to "contend ear-
nestly for the faith once for all deliv-
ered to the saints", which would put
them in antagonism with the world
without, and the lusts of the flesh
within. They would not then be able
to say they had need of nothing, for
they would most likely find them-
selves stripped of everything, 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 justifica-
tion 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 unction of the
spirit, that they might perceive what,
with all, their piety and wealth, they
were perfectly blind to. The spirit's
eye-salve is the Word of the tes-
timony contained in the writings of
the prophets and apostles. If they
would work this into their eyes,
"anoint" them well with it, they
would be brought to see how
wretched, pitiable, poor, blind and
naked they really were.

— J. Thomas



WISDOM

*My son attend unto my words
Within thy heart in Truth;
Incline thine ear to wisdom's ways
And learn in early youth.*

*Apply thy heart to understand
For learning cry indeed;
Shout out, shout out for knowledge true,
For understanding plead.*

*To seek and search with constant care
Must be thy great desire.
I dwell indeed within thy heart
And in thy bones as fire.*

*Receive the precious Bible Truths
Forget them not for Aye —
Ponder over lessons learned
Apply them every day.*

*When wisdom enters in the heart
My son, cease thou from strife;
Who walks the ways of uprightness
Doth walk the way of life.*

D.D.

